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A COMPLETE
GREEK GRAMMAR

FOR THE USE OF STUDENTS.

BY

JOHN WILLIAM DONALDSON, D.D.,

CLASSICAL EXAMINER IN THE UNIVERSITY OF LONDON;
LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

SECOND EDITION, CONSIDERABLY ENLARGED.



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TO THE

REV. WILLIAM HEPWORTH THOMPSON, M.A.,

CANON OF ELY; FELLOW OF TRINITY COLLEGE;

AND REGIUS PROFESSOR OF GREEK IN THE UNIVERSITY OF CAMBRIDGE;

This Book

IS REINSCRIBED

AS A MEMORIAL


OF

A FRIENDSHIP MAINTAINED WITHOUT INTERRUPTION

FOR MORE THAN A QUARTER OF A CENTURY.

PREFACE TO THE SECOND EDITION.

THE republication of this Grammar has been delayed, in order that I might be enabled to convert it from a manual for learners, who were supposed to enjoy the advantage of competent instruction, into a book of reference adapted to the use of the highest class of students in our public Schools and Universities. In thus enlarging the work, I do not retract one word of what I said in the preface to the former edition, when I maintained its *completeness*, as distinguished from its *extent*, in reference to what was then its object. But some eminent scholars and teachers, who have been pleased to think favourably of the book in its original form, have urged me to adapt it to the wants of more mature readers, by incorporating those details, which, whether or not properly belonging to a Greek Grammar, are generally found in a work of this description. And I have the more readily deferred to this suggestion, because, with some notable exceptions, I have not been able to persuade the masters of schools to discard the old-fashioned grammars, and to connect the teaching of the Greek language with that higher philology, which is now accepted by all scholars who are worthy of the name; and because the large impression of this work, which has been already sold, has made its way chiefly into the hands of those, who require to have before them a complete apparatus of the



facts of the Greek language, and find it most convenient to have these facts stated in the book to which they appeal for the leading principles of grammar.

In accordance with this extended plan, I have now combined an exhibition of all the forms and constructions of classical Greek, with a practical, and, I hope, a lucid statement of the results, which I have obtained by independent investigations in comparative philology and the philosophy of language. The labours of former grammarians have nearly exhausted the field of research, in regard to the ordinary details of Greek accidence and construction; and in many particulars nothing was required of me, in enlarging this book, beyond the application of judgment and practical experience in bringing out things new and old from the various treasure-houses, to which I had such ready access. On the other hand, there were many points, and those among the most important, in which my predecessors had not observed the phenomena with due accuracy, and in which I was obliged to rely entirely on the results of my own reading. As far as the higher philology is concerned, the whole of this book presumes a reference to the speculations, and, I may almost venture to say, the established conclusions of the *New Cratylus*, and I reserve for that work, a new edition of which is about to appear, all discussions on the general principles and reasonings, which are here presented in their naked results. The main feature, however, of this book is the arrangement of the facts; and I am convinced, not only by my own experience, but also by the approval of the most competent judges, that the order which I have adopted, I believe for the first time, is that alone by which scientific grammar can be developed in a form calculated to ensure a methodical comprehension of the subject by an intelligent scholar.

My relations, then, to my immediate forerunners in the department of Greek Grammar are simply as follows. While the investigation of principles, the whole arrangement of the materials, and

most of the characteristic details, all in fact that can constitute originality in a book of this kind, must be regarded as mine in this as in the former edition, I have thought it right to place before me the most recent and generally esteemed of the treatises on Greek Grammar, which have appeared on the continent during the last few years, especially the works of Mehlhorn, Krüger, and Rost. These writers have been my task-masters, to indicate and prescribe the amount of work which I had to perform, if I did not wish to omit any of the details, which would be sought in such a manual: and they have also furnished me liberally with straw to make my bricks; for I have freely availed myself of their collections of examples, and, as the special references will show, I have occasionally adopted *in extenso* their paradigms and synoptical statements of well-known particulars. At the same time, I have not shrunk from the mechanical labour of re-writing anything, however notorious or elementary, which I thought I could improve by my own way of stating it. As Aristotle has well observed (*Eth. Nic.* i. 7, § 16), all the advancement that has taken place in the different arts has arisen from successive attempts to adapt and improve what is already before the world. And I am just as anxious that my predecessors should have full credit for all that I have borrowed from them, as I am to vindicate my own distinctive position, as one who has made a step in advance, without which the publication of a new Greek Grammar would have been a superfluous undertaking. I therefore subjoin a list of all the grammatical works which I have consulted during the composition of my book, or with which I had previously made acquaintance, and, on the Pindaric principle (*Ol.* XIII. 17) that *ἅπαν εὐρόντος ἔργον*, I relinquish before-hand all claim to the merit of anything in this book, which, whether I know it or not, is to be found also in any of the works here cited. At the same time I must express my full conviction that whatever is common to this book with previous Grammars will be found more or less in all similar treatises; and I

know that, as a whole, it is emphatically the result of independent study and long experience as a teacher.

(1) *Jacobi Welleri Grammatica Græca Nova edidit* J. F. FISCHERUS. *Lipsiæ*, 1781.

(2) *Animadversiones ad Jac. Welleri Grammaticam Græcam auctore* J. F. FISCHERO. *Lipsiæ*, 1798.

(3) *A Copious Greek Grammar*, by AUGUSTUS MATTHIÆ, translated by E. V. Blomfield¹. Fifth Edition. *London*, 1832.

(4) *A Greek Grammar for the Use of Schools*, abridged from the *Greek Grammar of A. Matthiæ*, by C. J. BLOMFIELD, D.D., Bishop of London. Seventh Edition. *London*, 1845.

(5) *Ausführliche Griechische Sprachlehre von* PHILIPP BUTTMANN. *Berlin*, 1830. Second Edition.

(6) *Griechische Grammatik von* P. BUTTMANN. *Berlin*, 1833. Fourteenth Edition.

(7) *Buttmann's Larger Greek Grammar*, translated by E. ROBINSON. *Andover*, U. S. 1833.

(8) *Méthode pour étudier la Langue Grecque*, par J. L. BURNOUF. *Paris*, 1814. Second Edition.

(9) *Græcæ Grammaticæ Rudimenta* (auct. C. WORDSWORTH). *Oxon.* 1844. Fifth Edition.

(10) *A Grammar of the Greek Language, chiefly from the German of R. Kühner*, by W. E. JELF. *Oxford*, 1843—5.

¹ This work may be regarded as the first commencement of improved Greek Grammars in this country. If the life of the translator had been spared, we should have been indebted to him also for anticipating by about twelve years, the Greek and English lexicography which has lately done so much to facilitate the labours of the young student. Some time ago the late Bishop of London allowed me to inspect at my leisure the MSS. of his brother's adaptation of Schneider, and I can thus speak, from my own knowledge, of the advantages which would have been secured to an earlier race of scholars, if Mr E. V. Blomfield had been permitted to complete what he had so well begun.

- (11) *Griechische Grammatik* von Dr MEHLHORN. Halle, 1845.
(First Part).
- (12) *Griechische Sprachlehre für Schulen* von K. W. KRÜGER.
Berlin, 1846.
- (13) *Syntax des griechischen Verbums* von Dr F. SCHMALFELD.
Eisleben, 1846.
- (14) *Syntax der griechischen Sprache* von J. N. MADVIG.
Braunschweig, 1847.
- (15) *A Greek Grammar*, by T. K. ARNOLD. London, 1848.
- (16) *Paralipomena Grammaticæ Græcæ* scripsit C. A. LOBECK.
Lipsiæ, 1837.
- (17) *Griechische Grammatik* von Dr V. C. F. ROST. Göttingen, 1856. Seventh Edition.

A regard for the convenience of the student has induced me to retain the terminology and formal divisions found in previous grammars. The nomenclature adopted by comparative philology is mentioned and explained; but it is not substituted for older grammatical terms. The division of the predicates into primary, secondary, and tertiary, on which the syntax depends, can create no difficulty, and I am happy to say that it is beginning to find favour with some of the best scholars in the country.

The numerous translations of peculiar phrases and difficult constructions, which will be found in this edition of the syntax, will, I feel sure, contribute very materially towards its adoption by those who are really anxious to gain a practical mastery over the diction of the best writers. And these exemplifications of the principles laid down may perhaps conduce to the diffusion of an exactness of scholarship, which I, for one, have too often missed even in the examination papers of the ablest and most elaborately disciplined competitors for public distinctions and emoluments.

As this work has now been before the world for some time,—the present edition of the syntax in particular being the fourth that I have had an opportunity of revising,—and as it has been already well received by many whose favourable opinion is of the greatest weight, I venture to hope that the labour, which I have now bestowed upon the book, will not be unacceptable to the important class of students, for whose use it is more immediately designed.

J. W. D.

CAMBRIDGE,

14 February, 1859.

CONTENTS.

INTRODUCTION.

ART.	PAGE
1 THE Greek Language and its Dialects	1

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

16	Alphabet	6
17	Pronunciation	7
19	Classification of the Letters	11
25	Origin and Arrangement of the Letters	17
28	Contractions and Abbreviations	20
29	Syllables	21
33	Prosody. α. Quantity	22
40	—— β. Accents	37
56	Stops	44

PART II.

ETYMOLOGY.

57	Divisions of the Subject	46
58	Classification of Words	—
63	Analysis of Words	47
78	Pronominal Words and Forms	49
79	Root-words	50

ART.		PAGE
80	Pathology	50
82	—— A. Affections of Consonants	52
119	—— B. Affections of Vowels	64
122	Contraction	65
130	Crasis	67
135	Synizesis	70
138	Ecthipsis	71
141	Ectasis	73

PART III.

INFLEXION.

CHAPTER I.

DECLENSION OF NOUNS AND PRONOUNS.

146	General Remarks	75
152	Substantives	80
158	First Declension in -a	84
166	Second Declension in -o	90
172	Third or Consonantal Declension	95
178	a. Labial Nouns	99
179	b. Guttural Nouns	—
180	c. Dental Nouns	100
183	d. Liquid Nouns	105
186	e. Nouns in F, as represented by -i or -u	107
193	f. Derivatives in -ys, -eos	111
195	Adjectives	115
196	—— Of Three Terminations	116
217	—— Of Two Terminations	126
225	—— Of One Termination	129
226	Pronouns declined as Nouns	—
246	Numerals	140
253	Cardinals and Numeral Signs	142
254	Ordinal Numbers	145
259	Adverbs	148
269	Degrees of Comparison	154
284	Undeclined, Irregular, and Defective Nouns	163

CHAPTER II.

CONJUGATION OF THE VERB.

ART.		PAGE
285	Differences of Voice	167
288	Differences of Tense or Time	168
292	Differences of Mood	171
297	Different Classes of Verbs	173
300	Determination of the Characteristic	175
301	Vowel of Connexion	177
302	Formation of Tenses in the different Conjugations	181
303	Differences in the Person-endings	192
304	Differences in the Augment and Reduplication	194
312	Paradigms of Regular Verbs. A. Verbs in μ	202
324	B. (a) Barytone Verbs	232
325	General View of the Cognate Tenses in the Different Conjugations of Barytone Verbs	241
332	B. (b) Circumflexed Verbs	253
334	Anomalous Verbs	264
336	Anomalies of Signification	265
351	Anomalies of Form	275
353	List of Defective and Irregular Verbs	281

PART IV.

DERIVATION AND COMPOSITION.

354	Prefatory Remarks	310
355	Derivation	—
356	(a) Derivative Nouns	311
358	(b) Derivative Verbs	313
361	Classification of Derivatives	315
364	Composition	325
367	Parathetic Compounds	326
370	Synthetic Compounds	329
371	Modifications of the former part of the Compound	—
375	Euphonic Changes at the point of junction or in the latter part of the Compound	334
376	Formation or inflexions of the whole Compound	335

PART V.
SYNTAX OR CONSTRUCTION.

CHAPTER I.
ON THE PROPOSITION IN GENERAL, AND ON THE SUBJECT
IN PARTICULAR.

LINE.		PAGE
379	General Considerations	341
386	The Article and Relative	343
394	Use of the Article Proper	346
401	The Relative and its Attraction	361
406	The Noun as Subject	366
407	Apposition to the Subject	368
408	The Pronoun as Subject	373
414	The Adjective as Epithet or Subject	385
415	The Comparative Degree	389
416	The Superlative Degree	394

CHAPTER II.
ON THE CATEGORICAL PROPOSITION, AND ON THE
DIFFERENT KINDS OF PREDICATES.

417	General Principles	397
418	Primary Predicates. (a) Nouns	—
440	————— (b) Participles and other Verbals	402
448	————— (c) Tenses of the Finite Verb	404
449	Primary Predicates considered with reference to the Secondary Predicates.	
	Voices of the Verb	422
435	Secondary Predicates. (a) Adverbs	453
440	————— (b) Cases of Nouns	456
441	(a) The Nominative	457
447	(β) The Genitive	464
455	(γ) The Dative	486
460	(δ) The Accusative	497
469	Contrasted Meanings of the Oblique Cases	503
470	Secondary Predicates. Supplement to the Cases. Prepositions	—
474	(a) Prepositions with the Genitive	504
476	(β) Prepositions with the Dative	508
477	(γ) Preposition with the Accusative	509

CONTENTS.

XV

ART.	PAGE
478 (δ) Prepositions with the Genitive and Accusative	510
481 (ε) Preposition with the Dative and Accusative	514
482 (ζ) Prepositions with three Cases	515
488 Quasi-Prepositions	526
489 Tertiary Predicates	528

CHAPTER III.

ON THE HYPOTHETICAL PROPOSITION, AND ON THE MOODS AND NEGATIVE PARTICLES.

499 General Principles	536
500 Conditional Propositions	—
509 General Rules respecting the Use of the Moods in Conditional Propositions	545
513 The Subjunctive and Optative in Conditional Propositions	546
519 The Imperative in Conditional Propositions	549
526 The Infinitive as a Substitute for the Imperative	552
528 Negative Particles	—
529 μή in the Protasis	553
530 οὐ in the Categorical Proposition or Apodosis	554
531 οὐ and μή after Relatives and Relative Particles	555
534 οὐ, when it negatives the primary notion of a Word or Phrase	558
535 οὐ and μή in Interrogations	—
538 μή after Verbs of Fearing, &c.	560
540 Construction of οὐ μή	561

CHAPTER IV.

ON CO-ORDINATE AND SUBORDINATE SENTENCES.

546 Recapitulation and Definitions	565
548 Conjunctions	566
549 Copulative and Disjunctive Sentences	572
559 Distributive Sentences	575
573 Temporal Sentences	578
584 Objective Sentences	584
591 Illative or Consecutive Sentences	592
605 Final Sentences	597
615 Causal Sentences	604
621 Concessive Sentences	607
624 Conclusion. Irregularities of Construction	609

PART VI.

METRE.

ART.		PAGE
631	Definitions	612
639	Equal Rhythms. A. Dactylic Verse	615
647	———— B. Anapestic Verse	618
651	Double Rhythms. A. Trochaic Verse	621
656	———— B. Iambic Verse	623
661	Hemiolian Rhythms	626
663	Asynartete and Antispastic Verses	628
666	(a) Asynartetes	—
672	(b) Antispasts	632
APPENDIX A.		635
———— B.		637
INDEX of Greek Words		641
—— of Subjects		648

ERRATA.

Page.	Line.	Error.	Correction.
57	3 bott.	ἐπτα, δετω	ἐπτα, δετω
59	13 top	109	110 (b)
62	27 ...	ἐπτα	ἐπτα
64	19 ..	δετω	δετω
373	12' ...	καυα	καυα
451	27 ...	Σπένδομαι, &c.	This article is not in its proper place alphabetically.
463	7 bott.	151	148

INTRODUCTION.

THE GREEK LANGUAGE AND ITS DIALECTS.

Art. 1 THE GREEK LANGUAGE (φωνή Ἑλληνική) is that which was anciently spoken throughout the whole extent of Greece or Hellas (Ἑλλάς), a term which included all the Greek colonies (Herod. II. 182). But there were two countries to which this name was applied,—that which still bears the name, and which was distinguished as ἡ ἀρχαία Ἑλλάς (Plut. *Timol.* c. 37), or *Græcia Antiqua*; and the south-east of Italy with Sicily, which was called ἡ μεγάλη Ἑλλάς (Strabo, p. 253), or *Græcia Magna*. The former of these countries was also termed “continuous Greece” (Ἑλλὰς συνεχής, Scylax, p. 12; Dicæarchus, v. 32 sqq.), as opposed to “discontinuous” or “sporadic Greece” (Ἑλλὰς σποραδική), which included all the scattered colonies.

2 It was in the former of these, or *Greece Proper*, as it is sometimes designated, that this language was formed by a fusion of different tribes; and though the colonists in *Asia Minor* and *Magna Græcia* contributed largely to the development of Greek literature, the intellectual energies of the people, and consequently the living excellence of the language, were always most conspicuous in the mother-country; and, in the end, all the scattered Greeks had learned to speak the language of Attica.

3 The ancient Greek language is a member of the great Indo-Germanic family, and is therefore intimately connected with the old languages of the Indians, Persians, Celts, Slavonians, Germans, and Italians. It belongs to the science of Comparative Philology to point out the nature and extent of this connexion¹.

¹ The ethnography of the ancient Greeks has been fully discussed in the *New Cratylus*, book I. chap. 4.

4 Confining our attention to the Greek language, we find that this language, as we have it, consists of two elements—the Pelasgian and the Hellenic; and Herodotus has informed us, that the Hellenes or Greeks owed their greatness to a coalition with the Pelasgians (i. 58; *Varronianus*, pp. 11, 12). The Pelasgians (Πελασγοί, or Πέλοπες, “Swarthy Asiatics,” or “Dark-faced men;” *Varron*. p. 29; Kenrick, *Phil. Mus.* II. 353) were the original occupants and civilizers of the Peloponnese, which was called after their name, and also of many districts in northern Greece. These were afterwards incorporated with the Hellenes (Ἕλληνες, “the Warriors:” comp. the name of their god Ἀπέλλων, Müller, *Dor.* II. 6, § 6), a cognate martial tribe from the mountains in the north of Thessaly. In proportion as the Hellenic or Pelasgian element in this admixture predominated in particular districts, the tribes were called *Dorians* (Δωριεῖς, “Highlanders,” from δα- and ὄρος; Kenrick, *Herod.* p. LXI.), or *Ionians* (Ἴωνες, “Men of the coast,” Ἰωνία; also Αἰγυαλεῖς, “Beach-men,” or Ἀχαιοί, “Sea-men;” Kenrick, *Phil. Mus.* II. p. 367). And these appear in historical times as the two grand subdivisions of the Hellenic race (Herod. i. 56).

5 When, however, the *Dorians* or “Highlanders” first descended from their mountains in the north of Thessaly, and incorporated themselves with the Pelasgians of the Thessalian plains, they were called *Æolians* (Αἰολεῖς, “Mixed men¹”), and this name was retained by the Thessalians and Bœotians long after the opposition of *Dorian* and *Ionian* had established itself in other parts of Greece. The legend states this fact very distinctly, when it tells us that “Hellen left his kingdom to Æolus, his eldest son, while he sent forth *Dorus*, and Xuthus, the father of *Ion*, to make conquests in distant lands” (Apollod. i. 7, 3, 1; Thirlwall, i. p. 101).

6 Hence we find that of the Greek colonists settled on the western coast of Asia Minor, the earliest and most northerly, who started from Bœotia, called themselves *Æolians*; that those who subsequently proceeded from Attica, and occupied the central dis-

¹ The proper meaning of αἰδῶλος is “particoloured,” and the adjective is used especially to designate alternations of black and white in stripes: thus, the cat is called αἰλουρος (αἰδῶλουργος) from the stripes on its tail: and for the same reason αἰδῶλος is a constant epithet of the serpent. It is the opposite of ἀπλούς: so Athen. XIV. 622 C. ἀπλοῦν ρυθμὸν χέοντες αἰδῶλφ μελεῖ. We do not agree therefore with Dr Thirlwall (i. p. 102), that Αἰδῶλος is a by-form of Ἕλλην.

trict, called themselves *Ionians*; while those, who finally sailed from Argos, and took possession of the southern coast, bore the name of *Dorians*.

7 The cultivation of lyric poetry by the Æolians of Lesbos, the choral poetry of the Dorians, and the epic poetry of the Ionians, gave an early and definite expression to certain provincial varieties which were called *Dialects* (*διάλεκτοι*), and the energetic and intelligent branch of the Ionian race which occupied *Attica* (*Ἀττική* or *Ἀκτική*, "the Promontory-Land"), subsequently gave such a distinctive character to their own idiom, that the *Attic* (*ἡ Ἀτθίς*) was considered a fourth Dialect by the side of the *Doric* (*ἡ Δωρίς*), the *Æolic* (*ἡ Αἰολίς*), and the *Ionic* (*ἡ Ἰός*).

8 As every dialect or provincial variety is such with reference to some standard of comparison, and as the Attic in the end became the general language, or "common Dialect" (*κοινή διάλεκτος*) of all the Greeks, Grammarians have always estimated the Æolic, Doric, and Ionic Dialects by their deviations from the Attic standard.

9 Considered, however, in themselves, the four Dialects may be divided into two groups, corresponding to the two main divisions of the Hellenic nation (art. 4). For there is much truth in Strabo's remark (p. 333), that the ancient Attic was identical with the Ionic, and the Æolic with the Doric.

10 The Doric and Æolic Dialects agreed in representing the Pelasgo-Hellenic language in its first rude state of juxta-position. And if, on the one hand, the Hellenic element in these Dialects was more strongly pronounced in its roughness and broadness of utterance, on the other hand, the peculiarities of the Pelasgian, which were lost in the further development of Hellenism, were still preserved in the Æolic, and to a certain extent in the Doric also.

11 Although the Ionians, as such, contained the Pelasgian element in greater proportion than the Æolo-Doric tribes, their language gives less evidence of the lost Pelasgian idiom than those of the more northern Greeks. The reason of this is plain. In their case there was no longer juxta-position, but fusion; and the irreconcilable peculiarities of the Pelasgian and Hellenic idioms had been mutually resigned. The Ionians, whose ear did not repudiate a concurrence of vowels, omitted the harsh consonants of the

Pelasgian idiom, and the Athenians carried this a step farther, by contracting into one the syllables which produced an hiatus.

12 The Attic Greek is the richest and most perfect language in the world. It is the only language which has attained to a clear and copious syntax, without sacrificing its inflexions and power of composition. It is the language of Sophocles, Aristophanes, and Plato. It had become the language of Herodotus; and even Homer's Poems, as they have descended to us, are to a large extent Atticized. It is this language which, following the example of previous grammarians, we propose to teach in the following pages¹.

13 Those who learned Attic Greek, as a foreign or obsolete idiom, were said to *Atticize* (ἄττικίζειν), and there is a large class of later writers who are called *Atticists* (Ἀττικισταί). But those foreigners who spoke Greek from the ear, and without any careful observation of the rules of the Attic idiom, and who consequently mixed up with their Greek many words and dictions which were of foreign origin, were said to *Hellenize* (ἑλληνίζειν), and there is a large class of writers, including the authors of the New Testament, to whom we give the name of *Hellenists* (Ἑλληνισταί). It is the object of the Greek scholar's studies to make him not a Hellenist, but an Atticist, in the highest sense of the word.

14 A critical and comprehensive Greek Grammar should contain all the information which is needed by a modern student of the ancient Greek writers, and while it should aim at teaching the art of writing Attic Greek both in verse and prose, it should develop those etymological principles which have been derived from comparative philology, or the philosophical examination of all languages of the same family, and by the aid of which the dialectical and other changes in the language of ancient Greece are easily and safely explicable.

15 Such a Grammar should consist of the following different parts:—

i. Orthography and Orthoëpy, which give the rules for the accurate writing, punctuation, accentuation, and pronunciation of ancient Greek.

¹ The varieties of the Dialects are noticed in their proper places, namely, under the declensions and conjugations, and the anomalies of nouns and verbs.

ii. Etymology, which explains the analysis of individual words, divides them into different classes according to this analysis, and points out the affections or anomalous structures which result from the contact of consonants or vowels with one another.

iii. Inflection, which applies the rules of etymology to the motion of nouns through their cases, numbers, and genders, and of verbs through their persons, numbers, tenses, moods, and voices.

iv. Derivation and Composition, which show how one form may be deduced from another, and how two or more forms may be united in the same word.

v. Syntax or Construction, which examines logically the conjunction of words in a sentence, and the mutual dependence of sentences.

vi. Metre, which points out the connexion between the quantity of syllables and their rhythmical arrangement in verse composition.

These six parts fall into two main departments—the first four referring to the *Word* itself, and the last two to the *logical* and *rhythmical* arrangement of *words* in sentences and verses.

PART I.

ORTHOGRAPHY AND ORTHOEPEY.

§ I. *Alphabet.*

16 THE ordinary Greek Alphabet consists of the following twenty-four letters (*στοιχεῖα*):

	Capitals.	Small Letters.	English Pronunciation.	Names.		Latin Transcription.
1.	A	α	a	Alpha	*Αλφα	a
2.	B	β β̄	b	Beta	Βῆτα	b
3.	Γ	γ γ̄	g (hard)	Gamma	Γάμμα	g
4.	Δ	δ	d	Delta	Δέλτα	d
5.	E	ε	ĕ (short)	E-psilon	*Ε ψιλόν	e
6.	Z	ζ ζ̄	z	Zēta	Ζῆτα	z, ss, di, j
7.	H	η	ē (long)	Eta	*Ητα	e
8.	Θ	θ θ̄	th	Theta	Θῆτα	th
9.	I	ι	i	Iōta	*Ιῶτα	i
10.	K	κ	k	Kappa	Κάππα	c, g, k
11.	Λ	λ	l	Lambda	Λάμβδα	l
12.	M	μ	m	Mu	Μῦ	m
13.	N	ν	n	Nu	Νῦ	n
14.	Ξ	ξ	x	Xi	Ξι	x
15.	O	ο	ō (short)	O-micron	*Ο μικρόν	o
16.	Π	π π̄	p	Pi	Πι	p
17.	P	ρ ρ̄	r	Rho	*Ρῶ	r and rh
18.	Σ	$\left\{ \begin{array}{l} \sigma \\ \text{or, when} \\ \text{at the end} \\ \text{of a word,} \\ \varsigma \end{array} \right.$	s	Sigma	Σίγμα	s
19.	T	τ τ̄	t	Tau	Ταῦ	t
20.	Υ	υ	u	U-psilon	*Υ ψιλόν	y
21.	Φ	φ	ph	Phi	Φι	ph
22.	X	χ	ch (hard)	Chi	Χι	ch
23.	Ψ	ψ	ps	Psi	Ψι	ps
24.	Ω	ω	ō (long)	O-mēga	*Ω μέγα	o

Besides these twenty-four letters, which are used in this order to designate the books of the *Iliad* and the *Odyssey*, the Greeks had other characters, which became obsolete at an early period as ordinary letters, but retained their place in the alphabet as numerical signs: these were the spirant Φ , called *Baû* or the *Digamma*, originally the 6th letter of the alphabet and used under the form ς to denote the number 6; the hard dental sibilant $\Sigma\acute{\alpha}\nu$, which originally occupied the seventh place, that of its Hebrew prototype *Zain*, but was ousted by $\text{Ζ}\eta\tau\alpha$ the representative of *Tzade*, and was represented among the numerical signs only in the arbitrary compound $\Sigma\alpha\mu\pi\acute{\iota}$ (i.e. $\Sigma\acute{\alpha}\nu$ and $\pi\acute{\iota}$, the converse of ψ), written Ϻ , to denote the number 900; and the guttural Ϟ , called *Kóppa*, which originally followed $\Pi\acute{\iota}$, and was used to denote the number 90. The latter is still found in inscriptions in such words as *ρόρυθος*, *λυρος*, &c. (see Böckh, *C. I. nn.* 29, 37, 166).

§ II. Pronunciation.

17 We have given the usual pronunciation of these letters as they are articulated in England. At the revival of letters there was a considerable controversy on this subject, especially between the followers of Reuchlin, who was guided by the pronunciation of the modern Greeks, and those of Erasmus, whose method rests upon internal evidence, and is also supported by the Latin transcription. The system of Erasmus was called *Etacismus*, because it gave the value of *e* to $\text{Ἡ}\tau\alpha$, as distinguished from the new Greek *Itacismus*, which pronounced that letter as *i*. Few modern scholars will doubt that the theory of Erasmus is the more reasonable. According to this method, β , γ , δ , θ , κ , λ , μ , ν , \omicron , π , σ , τ , χ , ψ , ω , were pronounced as they still are in England, or nearly so; α was the English *a* in *father*, or *mat*, according as it is long or short; ϵ was the short *e* in *met*, η the long *a* in *mate*, or the long *e* in *there*, or the double *ee* in *meer*; ι was the *i* in *machine*, or *pin*, according as it is long or short; and υ was pronounced softly, like our *u* in *cube* or *Cupid*.

It will be observed that ϵ and υ are called $\psi\iota\lambda\acute{o}\nu$, i.e. “unaspirated.” The reason of this is that ϵ was originally an aspirated vowel or the mark of aspiration: and υ never occurs at the beginning of a word without a rough breathing. Similarly, ρ is always *hr* or *rh*.

Philology has taught us that the compound letters, ζ, ξ, and φ had other sounds than those which Erasmus attributed to them.

(a) At one time, as we have mentioned, the Greeks had a Σάν as well as a Ζήτα, just as the Hebrews have *Zain* by the side of *Tsade*: the former was a hard dental sibilant, like the English *z* or the pronunciation of *s* in Somersetshire; and the latter, which at last corresponded very nearly to the palatal *j*, was really the combination δσ, which gets that palatal value even in English; compare *Etheredge* from *Ethereds*, &c.: and as the same sound results from the combination of γ (κ) or δ (τ) with ι, we find that ζ is a regular substitute for this assimilation. In certain dialects we have the transposition σδ for δσ, just as ρ = *hr* becomes *rh* in Latin; as we have ψε, ψιν, -ψε by the side of σφέ; and as the root of the relative pronoun, which is *su* in Sanscrit and Greek, *qv* in Latin, *hv* in Gothic, becomes *wh* in English.

(b) Similarly, there were two articulations of Ξι: the hard sound κς or χς, and the softer sound σχ, resulting from the transposition of χς into σχ, and corresponding to the articulation of its parent the Hebrew *Shin*. The former pronunciation is established not only by derivations like ἐξ by the side of ἐκ, but by the appearance of χς for ξ in inscriptions. The latter value, in which the *k*-sound is lost altogether, and the palatal force of ζ almost reappears, is inferred from comparisons like Ὀδυσσεύς, *Ulyxes*, ἔριδ-ς, ἐρίζω, *rixa*, &c., and is proved by the fact that in the Doric dialect ξ appears for σ, or rather σι, in the fut. and 1 aor. of verbs in -ζω.

(c) With regard to Φι it is doubtful whether it ever had the pronunciation *f*, and whether it was not always pronounced like *p-h* in *hap-hazard*, *shep-herd*. This at least may be inferred from reduplications like πέφυκα and contacts like Σαμφώ; and Quintilian (I. 4, § 14. XII. 10, §§ 27, 29. Cf. Priscian, I. p. 14) distinguishes between the Greek φ and the Roman *f*. It is true that φώρ, *fur* seem to correspond, and that Plutarch writes παίφεκτος, φήλιξ, and the like; but the Romans themselves never wrote *filosofia*, and Plutarch's acquaintance with Latin was confessedly imperfect.

18 Some of these letters would change their sound when doubled, or in contact with others.

a. γ followed by another γ , or by κ , χ , ξ , represents an original v , and in this combination is pronounced *ng*: compare *ἄγγελος* with *angelus*.

b. ζ is often written for $\gamma\iota$, $\kappa\iota$, $\chi\iota$, $\delta\iota$, $\tau\iota$, the pronunciation of which it represents; thus we have *μείζων* for *μεγίων*, *κάρζα* for *καρδία*, &c.: also for $\sigma\delta$, as in *Ἀθήναζε* for *Ἀθήνασδε*. In later Greek ζ falls back to the original value of $\Sigma\acute{\alpha}\nu$, and not only appears before consonants like a simple σ , as in *ζβεννύναι*, *ζμύρνα*, but even follows a dental, as in *Τζέτζης*.

c. $\sigma\sigma$ not only takes the place of ζ , but like it is substituted for combinations of other letters with ι ; thus we have *λαπάσσω* for *λαπάζω*, *πράσσω* for *πραγίω*, *ελάσσω* for *ελαχίω*, &c.

d. τ before ι approximates to σ , and sometimes is changed into that sibilant: compare *πλούσιος* with *πλούτος*.

That τ before a vowel had a soft sound, at least in later Greek, may be inferred from the fact that Plutarch (*Æm. Paulus*, c. 5) writes *Κάλτιον* for *calceus*.

e. σ when followed by a vowel, if not combined with it, may be pronounced like our *w*; thus we have *οίστρος* to represent the *whizzing* sound of the gad-fly, and *δα* represents the Persian interjection *wah!*

f. ϵ before σ , ω , is often pronounced like our *y*; thus *πόλεως* is not only accentuated, but is often scanned as a dissyllable.

g. δ , θ^1 , ρ seem to have approximated in pronunciation to one another, and to the sibilant σ , for which they are often substituted in writing: but although $\tau\iota$ may be changed into $\sigma\iota$, σ is not changed into τ except in the diplasiasmus $\sigma\sigma$, which is written $\tau\tau$ in later Attic. The interchange of σ and θ is most common in the combination $\sigma\iota = \theta\epsilon$, e.g., $\sigma\acute{\iota}\omega\varsigma = \theta\epsilon\acute{o}\varsigma$; and θ becomes δ most frequently in the combination $\theta\iota = \delta\iota$. It is to be remarked that not only do $-\theta\iota\alpha = -\delta\iota\alpha$ become $-\theta\eta$, $-\delta\eta$, but the dentals are occasionally omitted.

¹ In *Joannis Cheradami Introductio Alphabetica sane quam utilis Græcarum Musarum adyta compendio ingredi cupientibus*, Dionysii, 1535, the following definition is given of the pronunciation of δ and θ : "Delta non prorsus ut Latinis D, sed producta sensim per dentes lingua aliquanto minus quam Theta aspere pronuntiatur. Theta prolata per dentes lingua a literæ quidem τ prolacione incipit, sed vehementius quam Delta in anserinum sibilum exspiratur." On the change of *R* and *D* in Latin, see *Varronianus*, pp. 82, 256.

λ. ρ and λ sometimes meet in a mixed pronunciation, and are accordingly interchanged; thus we have *κρύπτω* by the side of *καλύπτω*: and the termination -λος often appears under the form -ρος; compare *μεγά-λος* with *μακ-ρός*, *δῶ-ρον* with *κρότα-λον*, and the like.

ι. As the Greeks could not pronounce δθ-, τθ-, or θσ-, and were particularly attached to the combination σθ-, we often find this as a substitute for the other combinations of dental sibilants; thus we have *οἶσ-θα* for *οἶδ-θα*; a comparison of *τύπτο-μεν* with *τυπτό-μεθον*, and of *τύπτε-τον* with *τύπτε-σθον*, leads to the conclusion that the latter is for *τύπτε-τθον*; and the observation that an inserted θ marks the passive voice suggests the probability that *τύπτε-σθαι* may be a representative of *τύπτεθ-σαι*.

j. Some of these and many other changes of pronunciation may be traced to the double value of F, the *Vau* or *Digamma*, which, as we have mentioned, was originally the sixth letter of the alphabet, and which was a compound of the two consonants, one of which represented the guttural, the other the labial in its ultimate state. These two consonants are *s* (sometimes reduced to *h*) and *v*; and from their combination, and the different changes which they separately and together admit of, arises that great variety of letters which are traced to an original identity. In most cases, this *sv* or *hv* represents *kp*; when a dental appears, it has arisen by a fault of articulation from the sibilant (above, *g*). The following is the regular series of transitions: the guttural may pass through *k, q, g, j, s, h* to our *i* or *y*: the labial through *p, b, m, ph, v*, to *u*. And either element may be dropt (see below, 74, 107, 118, and elsewhere). Although the Digamma was undoubtedly pronounced, if not written, at the time when the Homeric poems were composed, the Attic and Alexandrian editors neglected it altogether, and no notice was taken of it till the time of Apollonius Dyscolus, a grammarian who flourished under Hadrian, and he only directed attention to its use in the Æolic Dialect of the Lesbian and Bœotian poets (*de pronom.* pp. 98 B, 106 A, 107 A, 136 B). As it was retained longest in this Dialect, it got the name of the *Æolic Digamma*. It still appears in ancient inscriptions and coins; thus we have *Ἡρφαίοις* = *Ἡραίοις*, *C. I. I. n. 11*; *Διφι* = *Διφί*, *n. 29*; *κωμάφυδος, τραγάφυδος* for *κωμφυδος, τραγφυδος*, *n. 1583*; *Φαυξίων*, *II. p. 638*; and the name of Oaxus is spelt *Φάξος* on old coins (*Mionnet*, Vol. II. p. 263, cf. above, *e*).

The metre of Pindar shows in some places that *υ* does not form a diphthong, but represents the consonantal value of this letter: thus we have *Pyth.* II. 28: *ἀνάταν* for *ἄῤῥᾶταν*. In Attic Greek the digamma is sometimes indicated by the absence of the usual contraction; as in *πλέω, ῥέω, χέω*; by the appearance of *υ* in other parts of those words, as *ἔπλευσα, ῥεύσω, χεύσω, ἔχευα*, Attic *ἔχεα*; by the substitution of *υ* or by the insertion of *φ*, as in *χυτός*, from *χέω, κλύω* from *κλέος*, and *ξέω, ξύω, βρύω* by the side of *ξίφος* and *βρέφος*.

§ III. Classification of the Letters.

19 The consonants (*consonantes litteræ, στοιχεῖα σύμφωνα*) are divided

a. According to the *organ* with which they are pronounced, into

Labials, or lip-letters.....β, π, φ, μ
Dentals, or teeth-letters.....δ, τ, θ, ν, λ, ρ
Gutturals, or throat-letters.....γ, κ, χ
and
Sibilants, or hissing letters.....σ, ζ, ξ, ψ.

b. According to their power, or capacity for independent articulation into

i. Semi-vowels (*ἡμίφωνα*), which form a syllable, whether the vowel precedes or follows, and these are

a. Liquids.....λ, μ, ν, ρ
β. Sibilants.....σ, ζ, ξ, ψ.

ii. Mutes (*ἄφωνα*), which do not properly form a syllable unless a vowel follows them, and these are distinguished according to the breathing with which they are uttered as

a. Rough, *aspiratæ*, *δασέα*, φ, χ, θ
β. Smooth, *tenues*, *ψιλά*, π, κ, τ
γ. Middle, *mediæ*, *μέσα*, β, γ, δ.

20 Vowels (*vocales litteræ, στοιχεῖα φωνήεντα*) are divided into two classes.

a. Those which are the residuary forms of breathings, and these are

- α from the lightest,
- ε from the heaviest,
- ο from the middle breathing.

We say, conversely, that α is the heaviest, ε the lightest, and ο the middle vowel in point of weight. The meaning of this is, that in words from the same root α appears in the lightest, ε in the heaviest forms, and ο in the forms of intermediate weight. Thus the root *ταμ-* appears unaffected in the 2 aor. *ἔ-ταμ-ον*, but assumes the forms ο and ε in the successively heavier words *τόμο-ς*, *τέμ-ν-ω*. This is particularly the case in the perfects of verbs when the weight of a consonant is taken off from the vowel by the attraction of the consonant into the following syllable. Thus, in *στρέφω* and *πέμπω* the first syllable is necessarily *στρεφ-*, *πεμπ-*, but in the perfects *ἔ-στρο-φα*, *πέ-πομ-φα*, the φ is drawn off to represent the lost guttural of the affix (below, 302, c, α, 1). A comparison of such words as *λόγος*, *λέγω*, *στροφή*, *στρέφω*, will show us that the verb has lost a strengthening insertion or affix, which required a lighter vowel in the root, or contributed to throw back the last consonant of the root on the preceding vowel.

b. Those which are the residuary forms of mutes:

- ι from the dentals and gutturals,
- υ from the labials (above, 18, γ).

21 Vowels of the former class, when prefixed to vowels of the second class, may be pronounced in one breath, and are then called Diphthongs (*δίφθογγα*), or double sounds. The diphthongs with their English pronunciation, and Latin transcription, are as follows:

	English Pronunciation.	Latin Transcription.
αι	ai in <i>aisle</i>	ae
ει	ei in <i>height</i>	ī or ē
οι	oi in <i>noisy</i>	oe
αυ	au in <i>cause</i>	au
ευ	eu in <i>eulogy</i>	eu
ου	ou in <i>thou</i>	ū

22 Besides these diphthongs properly so called, that is, as containing a double sound in which both vowels were expressed, the old grammarians recognized six improper diphthongs, which

contained only one vowel-sound apiece; these were: α, η, φ, υ, ηυ, ωυ. And leaving out αι and οι, which, as we shall see, had assumed a weaker pronunciation, they arranged the other ten combinations as follows (*Anecd. Bekk.* 1214, 804; Theodos. p. 34; Moschop. Titz. p. 24):

κατὰ κρᾶσιν (i.e. when the two sounds were really mixed): ου, αυ, ευ
κατ' ἐπικράτειαν (i.e. when the former vowel predominates): ει, α, η, φ
κατὰ διέξοδον (i.e. when both vowels are heard in succession): ηυ, υ, ωυ.

These distinctions are quite inapplicable to the sounds of the letters in the best ages of the Greek language. The long vowels η and ω involve such an effort in the pronunciation that they necessarily absorb any following sound; this is well expressed by the grammarian's definition: δεῖ τὸ ἡ μὲν ἐκφωνοῦντα μηκύνειν τὸ στόμα ὡς ἐπὶ τὰ ὦτα ἐκατέρωθεν, τὸ δὲ ὦ ἐκφωνοῦντα μηκύνειν τὰ χεῖλη ὡς ἐπὶ τὴν ῥίνα καὶ τὸν πώγωνα (*Anecd. Bekk.* p. 797). The value of η, in accordance with this description, is established by the passages from Cratinus (*Etym. M.* 196, 7):

ὁ δ' ἡλίθιος ὥσπερ πρόβατον βῆ βῆ λέγων βαδίξει:

and Aristophanes (*Anecd. Bekk.* p. 86):

θύειν με μέλλει καὶ κελεύει βῆ λέγειν.

Cf. Hesych. s. v. βῆ λέγειν βληχᾶται ἢ θύεται (Meineke, *Fragm. Com. Ant.* p. 40).

In Doric η is represented by α, and in Boeotic by ει; and in heavier forms η passes into ω; thus, from πατήρ we have ἀπάτωρ, from φρήν, σῶφρων; and we have the heavier words, ἀσπιδιώτης, Ἰταλιώτης, στρατιώτης by the side of ὀπλιότης, πολιώτης. When these long vowels are prefixed to υ, it can hardly be said that the result is a diphthong: on the contrary the accentuation of θᾶυμα for θαῦμα shows that in ωυ the υ was not sounded, and αου is contracted into ω, and not into ωυ. And with regard to ηυ the habit of omitting the temporal augment in verbs beginning with ευ, and the pronunciation of such words as ἡῦς, lead us to the conclusion that when η appears as the augment of verbs beginning with αυ, it was either written rather than pronounced; or, if pronounced, that the augment was syllabic as well as temporal. At any rate, when α, η, ω are prefixed to ι, the latter is so completely absorbed that it is not generally written in the same line, but becomes

what is called *Iota subscriptum*, or "*Iota* underwritten;" thus: α, η, φ. This *iota*, however, is placed on the same line when it follows a capital; thus: "ΑΙΔΗΣ = Ἄιδης, Ἡθεις = ἧθεις, Ὀιδή = ᾠδή. In the combination *υι* one or other of the letters has assumed or resumed a consonantal value, unless the *ι* is merely absorbed as in the cases just mentioned. It is laid down by the grammarians (Eustath. p. 1047, 53; *Etym. M.* 72, 26; 775, 24; Choeroboscus, *apud Anecd. Bekk.* pp. 1220, 1292) that this combination is never found before a consonant. Hence we have ὀπυίω, ὀπύσω; and the *ι* drops out in the optative-endings of verbs in *υμι*, and in diminutives like βοτρύδιον, ἀφύδιον, ὕδιον, ἰχθύδιον, whereas *α* is inserted in *υιάσω*. That the combination was not dissyllabic is proved by the accentuation of αἰθνια, ἄρπνια. The accentuation of participles like τετυφυῖα shows that the *ι* retains its value as a vowel. And a careful review of all the usages leads to the conclusion that, when followed by a vowel, the *υ* in this combination was pronounced like our *w*, and that, when followed by a consonant, the *υ* was vocalized and the *ι* absorbed and omitted. This conclusion is fortified by the change of *cui-rei* into *cur*, and of the diphthong *οι*, pronounced *wee*, into *υ* in ἐμύ for ἐμοί, πρύλεις for προίλεις, &c. How the Romans pronounced their quadrisyllable *Ιλιθγία*, from Εἰλειθνια, we do not know: but the analogy of *fio* and *fui* would lead to the conclusion that *yi* became in effect a long *ī*.

23 In general, it is not easy to recover the true pronunciation of the diphthongs, whether proper or improper. It is probable, that *ει* and *ευ* were articulated nearly as in English, but that *αυ*, *οι*, *ου* were sounded like the German *au*, *ö*, *ou*, or the English *ow*, *wi*, *oo* in *how*, *wig*, *choose*. A dog in Aristophanes (*Vesp.* 903) barks *αῦ*, *αῦ*; the bird's note *p'wee*, as in *pevit*, is written *ποι* (*Aves*, 227); and our natural exclamation *ugh* is expressed by the common interjection *ιοῦ*. Considerable difficulties, however, are occasioned (a) by the manner in which the Greeks themselves speak of the pronunciation of some of their vowels and diphthongs; (b) by the Roman transcriptions; and (c) by the modern Greek articulation: and we may infer that changes took place at different epochs.

(a) Plato says, *Cratylus*, p. 393 D: ὥσπερ τῶν στοιχείων οἶσθα ὅτι ὀνόματα λέγομεν, ἀλλ' οὐκ αὐτὰ τὰ στοιχεῖα πλὴν τεττάρων, τοῦ

ἔ καὶ τοῦ ὕ καὶ τοῦ ὀ καὶ τοῦ ὦ, from which it is clear that the vowels *ε*, *υ*, *ο*, *ω* must have had fixed sounds, which would justify their designations ἑ ψιλόν, &c.; whereas ἄλφα, ἦτα, and ἰῶτα were expressed by names rather than by definite utterances, because their sounds were variable. In Aristophanes, *Nub.* 872, Pheidipides is ridiculed for his broad pronunciation of *αι*:

ἰδὸν κρέμαι', ὥς ἡλίθιον ἐφθέγγατο
καὶ τοῖσι χεῖλεσιν διερρήγκουσιν.

from which it is clear that Attic taste had begun to drop the full articulation of both vowels in the diphthong. That *αι* and *οι* made single sounds is also shown by their liability to elision, and by their being counted short for purposes of accentuation; the Alexandrian poet Callimachus actually makes ἔχει the response of an echo to *παύχει* (*Epigr.* 30); and Sextus Empiricus, who flourished under Hadrian, says that *αι*, *ει*, and *οὐ*, were not diphthongs, because they had but one sound from beginning to end (*adv. Gramm.* l. i. c. 5, p. 241). From all this it appears that there was a gradual loss of the full pronunciation of the combined vowels.

(b) The same results from the Roman transcriptions; for *αι* and *οι* are generally written *ae* and *oe*, as in Ἀθῆναι, Athenæ, Βοιωτία, Boeotia. The improper diphthong *φ* is sometimes expressed by *o*, sometimes by *e*, as in ῥαψωδία, *rhapsodia*, ἐπιδός, *epodus*, but τραγηδός, *tragedus*; *οι* is sometimes shortened into *i*, as in *Inomæus*, *cimeterium*, from Οἰνόμαος, κοιμητήριον; *ει* is sometimes *i* and sometimes *e*; thus we have Εὐξείνος, *Euxinus*, and generally before consonants, except in *Polycletus*, *Helotes*, *Cuperus*; Αἰνείας, *Aeneas*, Μουσεῖον, *Museum*. It is to be observed, however, that all these transcriptions belong to a time when the Romans had lost their own pure diphthongs; for *aulæ* was once even *aulai*.

(c) The modern Greek pronunciation confuses between *οι*, *ει*, *η*, and *ι*, pronounces *αι* like *a* in *male*, and gives the value of *υ* to the second vowel in *ευ*, *ου*, *ηυ*. That Reuchlin should have adopted this articulation from the learned Greeks, who taught him their language, was natural enough, but it is certain that no such confusion prevailed among the ancient Greeks, who could not have had such words as κεκέλευσμαι, πεπαίδενται if *υ* had been a consonant, and would never have relinquished the power of distinguishing between the root syllables in *πείθω*, *πέποιθα*, and *ἐπίθησα*:

and that *ai* never sank from *æ*, however that was pronounced, to a mere French *ê*, which was the value of *η*, is clear from the fact, that even the latest Romans gave *ai* the value of *æ*, as in Plutarch's *πραΐφεκτος* for *præfectus*, and always represented *η* by *e*, as in the same writer's transcriptions: *carere*, *καρήρε*, *maiores*, *μαϊώρης*, *sapiens*, *σάπλης*, *Rhenus*, *Ῥήνος*.

24 On the employment of *α* and *ε* to represent vowels, the breathings were expressed by the second or first half of H written over the vowel affected by it: this notation, which is due to Aristophanes of Byzantium, has been revived by the Oxford Press; but generally the smooth breathing (*spiritus lenis*, *πνεῦμα ψιλόν*) is marked *˘*; and the rough breathing (*spiritus asper*, *πνεῦμα δασύ*) is marked *˙*. If the word commences with a diphthong, the breathing is placed over the second vowel; not so when the second vowel is *Iota subscriptum*, or absorbed: compare *ἐγώ*, *οἶος* with *Ἄιδης* and *ἄδω*. When a word or syllable begins with *ρ* the rough breathing is always placed over that letter: when *ρ* is doubled, the first *ρ* takes the smooth breathing according to a general principle, which will be explained in its proper place (97): compare *ρήτωρ*, *rhetor* with *Πύρρος*, *Pyrrhus*.

Obs. 1 Certain German editors, following Bekker and Dindorf, print the double *ρ* without any breathing¹. That this is erroneous is shown not only by the Latin transcription, but also by the express statement of Arcadius (*περὶ πνευμάτων*, 200, 21, ap. Valcken. Ammon. p. 242). It is held by one scholar (Lobeck, *Paralip.* p. 14) that the accents of *ῥῥήμιμαι* ought to be expressed by *ῥῑῥήμιμαι* when the perfect assumes that form, and the rule for the transference of the breathing seems to justify this. Some of the ancient grammarians retained the breathing of the *ρ* even in the middle of a word, making it *lenis* or *asper*, according to circumstances; thus they wrote *κάπρος*, *Ἀτρεΐς*, but *Χρόνος*, *ἀφρός*, *θρόνος* (*Anecd. Bekk.* p. 693, 20).

Obs. 2 It is observed that the Æolians especially omitted the aspirate, whence this *ψίλωσις*, as it is called, is regarded as Æolic wherever it occurs. This was carried so far that even words beginning with *υ* or *ρ* were marked with the lenis; thus we find *ὔμμε*, *ὔμμιν*, *ὔμοιοι*, *ὔρχα*, *ὔσκλης*, *ὔμφαλος*, and *ὔπαρος* with its derivatives; Arcadius, p. 242 Valcken.; *Anecd. Bekk.* p. 693, 11; Herodian, *περὶ μονήρους λέξεως*, p. 35, 6. The Æolians are also said to have written *ῥῥ* in the middle of a word (*Anecd. Bekk.* u. 3; Greg. Corinth. p. 588). Those who adopt the old-fashioned theory that the Latin language is connected with the Æolic dialect of the Greek, will find in this *ψίλωσις* a special

¹ In adopting this orthography, in the Cambridge text of Thucydides, we have sacrificed our own opinion to the necessity of making the series uniform.

lightest, E the heaviest, and O of intermediate weight: F was an aspirated labial, H an aspirated guttural, and Θ an aspirated dental: so that the nine mutes stood thus, each set being preceded by its appropriate breathing or vowel:—

Breathings, afterwards vowels.	Labials.	Gutturals.	Dentals.	
A	B	Γ	Δ	Mediæ
E	F	H	Θ	Aspiratæ
O	Π	Ϟ	T	Tenues

and the liquids Λ, M, N, Σ stood between the aspiratæ and the tenues, because they probably completed a still shorter Semitic alphabet of only twelve characters.

26 When F fell out, and H, the double aspirate, was taken to represent the double ε, the first letters added to the above were υ and φ, two representatives of F, and χ, the substitute for H in its original use. The other additional letters were borrowed, as their names denote, from corresponding letters in the Hebrew alphabet, and from this was also taken the obsolete Σάν, of which we have spoken above. The Greeks added, for their own convenience, a double o (called *ὦ μέγα*, and written ω), and two combinations of Σίγμα or Σάν with Πί, in one of which the π preceded, while in the other it followed the sibilant. These combinations were called Ψί and Σαμπί, and were represented by the same sign in different postures. Ψί preceded and Σαμπί followed ὦ. Under the form Ϡ, the Σαμπί was used to represent the number 900.

27 The Ionians in Asia Minor were the first to adopt the complete alphabet of twenty-four letters, arranged as we now have it. The Samians have the credit of being the earliest employers of this extension of the written characters, and it was from them that the Athenians derived the additional letters, although they were not used in public monuments until the Archonship of Euclides, Ol. 94, 2. B.C. 403. Hence we read of τὰ γράμματα τὰ ἀπ' Εὐκλείδου ἀρχοντος. Of course Herodotus, who was an important contributor to the literary intercourse between Samos and Athens, had brought the improved alphabet into use among men of education at a much earlier period, and Euripides expressly distinguishes between η and ε as vowels in spelling the name Θησέως (*apud Athen. p. 454 c*).

28 The earliest extant approximation to anything like a handwriting is the inscription on the prize vase brought from Athens by Mr Burgon, which cannot be later than 600 B.C. (see Böckh, *Corp. Inscr.* I. p. 49). It is written as follows, from right to left:

·ΙΜΕ:ΝΟΛΘΑ ΝΘΕΝΘΑ ΝΟΤ

The only abbreviation observable in this is the omission of ε in the termination -θεν; for the true transcription is: τῶν Ἀθήνηθεν ἄθλων εἰμί, not, as Böckh supposes, τῶν Ἀθηνέων ἄθλον εἰμί. The later Greeks used a number of contractions in their MSS., the commonest of which are given in the accompanying table.

CONTRACTIONS AND ABBREVIATIONS.

αι	αι	κατά	ται
αν	αν	μέν	ταῖς
ἀπο	ἀπο	μεν	ταῦτα
αρ	αρ	μετά	τήν
ἀρ	ἀρ	μετά	τῆς
γάρ	γάρ	μὲν	τι
γίνεται	γίνεται	οἶον	το
γρ	γρ	ος	τὸν
δὲ	δὲ	ου	του
δια	δια	οὐκ	τοῦ
δυ	δυ	οὗτος	τρ
ει	ει	παρα	τρ
ει	ει	περ	τῶν
εἶναι	εἶναι	περι	τῶν
ἐλαττον	ἐλαττον	πρ	ὦ
ἐν	ἐν	προ	υι
ἐπειδή	ἐπειδή	ρι	υν
ἐπι	ἐπι	σ	ὑπερ
ἐπι	ἐπι	σθ	χα
ἐστι	ἐστι	σθαι	χαν
ερ	ερ	σχ	χε
ευ	ευ	σι	χθ
ηι	ηι	σπ	χο
ην	ην	σσ	χυ
καί	καί	στ	χω
καί	καί	τα	

§ V. *Syllables.*

29 A syllable (*συλλαβή*) is simple when it consists of a single vowel with or without a breathing. It is compound when it consists of a vowel or diphthong with one or more consonants. A word (*λέξις*) consists of one or more syllables. No syllable or monosyllabic word contains more than six or seven consonants, as in *στράγγξ*.

30 In regard to words of more than one syllable, the following rules apply to the division of the syllables¹:

α. A solitary consonant, whether single or double, between two vowels, properly belongs to the second of them: as in *ἔχει*, *σῶμα*, *ἰκανόν*, *ὑψηλός*.

β. Two consonants are divided between the syllables which precede and follow, except in the case of a tenuis or aspirated mute followed by any liquid, or a medial mute followed by *ρ*, when, as the articulation is not divided, the compound sound passes on to the following vowel; thus we divide words as follows: *ἀ-πριγ-δό-πληκ-τα*, *ἐ-μασ-χα-λισ-θη*, *βα-ρυ-βρό-μος*, *ἔβ-λα-ψε*. For the application of this rule to the *quantity* of syllables, see below, 36, 37.

γ. The first of three consonants belongs to the syllable which precedes; thus we divide as follows: *ἐσ-θλός*, *ἐχ-θρός*, *ὀμ-πνί*, *μάκ-τρα*, &c.

31 Etymology sometimes interferes with this rule respecting the division of syllables. In regard to the roots of verbs, the vocalization will often show that one or more consonants have been thrown back upon the root syllable. Thus a comparison of *στρέφω* and *πέμπω* with their perfects *ἔστροφα*, *πέπομφα*, will show us that the first syllable of the present must be *στρεφ-*, *πεμπ-*, and the second syllable of the perfect *στρο-*, *πομ-* (above, 20). For the same reason, compound words are divided according to their constituent parts: as in *κυνός-οὔρά*, *ἐκ-τίθημι*.

¹ It is proper to observe that these are not the rules given by other grammarians. The German scholars in particular lay it down that only the liquids, and the first of two doubled letters, can be tolerated at the end of a syllable, and that all combinations of letters which can begin a word must begin a syllable with rare exceptions.

32 By a special rule the converse is made to apply to compounds with *εἰς*, *ἐξ*, *πρός*, *δυσ-*, which carry on their final sibilant to the next syllable when it begins with a vowel: thus they divided *ἐ-ξάγειν*, *δυ-σάρεστος* (*Anecd. Bekk.* p. 1128). But the correctness of this rule may be doubted.

§ VI. *Prosody, or the Quantity and Accentuation of Syllables.*

a. *Quantity.*

33 Prosody (*προσῳδία*) teaches, besides the breathings (above, 24), the *quantity* of syllables, or the time (*χρόνος*) occupied in their utterance, and the *accentuation* of syllables, or the tone (*τόνος*) with which they are pronounced.

34 The shortest time in which a syllable can be pronounced is called a *mora*, or single *time*. A short syllable has one *mora*: a long syllable contains two *moræ*.

35 The quantity of syllables is determined either by the nature of the vowel, or by that of the consonants which follow: in the former case the quantity is said to depend on the *nature* of the vowel; in the latter, on the *position* of the consonants.

36 A Syllable is long by *nature*, when it contains a long vowel or diphthong; by *position*, when it is followed by a composite consonant—*ξ*, *ξ*, or *ψ*—or by two or more consonants in which the articulation is divided (above, 30, *β*).

Obs. The lengthening of short syllables by position applies not only to the concurrence of syllables in a word, but also to the case of two contiguous words in a metrical line. The position invariably produces a long syllable (*a*) when the former word ends and the latter word begins with a consonant; (*b*) when the former word ends with a short vowel and the latter begins with a composite consonant, with a consonant preceded by *σ*, or one of those combinations, which inevitably make a vowel long by position in the middle of a word. In the case of a mute followed by a liquid the preceding short vowel generally becomes long if the ictus or emphasis of the metre falls upon it, and this applies also to the initial *ρ*, which is doubled in the concurrence of syllables (below, 105). In Epic poetry the position is sometimes neglected before such words as *Ζάκυνθος*, *Ζέλεα*, *Σκαμανδρος*, *σκέπαρνον*, &c., and it has been proposed by Payne Knight (*Prol. Hom.* p. 79) to write *Δάκυνθος*, *Δέλεα*, *Κάμανδρος*, *κέπαρνον* in these cases, a change supported by philological considerations, and by the reading *οὐχὶ μάργον* in *Asclep.* vii. 1 (see below, 116).

vowel is short; this applies to all neuters plural and words like *δέκα*, where we know from etymology that the combination *ντ* is absolutely omitted, and to all uncontracted accusatives singular in *-α*, for these have dropt their final *ν*. On the other hand we know from this that while accusatives plural in *-ᾶς* from accusatives singular in *-ᾶ* are necessarily short, those in *-ᾱς* from accusatives singular in *-αν*, are necessarily long; for as *ὁδοῦς* = *ὀδόντ-ς* is to *τύψᾱς* = *τύψαντ-ς*, so is *λόγους* = *λόγον-ς* to *μούσᾱς* = *μούσαν-ς*. The accent often indicates the quantity, according to the following general rules:—

(a) Every doubtful vowel, when circumflexed, is long by nature; as *λᾱας*, *ῖσος*, *θῦμα*.

(b) Every doubtful vowel at the end of a word is short, if the penultima is circumflexed, or if the antepenultima has the acute accent; as *χωῶμᾶ*, *βασίλειᾶ*, *δίωξις*, *πέλεκυς*.

(c) Every doubtful vowel in the penultima is short, when it has the acute accent, if the final syllable is also short; as *πολλά-κισ*, *τίσις*, *κλύσις*.

An accurate knowledge of the quantity of syllables involving *α*, *ι*, or *υ* must be gained by study and observation. For reference, it may be convenient to append the following synopsis of the facts, which is mainly derived from Rost. It enumerates successively the cases in which these vowels are used long in the different syllables of words:—

(1) *Long ā in Greek words.*

A. Long *ā* in the final syllable.

The terminations, whose quantity is here to be determined, are *-α*, *-αν*, *-αρ*, and *-ας*.

I. The termination *-ᾶ*.

1 The quantity of *α* in the nominative of the first declension, is often regulated by etymological considerations, and is fully examined in its proper place (below, 162).

2 In the remaining cases of the first declension which end with *-α*, the *α* is long in the Doric genitive termination (below, 165, ζ); also in the dative sing. in *-α*, and in the nom. and accus. dual. The quantity of the vocative is regulated by that of the nominative; but in words whose nom. ends with *-ας* or *-ης*, *α* in the vocative is short (below, 165, α).

3 As a termination of the second declension, *α* is always short, except in the plural of contracted neuters; *e.g.* ὄστᾱ instead of ὄστῆᾱ, χρυσᾱ instead of χρύσεᾱ.

4 *α* is also short in the termination of the third declension, with the following exceptions: (a) the word κᾱρᾱ (a head)—(b) the accus. sing. in *-εα* of words in *-ευσ*; *e.g.* ἱερέᾱ (from ἱερεύς): also the accus. sing. when formed by contraction from *-εα*, which always happens with words in *-ης*, having a vowel preceding their termination; *e.g.* ὑγῶ instead of ὑγία (from ὑγίης)—(c) the neut. plur. of words in *-ας*, gen. *-ας*, and of some in *-ος* with an *ε* preceding, for these are formed by contraction from *-αα* and *-εα*; *e.g.* κῆρᾱ instead of κέραᾱ (from κέρας), κλέᾱ instead of κλέεᾱ (from κλέος). The Epic writers, however, in the first of these frequently, and in the latter usually, make the *α* short—(d) the dat. sing. of neuters in *-ας*, gen. *-ας*; *e.g.* γήρᾱ instead of γήρῃ (from γήρας).

5 Of adverbs with *α* long in the final syllable, we have all those taken from datives of the first declension, as δημοσίᾳ, ἰδίᾳ, together with λάθρᾳ, πέρᾳ, and the Doric κρυφᾷ, παντᾷ, which are frequently, though as it seems erroneously, written without the *ι* subscript. In all other adverbs, as well as in numerals and prepositions, the termination *α* is always short.

6 Also as a verbal termination, *α* is long only when formed by contraction; *e.g.* γέλᾱ instead of γέλαε, γελᾷ instead of γελάει. In all other cases it is invariably short.

II. Termination *-ᾱν*.

1 In the first declension, the termination *-αν* of accusatives sing. is long in those words which have *α* long in their nom., consequently in all ending with *-α*, which are given in 162, a, and in those in *-ας*; *e.g.* χεῖρᾱν, λείᾱν, φιλιᾱν, also νεανίᾱν (from νεανίας) Πυθαγόρᾱν, &c. But if the nominative ends in *-α* short, as is the case with the words of this termination given in 162, b, then the accus. also has *-αν* short; *e.g.* ἀλήθειᾱν, &c. The Doric termination *-ᾱν* of genitives plur. is long; *e.g.* Νυμφᾱν instead of Νυμφῶν.

2 As a nominative termination of the third declension, *-αν* is long only in masculines; *e.g.* παιᾱν, and in the single neut. πᾱν.

3 Adverbs ending in *-αν* have *α* short, with the exception of ᾄγᾱν, λίᾱν, πέρᾱν.

4 *-αν*, as a verbal termination also, is always short, except in the infin. of verbs in *-ᾱω*, where *α* is formed by contraction from *-αι* and is

usually written with the *ι* subscript; *e.g.* γελῶν, or γελᾶν. This termination remains long even when it is lengthened in Epic into -ααν; *e.g.* ἀντιάαν, or ἀντιάᾶν.

III. Termination -αρ.

The final -αρ, which occurs only in the third declension, is short, except in monosyllables, as ψᾶρ. In στῆαρ (tallow) and φρέαρ (a well), the lengthening of *α* is peculiar to the Attic writers; the Epic poets, on the contrary, make it short.

IV. Termination -ας.

1 As a nominative termination of the first declension, -ας is invariably long, *e.g.* ταμῖας, Πυθαγόρας. In the accus. plural of the first declension -ας is always long, except in the Doric poets, who have αῦτας, &c. (Theocr. III. 2).

2 In the third declension, *α* is long in (a) words in -ας, gen. -αντος; *e.g.* γῆγας, ἱμῖας, and all participles of this termination—(b) the two adjectives μῆλās and τᾶλās—(c) compound adjectives in -κρᾶς, gen. -κρᾶτος; *e.g.* χαλκόκρᾶς, and the like, against the express testimony of Arcadius, p. 21, 5; p. 22, 18; *Anecd. Bekk.* p. 1226.

Obs. Accusatives plural of the third declension have the *α* always short; *e.g.* θώρακᾶς, Μακεδόνᾶς, &c. Only in -εας of subst. in -εως it is long; *e.g.* λεπτεῖας (from λεπτός), λεπτεῖας (from λεπτός), because the -α of the accus. sing. is long also (above, 39).

3 -ας is always short in the final syllable of verbal inflexions, except where it is lengthened by contraction; *e.g.* ἐγέλᾶς for ἐγέλᾶες.

B. Long *ᾱ* of penultimate syllables in declension and conjugation.

1 In the first declension, Doric and poetic genitives in -ᾱο and -ᾱων have *α* long; *e.g.* Ἀτρεΐδᾱο, παρειᾱων, θεᾱων, &c. Also fem. participles in -ᾱσα from masc. in -ας; *e.g.* γελᾱσᾱσα.

2 Before the case-ending of the third declension, *α* is long

(a) in the oblique cases of subst. in -αν, gen. -ᾱνος; *e.g.* παιᾱν, παιᾱνος, Ἀκαρνᾱν, -ᾱνος, &c.

(b) in the oblique cases of many words in -αξ, namely, (a) monosyllabic masc., and the fem. ῥάξ; *e.g.* Ὠρέξ, or Ὠρῆξ, Ὠρῆκος, βλάξ, βλᾱκος, ῥάξ, ῥᾱγός—(β) dissyllabic masc. in -αξ, if the preceding syllable is by nature long, and all polysyllables with this ending; *e.g.* θώραξ, -ᾱκος, οἶαξ, -ᾱκος, σύρφαξ, -ᾱκος, ὀρθίαξ, -ᾱκος, ἰέραξ, -ᾱκος—(γ) all masc. words of reproach and diminutives which take a vowel before -αξ; *e.g.* νείαξ,

-ἄκος (a youth), φλύαξ, -ἄκος (a prattler)—(δ) the following single words: πῶσσαξ, στόμφαξ, φέναξ, φόρταξ, all having -ἄκος in the genitive.

Obs. 1 Of words in -αξ, all feminines (except ῥάξ) and the dissyllabic masc. whose penultima is not long by nature, keep a short before the case-ending; *e.g.* ἡ στάξ, στάγος, ἡ ἀδλαξ, ἀδλάκος, ὁ φύλαξ, -ἄκος.

Obs. 2 Yet these rules do not hold free from all exception, as some dissyllabic masc. in -αξ, whose penultima is not long by nature but by position, also retain the long vowel in the oblique cases. Such are κόνδαξ, κόρδαξ, πόρπαξ, all forming -ἄκος in the gen.

(c) Of words in -ας, the oblique cases retain the long vowel in ὁ ΚΡᾶξ, gen. κρᾶτός (a head), and ὁ λᾶς, gen. λᾶος or λᾶός (a stone); also in compound adjectives in -κρας, gen. -κρᾶτος, as χαλκόκρας, gen. χαλκόκρᾶτος.

(d) Those in -ας, gen. -αντος, have a long in the dat. plural only; *e.g.* ἱμᾶσι (from ἱμάς), γράψᾶσι (from γράψας).

3 In the inflexions of verbs, the α of the penultima is invariably long in -ᾶσι, which is used for the 3 pers. plur. perf. act., and in verbs in -μι for the 3 pers. plur. pres.; *e.g.* εἰλήφᾶσι, διδόᾶσι, ἔᾶσι. In all other verbal terminations it is short; *e.g.* -ᾶμεν, -ᾶμεν, -ᾶτε, -ᾶσαν, -ᾶτο, &c.

4 In the last syllable of the root, α is long before the verbal termination

(a) in the aor. 1 act. and med. of verbs in -αίνω; *e.g.* ἐπίᾶνα (from πιαίνω), ὑγραῖνα (from ὑγραίνω).

(b) in the perf. 2, where the α is retained unchanged; *e.g.* ἔᾶγα (from ἄγνυμι), ἔᾶδα (from ἀνδάνω), κέκρᾶγα (from κράζω).

Obs. An exception to this rule is found in the Epic forms of the perf. 2 of vowel-verbs, which have the α always short; *e.g.* βέβᾶα, γέγᾶα, μέμᾶα.

(c) Of words in -άνω, only ἱκᾶνω (I come), has always a long α in the penultima; κυχάνω (I find) and φθάνω (I anticipate) have the α long in the Epic writers, but are used short by the Attics. All others with this termination have the α short.

(d) In verbs in -αω, α is long when the preceding syllable is long, and short when it is short; *e.g.* πεινᾶω, διψᾶω, ὀράω, γελᾶω, χᾶλᾶω. Also it is long in the two Attic forms καᾶω (I burn) and κλαᾶω (I weep) instead of καίω and κλαίω. Respecting the quantity of α, when it remains unchanged in the future and derivative tenses of verbs in -αω, see below, 333, (1), (a).

C. Long ā in the middle syllables of derivative words.

1 In derivative words α is usually long, when followed by a vowel; namely,

(a) in adjectives derived from verbs in -αω; e.g. in all in -ᾶης, as *δυσᾶης, ἀχρᾶής, &c.*

(b) in substantives in -ᾶων, gen. -αονος or -αωνος; e.g. *ὀπάων, Ποσειδάων, &c.*

2 Before consonants in derivative words, α is long

(a) in substantives and adjectives terminating in -αμα, -ασις, -ατης, -ατηριος, -ατικός, -ατος, -ασμος, and derived from verbs in -αω, which have α long in the derivative tenses; e.g. *θεᾶμα, θεᾶτης, θεᾶτός, ὀρᾶτός, ἱᾶσις, θηρᾶσμος, θηρᾶτικός.*

Obs. On the contrary, derivatives of this kind retain the short α when they come from verbs in -ᾶω, -ᾶσσω, and -ᾶμαι, and from such in -αω as have the α short in derivative tenses; e.g. *ἐργᾶτης* (from *ἐργάζομαι*), *πλάσις* (from *πλάσσω*), *δυνατός* (from *δύναμαι*), *ἐλᾶτηρ* (from *ἐλᾶω*, future *ἐλᾶσω*).

(b) in proper names in -ατης, which are either derived from substantives in α, or formed independently, as *Σπαρτιάτης, Τεγεάτης, Εὐφράτης, &c.*

Obs. Except, as short, the compounds of this kind, formed from verbal roots, as *Σωκράτης*, and all terminating in -βάτης and -φάτης, as also the following words: *Γαλάτης, Δαλμάτης, Σαρμάτης, &c.*

(c) in proper names in -ᾶνός, which are accented on the final syllable; e.g. *Ἀσιᾶνός, Γερμανός, &c.*

Obs. On the contrary, proparoxytones of this termination have the short α, as *Σικάνος, Δάρδανος, &c.*

(d) in compounds ending in -ᾶνωρ, -ᾶνορία, and -κρᾶνος, and in those beginning with *καρᾶ-, κερᾶ-, and κρεᾶ-*, (from *κάρᾶ, κέρας, and κρέας*); e.g. *Βιᾶνωρ, τρίκρᾶνος, καρᾶδοκεῖν, καρᾶτόμος, κρεᾶνόμος.*

(e) in compounds derived from the verbal roots ἄγ- and ἄδ- (*ἄγω, I lead, ἄγνυμι, I break, ἀνδάνω, I please*); e.g. *λοχᾶγός, κυνᾶγέτης, ναυᾶγεῖν, ναυᾶγία, αὐθᾶδης, ὀπαδός, and others of this kind.*

(f) As special examples of derivative words, with long α in middle syllables, the following also must be observed: *ἄκρατος, ἀνιᾶρός, διαῖκονος, νεᾶνίας* (with the words belonging to these last two), *σιᾶγών, σίνᾶπι, τιᾶρα, φάλᾶρος, φλύᾶρος, and its derivatives.*

Also the proper names: *Ἀμᾶσις, Ἀνάτος, Ἀράτος, Θεᾶνώ, Ἰᾶσων, Μιθριδάτης, Πιρίατος, Στίμφᾶλος, Συράκονσαι and Συράκόσιος, Φάρσαλος.*

D. Long ᾶ in the first syllable of Greek words.

In the first syllable of primitive words, α is to be considered long in the following cases:

(1) dissyllabic substantives in -*aos*, as *lāós*, *νῶός*, *πρᾶός*, and all their derivatives, as *Μενέλαος*, *Λαομέδων*, *λαοσσός*, &c.

Obs. In *τᾶός* (a peacock) the *a* of the penultima is always short.

(2) dissyllabic words in -*ᾰνός*, whose final syllable is accented; *e.g.* *δᾰνός*, *κᾰνός*, *τρᾰνός*, *φᾰνός*, and their derivatives.

Obs. The same rule respecting quantity is also given for dissyllabic oxytones in -*ᾰλός*; although of this termination, besides *δᾰλός* (a firebrand), which has the *a* long, we find only *καλός* (beautiful), in which the Epic writers almost invariably make the *a* long, but the Attics short.

(3) The following are to be observed as special examples of *a* long in the initial syllable:

ᾰγή, "a shore," to be distinguished from *ᾰγη*, "surprise," *ᾰήρ*, and all its derivatives beginning with *ᾰερ-*, *ᾰερός* and its compounds, *ᾰέναιος*, *ᾰίδιος*, *ᾰιθαλής*, *ᾰική*, and *ᾰῖξ*, together with all its compounds in -*ᾰῖξ*; *ᾰμνητήρ*, *ᾰμνητος*, *ᾰρητήρ*, *ᾰτήρ*, with *ᾰτήριος* and *ᾰτηρός*, *ᾰθάνατος*, *ᾰκάματος*, *δᾰγύς*; *δρᾰπέτης*, *κᾰβαξ*, *κᾰραβος* and *κᾰρίς*, *λᾰρῖνός* (fat), *λᾰρῖνός* (a fish), *λᾰρός* (sweet), *πρᾰγος*, besides all its derivatives and compounds, as, *e.g.* *εὐπρᾰγία*, and generally also *φᾰρος*, with its compounds.

Obs. 1 It is self-evident that *a*, when used in Doric for *η*, is long; *e.g.* *δᾰμος* and its compounds, as *ᾰρχιδᾰμος*, &c. Similar forms, however, have passed also into the Attic and common language, and are therefore always long; *e.g.* *ᾰθᾰνα* for *ᾰθᾰνᾰ*, *ᾰῖδιος* (Ion. *ῖδιος*), *σφᾰγῖς* (Ion. *σφᾰγγῖς*), *τραχύς* (Ion. *τρηχύς*), *φᾰῖτρα* (Ion. *φᾰήτρη*), and others.

Obs. 2 That *a* is long in forms where it arises by contraction, or has *ι* subscript, is already known from the general rules (see above, 39); *e.g.* in *ᾰθᾰνᾰ* for *ᾰθᾰνᾰι*, *ᾰκω* for *ᾰέκω*, *δᾰδοῦχος*, &c.

(2) Long *ι* in Greek words.

A. Long *ι* in the final syllable.

I. Termination -*ι*, when not followed by consonants.

(1) In declension, the termination -*ι* is long only in the Ionic form of the dat. sing. of subst. in -*ις*, where *ι* is contracted from *υ*; *e.g.* *ᾰκοίτι* instead of *ᾰκοίτυ*.

(2) *ι* is also long when appended to demonstrative pronouns and some adverbs, to strengthen their signification; *e.g.* *οὐτόςι*, *νυνί*, &c. (below, 239, note).

Obs. In those adverbs also, which are formed, by means of the termination -*ι*, from other words, *ι* is to be regarded as originally and properly long. Only those in -*αστί* and -*ωστί* are decidedly short. The shortening of the final *ι* in the others is to be regarded as a poetical license; thus Sophocles has both *δωτακτί* and *δωτακτί* in the same play (*Ed. C.* 1646. 1251).

II. Termination *-ν*.

The termination *-ν* is to be considered as long only when it is a collateral form of the termination *-ις*, gen. *-ίνος*; *e.g.* δελφίν, δελφίνος, &c. The quantity of datives pl. in *-ν* from pers. pronouns is determined by their accentuation.

III. Termination *-ις*.

1 As a nominative-ending *-ις* is long (a) in subst. in *-ις*, gen. *-ίνος* and *-ίθος*; *e.g.* ἀκτίς, ἀκτίνος, ρίς, ρίνος, ὄρνις, -ίθος, &c.—(b) in monosyllabic subst. of this termination, as κίς, &c.—(c) in the following words, which have *-ίδος* in the gen.; αἰψίς, βαλβίς, βατραχίς, κηκίς, κηλίς, κληίς, κνημίς, κρηπίς, νησίς, σφραγίς, σχοινίς, τευθίς, φαρκίς, χειρίς, ψηφίς.

Obs. The poets, nevertheless, allow themselves to shorten *ι* in some of these; while, on the other hand, a great many, which have not been enumerated here, are occasionally used by them with the *ι* long. In some the *ι* is made long by the Ionians, and short by the Attics; *e.g.* βλεφαρίς, καρίς, κεραμίς, πλοκαμίς, ραφανίς.

2 The termination *-ις* is also long when used by the Ionians in the nom. and accus. plur. of words in *-ις*, instead of *-ιες* and *-ιας*; *e.g.* ἀκοίτις instead of ἀκοίτιες or ἀκοίτίας.

B. Long *ι* in the penultima.

1 Of words in *-ις*, the oblique cases have *ι* long in (a) monosyllables, as φρίζ, φριχός, ζέ, ἰκός, ψίζ, ψιχός—(b) dissyllables, whose penultima is long in the nom., as αἰζέ, αἰκος (a rushing), πέριδε, -ίκος, τέττις, -ίγος. Except χοῖνις, -ίκος, and those which have a λ in the middle, as ἡλις, -ίκος.

2 Of words in *-ις*, all, whose nominative-ending *-ις* has been given as long, retain *ι* long in the oblique cases; see above, A, III. 1.

3 Of those in *-ιψ*, *ι* is long in the oblique cases of monosyllables; *e.g.* θρίψ, θριπός. But λίψ, λιβός, and Νίψ, νίφος, are excepted.

4 In comparatives in *-ων*, neut. *-ιον*, the *ι* is, almost without exception, long in Attic Greek; in Homer always short; and in the later Epic writers sometimes short and sometimes long.

5 Respecting the quantity of *ι*, in the penultimate syllables of verbal forms, the following rules hold:

(a) Verbs in *-ινω* have *ι* long in the pres. and imperf., and in the aor. 1 act. and mid., but in all the other forms it is short; *e.g.* κρίνω, imperf. ἐκρίνον, aor. 1 ἐκρίνα, perf. κέκρικα, perf. pass. κέκριμαι, aor. 1 pass. ἐκρίθην.

Obs. In the two verbs *τίνω* and *φθίω*, the Epic writers use *ι* long, the Attics short.

(b) Of verbs in *-ω*, polysyllables always, and dissyllables generally, have *ι* long, as *κυλία*, *κονία*, *μηνία*, *πρία*. Exceptions are *αἶω* (I perceive), *ἐσθία* (I eat); and the collateral forms of verbs in *-ίζω*, as *ἀτία*, by the side of *ἀτίζω* (I dishonour), *μαστία*, by the side of *μαστίζω* (I scourge), which have always *ι* short.

Obs. The poets, however, in these words, frequently shorten the *ι*, as, *e.g.* *ἐμήνιε*. *Hom. Il. l. 247.* In most dissyllables its quantity is arbitrary.

(c) In mute-verbs, whose monosyllabic root begins with two consonants, *ι* is long; *e.g.* *βρίθω*, *θλίβω*, *πνίγω*, *τρίβω*.

(d) Most contracted verbs, of a dissyllabic root, have *ι* long in the initial, and polysyllables also in the middle syllable; *e.g.* *βινέω*, *δινέω*, *διφάω*, *κινέω*, *νικάω*, *σιγάω*, *τιμάω*, *φιμόω*, and others; so also *ἀγινέω*, *ἀκριβόω*, *ἐλινία*.

Obs. On the contrary, *ι* is short in the root-syllable of those contracted verbs which are derived from short primitives, as *ἀδικέω* (from *δίκη*), *φιλέω* (from *φίλος*).

(e) Also *ι* is long in the last root-syllable of the perf. 2 of mute-verbs; *e.g.* *πέφρικα* (from *φρίσσω*), *τέτρῑγα* (from *τρίζω*). In vowel-verbs, on the contrary, it is short, as *δεδιάσκει*.

6 The following are the rules for the length of *ι* in the penultimate syllables of derivative words:

(a) Of words in *-ια*, dissyllables which begin with two consonants have *ι* long, as *θρία*, *στία*, *φλιά* (except *σκία*). So also *καλία*, *άνια*, *αικία*, *αἰθρία*, *κονία*, although the last frequently, and *άνια* and *αἰθρία* rarely, occur also with a short penultima.

Obs. The poets also make *ι* long in the penultima of polysyllables in *-ια*, whose antepenultima is long; *e.g.* *ἀκομιστή*.

(b) *ι* is long in dissyllabic and trisyllabic substantives in *-ων*, gen. *-ωνος*, and all proper names in *-ων*, gen. *-ωνος*; *e.g.* *κίων*, *πρίων*, *βραχίων*, *Ἀμφίων*. As exceptions are to be observed *χιών*, in which the *ι* is lengthened only by the ictus and in compounds, and *ῥίων*, which always has *ι* short. Also proper names in *-ων*, which retain *ω* in the gen., have *ι* short; *e.g.* *Κρονίων*, gen. *Κρονίωνος* and *Κρονίονος*.

(c) Proparoxytones in *-ιλος* and *-ιλον* have *ι* long; *e.g.* *ῥμίλος*, *ἄργιλος*, *πέδιλον*.

(d) In *properispomena* in *-ίνος* the *ι* is necessarily long, as *ἰκτίνος*, &c.; besides in the following proparoxytones: *κάμινος*, *ὑσγινον*, *κύμινον*, *σέλινον*,

and the two oxytones χαλινός and ἐρινός. In adjectives of this termination it is short, except ὀπώρινος, μετοπώρινος, μεσήμβρινος, and ὀρθρινός, in which (chiefly in the later poets) it varies its quantity to suit the nature of the verse.

(e) Polysyllabic substantives in -ωνη and -ωνα have ι long; *e.g.* δουρίνη, ἀξίνη, ἐργαστήνη, Αἰγῶνα. From these εἰλαπίνη is excepted.

(f) Lastly, ι (for η) is long in words in -ιτης and -ιτις, and in proper names in -ιτη; *e.g.* ὀπλίτης, τεχνίτης, πολίτις, Ἀφροδίτη. Except κριτής, as formed from the short root κρι.

(g) Also the following words have ι long in the penultima: ἀκόνιτον, ἐνιπή, ἐρίθος, παρθενοπίπης, τάριχος, χελιδών, and the proper names Γράνικος, Ἐνίπεύς, Εὐρίπος, Κάϊκος, Ὀσίρις, Βούσιρις, Σέριφος, and some others, as Σεμίραμις.

C. Long ī in the beginning of Greek words.

1 Of dissyllabic forms of nouns, with the termination -ος, those in -λος, -μος, -νος, and -ιος, which have either an acute on the final, or a circumflex on the penultimate syllable, have ι long in the radical syllable; *e.g.* χιλος, ψιλος, πιλος, λιμός, σιμός, φιμός, ρίνος, δίνος, πρίνος, ἰός, κριός, &c. Except βιός (a bow), which has the short vowel.

2 Also dissyllabic diminutives in -αξ take ι long in the radical syllable, as is apparent from the accent; *e.g.* πλιμαξ, πίδαξ, &c.

Obs. In other dissyllabic substantives also, with the ending -ος, the long ι in the radical syllable is evident from the accent, as σίτος, βριθος, μῦσος, στίφος, and the like. But in dissyllabic forms of nouns not ending in ος, ι in the radical syllable, when followed by a simple μ, is generally long, as in βριμία, τιμή, δριμύς. Only substantives formed from short verbal roots in -μα retain the ι short, as κλίμα.

3 The quantity of ι in verbal roots is determined above, under B, 5, a—d (pp. 30, 31).

4 As special examples with ι long in the initial syllable, the following are principally to be adduced:

ἰάομαι, and its derivatives, as ἰατρός, &c., ἰθύν, ἰλαος, ἰλη, ἰλύν, ἰμερος, ἰνιον, ἰτέα, γίνομαι, γινώσκω, δύνη, κλίνη, κριθή, νίκη, σιγή, σμίλη, λιτός, μικρός, μίμιομαι, and its derivatives, ριπή, γριπείς, πίων, πιαίνω, τιμελή, χίλιοι, and the proper names Ἴδη, Ἴκαρος, Ἴναχος, Σιδών, Τιρένθιος, Τίτιρος, with some others.

(3) *Long ū in Greek words.*

A. Long ū in the final syllable.

I. Termination -v, when not followed by consonants.

1 In the case-endings of nouns, the final v is always short, except in monosyllabic names of letters, as μῦ, and in the word γρῦ. Also in vocatives of words in -vs, whose nominative is long, v remains long; see below, III. 1.

2 Adverbs in -v are short, but in ἀνταρῦ the v is both long and short.

3 In the conjugations, v is long in the 3 pers. sing. imperf. and aor. 2 of verbs in -vμ; e.g. ἔφῦ, ἔδῦ.

II. Termination -vv.

1 As a nominative-ending, -vv is long; e.g. μόσσυν.

2 Also, as a termination of accusatives, it is long in those words in -vs, whose final syllable is long in the nominative; see below, III. 1.

3 In the conjugations, -vv is long as a termination of the imperf. and aor. 2 of verbs in -vμ; e.g. ἔφυν.

III. Termination -vs.

1 As a nominative-ending, -vs is long (a) in monosyllables, as δρῦς, μῦς: (b) in polysyllabic oxytones, which take -ύς in the gen.; e.g. ἰχθύς, ἰδρύς, &c.: (c) in the two subst. δαγύς, gen. -ῦδος (a wax-doll), and κώμυς, gen. -ῦθος (a sheaf): (d) in participles of this termination; e.g. ζευγνύς, δεικνύς, &c.

2 As the termination of the nom. and acc. plur. -vs is long, being formed by contraction from -ves and -vas; e.g. ὀφρῦς instead of ὀφρύες and ὀφρύας.

3 In the conjugations, -vs is long as a termination of the 2 pers. sing. imperf. and aor. 2 of verbs in -vμ; e.g. ἰδείκνυς, ἔφῦς.

B. Long ū in the penultimate syllable.

1 In nouns, v is long before the case-ending:

(a) In words in -vv, gen. -ῦνος, as μόσσυν, gen. μόσσυνος.

(b) In dissyllabic words in -υξ, whose penultimate syllable is long by nature, and which take κ in the genitive, as κήρυξ, κήρυκος; δοίδυξ, -υκος.

Of dissyllables, whose penultima is lengthened by position, βόμβυξ, -ῦκος, and κόκκυξ, -ῦγος, only have υ long before the case-ending.

(c) Of words in -υψ, monosyllables only have υ long in the derivative cases; e.g. γύψ, γῦπός.

(d) Of words in -υς, only δαγῦς, -ῦδος, and κώμυς, -ῦθος, retain the long vowel in the derivative cases.

2 In the conjugations, the following cases of the lengthening of υ are to be observed :

(a) Verbs in -ύνω and -ύρω have long υ in the pres. and imperf., and in the aor. 1 act. and mid.; in all the remaining forms of these verbs, which, however, are of rare occurrence, the vowel is short; e.g. βραδύνω, imperf. ἐβράδυνον, fut. βραδύνω; φύρω, imperf. ἐφύρον.

(b) To determine with accuracy the quantity of υ in verbs in -ύω, they must be distinguished into different classes :

(a) In verbs in -ύω, whose root is monosyllabic, υ in the pres. and imperf. is used arbitrarily or capriciously; e.g. λύω and λῦω, φῦω and φῦω. Only θύω (I rush, to be distinguished from θύω, I offer), ξύω (I smoothe), and τρύω (I rub off), have always υ long; on the other hand, in βρύω (I overflow), and κλύω (I hear), υ is always short. In the fut. and aor. the υ of these verbs is always long; e.g. λύσω, ξύσω, φύσω, ξύσω. Except from this rule βλύω (I bubble), κύω (I kiss), μύω (I shut my eyes), and πτύω (I spit), which have υ short in the fut. and aor., thus, βλύσω, κύσω, μύσω, πτύσω. Also in the perf. and pluperf. act. and paulo-post fut. pass. υ is usually long; on the contrary, in all the remaining derivative tenses, invariably short; e.g. δέδυκα, πέφυκα; on the contrary, also, λέλυκα, and, without exception, ἐλύθην, λέλυμαι; πεπνυμένος is the only example of ῡ in the perf. pass.

(β) In verbs in -ύω, whose root is polysyllabic, the quantity of υ is determined by the nature of the preceding syllable; thus, if the syllable preceding υ is long, υ is common in the pres. and imperf., but invariably long in the derivative tenses; e.g. κωλύω and κωλύω, fut. κωλύσω, aor. pass. ἐκωλύθην, &c. As exceptions to this rule we have ἀρνύω (I order), ἐλκύω (I draw), and ἐντύω (I prepare), in the first of which υ is made short by the Epic writers, and long by the tragedians; in the second the tragedians always make the υ short in the derivative tenses, but it is sometimes long in the Epic writers, and in the third without exception the υ is short. On the contrary, if the syllable before υ is short, υ also remains short in all the tenses; e.g. ἀνύω, μεθύω, τανύω, fut. ἀνύσω, μεθύσω, τανύσω, &c.

(γ) In verbs in -ύω, which have a collateral form in -υμι, υ is short; e. g. δεικνύω and δείκνυμι, ὀρνύω and ὀρνυμι, &c.

(c) In verbs in -υμι, υ is long in the sing. of the pres. and imperf. act., and in all numbers of the aor. 2 act. It is also long in the opt., when this is formed by the mere annexation of -μι and -μην to the root, because υ in that case stands for υι; e. g. ἐκδύμεν, Hom. *Il.* xvi. 99; δαίνυτο, Hom. *Il.* xxiv. 665. The imperat. aor. 2 also, formed with the termination -θι, has υ long; e. g. κλῦθι; but shortens it when there is a reduplication; e. g. κέκλῦθι, κέκλῦτε. The length of υ in the participial termination -υς has been observed above, *III.* 1, d; and this is followed by the fem. in -υσα, as appears also from the accent.

Obs. That the 3d pers. plur. pres. also, when -ύσι is contracted into -ῦσι, has υ long, is self-evident, and indicated also by the accent.

3 In *derivative words*, υ is long in the penultima, or in the middle syllables generally, in the following cases:

(a) In trisyllabic subst. in -υνη or -υνα; e. g. αἰσχύνη, ἄμυνα, εὐθύνη.

Obs. In κορύνη and τορύνη the υ is made long only by the Attic writers, but mostly short by Epic poets; and in δῦνη it is always short.

(b) In trisyllabic or polysyllabic words in -υνος, when σ does not precede this termination; e. g. βόθυνος, κίνδυνος, λάγυνος, εὐθύνος.

Obs. Except the compounds in -γῦνος, formed from γυνή (a woman), which always have υ short; e. g. ἀνδρογῦνος.

(c) In polysyllabic subst. in -υρα, υ is long in proparoxytones, as ἄγκυρα, γέφυρα, ὄλυρα, and in κολλῦρᾱ; otherwise always short, as λῦρα, θύρα, and the like.

(d) υ is long in adjectives in -υρος, when the preceding syllable is likewise long; and short, on the contrary, when the preceding syllable is short; e. g. ἰσχυρός, οἰζυρός; on the contrary, λάμυρος, ὀχυρός, and the like.

Obs. υ in ἀλμυρός is used long by the Attic writers, but short by the Epic writers, according to Draco's rule, which, however, is uncertain, as we have ἀλμῦρος in Eurip. *Troad.* 440.

(e) υ is long in masc. of the first declension in -υτης, fem. -υτις, as πρεσβύτης, &c.

(f) In the termination -υτος, υ is long only in trisyllabic subst., whose first syllable is likewise long, as κωκυτός, and the like; and in compound adj. in -δακρυτός and -τρῦτος (from δακρύω and τρύω), as ἀδακρυτός, ἄτρῦτος, &c.

(g) *v* is long in adverbs in *-υδον*, as *ᾠρυδόν*.

(h) Besides these, observe also the following special cases with long *v* in the middle syllables :

ἀμαρυγή, *λυγή*, *ὀλολυγή*, and *ὀλολυγών*, *ᾠρυγή*, together with *ἀμύμων*, *αὔτη*, and *αὔτέ*; also, *εἰλυφάζω*, *ελῦός* or *ιλῦός*, *ιγνύη*, *ἐρύκω*, *κέλυφος*, *λάφυρον*, *λέφυρον*, *πάφυρος*, *πίφυρον*, *ψιμύθιον*; lastly, all derivatives from *μῦθος* and *θύμός*, as *πολύμυθος*, *ᾄθυμος*, and the like.

To these may be added the proper names : *Ἀβύδος*, *Αἰσινήτης*, *Ἀμφρύσσος*, *Ἀρχύτας*, *Βηρυτός*, *Βιθυνός*, *Διώνυσος*, *Ἐνῶ*, *Ἐνῶλω*, *Καμβύσης*, *Κέρκυρα*, *Πάχυνος*.

C. Long *ū* at the beginning of Greek words.

1 *v* is long in dissyllabic neuters in *-υλον*, as the accent also proves ;
e.g. *φύλον*, *σκῦλον*, &c. From this *ξύλον* forms an exception.

2 *v* is long in dissyllabic oxytones in *-υλος*, *-υμος*, and *-υνος* ; as *χῦλος*, *θύμος*, *κρῦμός*, *ξυνός*, &c. Except *πλῦνός*, which always has *v* short.

3 *v* is long in dissyllabic paroxytones in *-υμη* and *-υνη*, as *λύμη*, *ξύμη*, *μύνη*.

4 In neuters in *-υμα*, derived from verbs in *-ύω*, the quantity is regulated by the form of the root (see above, B, 2, b). In dissyllables of this kind, the quantity is indicated by the accent, as in *κῡμα*, but we have *πλήμα*. The polysyllables are mostly long, as *ἄρτυμα*, *ἐλῡμα*, *ἰδῡμα*.

5 In dissyllabic neuters in *-ος*, the quantity of *v* is likewise learned in most cases from the accent ; most of them are long, as *ψύχος*, *κῡδος*, *σκῡτος* ; but some short, as *στῆγος*, *τρίφος*.

6 The quantity of *v* in verbs in *-ύω* has been treated of above (B, 2, b), and in verbs in *-ίνω* and *-ίρω* (B, 2, a). It only remains, therefore, that we consider the case where *v* appears in the root-syllable of mute and contracted verbs, and to this the following rules apply :

(a) In mute verbs from a monosyllabic root, *v* is always long ;
e.g. *ψύχω*, *βρίχω*, *τίφω*, &c. *Γλίφω* alone has *v* short.

(b) In contracted verbs *v* is long when the verb is formed from a long primitive, as *κῡρός* (from *κῡρος*), *λίπῡς* (from *λίπη*), *θῡμόςμαι* (from *θῡμός*), &c. On the contrary, *v* is short in those in *-έω*, which exist only as a collateral form to a liquid verb, as *κῡρέω* to *κῡρεα*.

Obs. It is self-evident that those formed from short roots retain the short vowel, as, e.g. *στῆγέω* (from *στήγος*).

7 Of special words with long *υ* in the root-syllable, the following deserve notice :

γῆρός, θύλακος, κῦφος, λῦπη, μῦελός, μῦκάομαι, μῦραινα, μῦών, πῆγή, πῦλος, πῦετία, πῦος, πῦραμῖς, πῦρός, σῦκον, σῦριγξ, σφῦρα, τρῦγών, τῦρός, ἔβος, ἔλη, φῦλή, φῦσάω, χρῦσός, ψῦχή, to which may be added μῦελός, πῦλος, for Homer at least uses these words as dactyls, though other poets leave the first syllable short.

We have also the proper names : Λῦδος, Μῦσός, Μῦρά, Στρυμών, Τυδεύς, Τυραί.

Obs. Monosyllables, as *μῦς*, *σῦς*, or *ῦς*, and *πῦρ*, have the long vowel in the monosyllabic forms, consequently in the nom. and acc., but shorten it in the dissyllabic cases, and in compounds derived from them ; e.g. *μῦός*, *μῦοκτόνος*, *σῦβώτης*, *πῦράγρα*, &c.

Final remark.—In assigning general rules, as well as in the enumeration of special words, we have above adduced only the fundamental forms, and have passed over their derivatives, in order that further space might not be unnecessarily devoted to this subject. It may be sufficient, therefore, to remark here, that the quantity of the primitive is in general transferred to its derivative ; as, e.g. *χρῦσός*, and therefore *χρύσεος* ; *λάλωμαι*, and therefore also *λῦτός*, *ἄλῦτος*, *λύσις* ; but *λῦσιμελής*, according to the analogy of *λύσις*.

β. Accents.

40 The accent is the sharp or elevated sound with which some one of the last three syllables of a Greek word is regularly pronounced, and is called accordingly the “acute accent,” *accentus acutus*, *ὀξεῖα προσφῶδια*, *ὀξύς τόνος*. It is indicated by a line sloping to the right over the vowel, or second vowel of the diphthong, by which the accentuated syllable is articulated.

41 Every other syllable is supposed to have the “grave accent” (*βαρεῖα προσφῶδια*), which, when expressed, is marked by a line sloping to the left.

42 The acute accent may stand on the *ultima*, *penultima*, or *antepenultima* of a word.

43 Words are called *oxytone* when the acute is on the *ultima*, as *κριτής* ; *paroxytone*, when on the *penultima*, as *λόγος* ; and *proparoxytone*, when on the *antepenultima*, as *τυπτόμενος*.

44 *Paroxytone* and *proparoxytone* words are called *barytones*.

45 When an *oxytone* word occurs in the middle of a sentence, its last syllable becomes *barytone*, and the accent is sloped to the left; thus we write: εἰ μὴ μητρυνὴ περικαλλῆς Ἡερίβοια. These words are said to be "inclined" (ἐγκλινόμενα, *Anecd. Bekk.* 1142), and must be carefully distinguished from the *enclitics* (ἐγκλιτικά), of which we shall speak directly.

46 The only other case, in which the grave accent is expressed, is when it is combined with the acute in a contracted syllable, made up of two vowel-syllables, the former of which has the acute accent. Thus, if φιλέω is contracted into φιλῶ, or φιλέουσα into φιλοῦσα, the grave of the second, as well as the acute of the first vowel, is expressed in the circumflex which is placed over the contracted syllable¹. This combined accent is written ^ or ~; and when the original form was *paroxytone*, the resulting word is called *perispomenon* (περισπώμενον); when *proparoxytone*, the new word is called *properispomenon* (προπερισπώμενον).

47 In *proparoxytona*, and therefore in *properispomena*, the last syllable is always short: and if the last syllable is short, and the penultima, being long by nature, is also accentuated, the word must be *properispomenon*. Thus we have μάλλον, σῶμα, &c., and though rule 46 does not apply, we have ἐστῶτος from ἐσταῶτος, and Νηρηῖδες from Νηρηίδες. But in a crasis like τᾶλλα for τὰ ἄλλα or χῶτε for καὶ ὅτε, the *paroxytone* word is not altered, unless a diphthong results, as in τοῦργον for τὸ ἔργον².

48 In reference to accentuation, *αι* and *οι* are considered short, except in cases where etymology teaches that there was an

¹ The only exception to this in the contraction of a final syllable is the accentuation of ἀδελφίδου, θυγατρίδου, of which the uncontracted forms, according to all the grammarians (*Theodos.* p. 30, 12; *Joann. Alex.* p. 6, 21; *Arcad.* p. 175, 9), were written ἀδελφιδέος, θυγατρίδεός, &c.

² On this subject, however, there is great difference of opinion. The rule given above is maintained by F. A. Wolf, *Analect. Litter.* II. p. 434, but is neglected by I. Bekker and E. C. Schneider, who have read more MSS. than any editors of Greek books, and who consistently write τοῦργον, τᾶλλα, τᾶνδον, &c. It is also disputed by the latest grammarian, Rost. It seems to us that all three modes of accentuating the crases involve specific difficulties, that is, whether we write τᾶλλα, τοῦργον; τᾶλλα, τοῦργον; or τᾶλλα, τοῦργον; but that Wolf's compromise avoids the most glaring incongruities, namely, those of writing χᾶμα, χῶταν, τᾶρα on the one hand, or τοῦργον on the other.

original longer form, as in the infin. *-έναι* for *-έμεναι*, and the optat. *-αι* for *-ειε*, and the locative *-οι* for *-οθι*. Thus we distinguish between *οἴκοι*, "houses," and *οἴκοι*, "at home," though compounds of *πάλαι* throw back their accent, as *πρόπαλαι*, &c. Aristoph. *Eq.* 1154. In the second and third declension *-ως* is regarded as short, or as forming a synizesis with the preceding *ε*; thus we have *Μενέλεως*, *πόλεως*, &c.

49 When the last syllable is long by position only, and the penultima long by nature, it is held that the word may be *perispomenon*, although, under the same circumstances, it could not be *proparoxytone*; thus, we might write *Δημῶναξ*, but not *Ἰππίαναξ*.

50 The accentuation depends upon the etymology or form of the word. For example, the sharp sound produced by a consonantal affix is naturally marked by the acute accent. Thus, the accentuation discriminates the root in *δίκ-η* and *ήθι-κή*.

51 The following are the chief rules for practice in the accentuation of inflexions.

a. In *Nouns*, the accent of the oblique cases is always on the same syllable as in the nominative, unless some one of the general rules prohibits this. Thus we have *σῶμα*, *σώματος*, but *σωμάτων*; *ἄνθρωπος*, *ἄνθρωποι*, *τράπεζα*, *τράπεζαι*, *ἐξουσία*, *ἐξουσίαι*, but *ἀνθρώπου*, *ἀνθρώπων*, *τραπέζης*, *τραπέζων*, *ἐξουσιῶν*; *χώρος*, *χώρου*, *χώροι*, *χώρων*; *ἐλπίς*, *ἐλπίδος*, *ἐλπίδες*, *ἐλπίδων*; and so forth. But femin. adj. and participles retain the accent on the same syllable as in the masc.; thus we have *ᾄξιαί*, *ρόδιαί* (but *Ῥοδίαί*, "Rhodian women"), *παιδευόμεναι*.

a. In the *first* declension the gen. plural is always *perispomenon*, because *-ῶν* is here a contraction from *-άων*. The only exceptions to this rule are femin. adj. and participles like *ᾄξιων*, *ρόδιων* (but *Ῥοδιῶν*, "of the Rhodian women"), *παιδευομένων*, and the subst. *χρήστων* (from *χρηστής*, "a lender"), *ᾄφῶν* (from *ᾄφή*, "an anchovy"), to distinguish them from the genitives of *χρηστός*, "good," "useful," and *ᾄφνης*, "out of shape;" *ἐτησίων* (from *ἐτησίαι*, the name of certain trade-winds), and *χλούνων* (from *χλούνης*, "a wild-boar"). The vocative singular, which represents the crude-form, throws back its accent in *δέσποτα*, and circumflexes the penultima in words like *πολιτα*. The nom. and voc. plural have the accent on the same syllable as the nom. sing., but when the penultima is

long and bears the accent, the word becomes *properispomenon* instead of *paroxytone*; thus from *αῦρα, ἐλαία*, we have *αῦραι, ἐλαῖαι*.

b. For the same reason, the gen. and dat. of all numbers are *perispomena* in the *first* and *second* declensions, when the nom. is *oxytone*; for *ὀρθῆς, ὀρθῶ*, are contractions from *ὀρθό-γὰς, ὀρθό-ι*.

c. In the *third* declension, monosyllabic nouns are *oxytone* in the gen. and dat. sing. and in the dat. plural, and *perispomena* in the gen. and dat. dual, and in the gen. plural: the other cases retain the accent on the root-syllable: thus we have *χείρ, χερός, χερῖ, χέρα, χεῖρα, χερῶν, χερσί*. But if the noun be *oxytone* and of more than one syllable, the accent will fall on the penultima in the oblique cases, which will be *paroxytone* or *properispomenon*, according to the natural quantity of the penultima. If the noun be not *oxytone*, the gen. dual and plural will be *paroxytone*, the other oblique cases *proparoxytone*.

To these rules there are the following exceptions:

c. 1 Monosyllabic participles maintain the accent on the root-syllable; thus we have *στάς, στάντος, στάντων, στᾶσι; ὦν, ὄντος, ὄντων, οὔσι*.

c. 2 Ten monosyllabic nouns are *paroxytone* in the gen. plur. and the gen. and dat. dual: *ἡ δᾶς, ὁ δμῶς, ὁ ἡ θῶς, τὸ κρᾶς, τὸ οὖς, ὁ ἡ παῖς, ὁ σῆς, ὁ Τρῶς, ἡ φῆς, τὸ φῶς*, gen. pl. *δᾶδων, δμῶων, θῶων, κρᾶτων, ὠτων, παιδων, σέων, Τρώων, φῶδων, φῶτων*.

c. 3 The adjective *πᾶς* in the sing. follows the rule for monosyllabic nouns, but retains its accent on the root-syllable in the plural.

c. 4 The interrogative *τίς, τίνος*, is accentuated throughout on the first syllable, and the indefinite *τις, τινός*, when it takes an accent, is *oxytone* throughout.

c. 5 Polysyllables in *-ήρ, -έρος*, when they drop the *ε*, are accentuated according to the rule of monosyllables; thus we have *πατρός, πατρί* for *πατέρος, πατέρι*; for the same reason we have *κύων, κυνός, κυνί* for *κύονος, κύονι*; *δόρυ, δορός* or *δουρός, δορί* or *δουρί* for *δόρατος*; and *γόνυ, γουνός* for *γόνατος*; though the genitive plurals are *δούρων, γούνων*.

c. 6 The irregular *γυνή* is accentuated throughout like *χείρ*.

c. 7 *Οὔδεις, μηδεις*, make *οὔδενός, οὔδενί, μηδενός, μηδενί*.

d. In parathetic compounds with augmented tenses the accent does not stand on the preposition, unless the augment is omitted in poetry; thus we have *προέσχον, παρείχον, ἀπήγγον*, but *ἐκφευγον, πάρεχον*. If the augment is omitted in a simple form, the accent is transferred to the root-syllable, as in *ἔλιπε, λίπε*.

e. In the imperative aorist the following forms are oxytone, contrary to rule β. 1: *εἰπέ, εὔρέ, ἐλθέ, λαβέ*; but *ἄπελθε, ἀπόλαβε*, &c.

The participles follow the rules of nouns in regard to their oblique cases: the active participles of verbs in *-μι*, the aorists in *-ών, -είς*, and the perfects in *-ώς*, being always oxytone in the nominative, and the perfect passive in *-μένος* being always paroxytone.

Obs. The student will do well to bear in mind that a contraction of the termination does not affect the accent of the previous syllable: thus we have *τείχος, τείχεος, τείχους: ἐφίλειε, ἐφίλει*. For the exceptions to this see below, 169, *obs.*

53 It has been remarked above, that all oxytones are barytoned, when they appear in connexion with other words in the middle of a sentence. Besides this connexion between the accentuation of words and the cadence of the sentence in which they appear, there are other peculiarities of accentuation which are explicable from the same principles. We refer to the doctrine of *proclitics* and *enclitics*. These are certain little words, which so entirely take their colour from the sentence in which they appear, that they are not conceived capable of any separate existence. They are called *proclitics*, when they stand before, and *enclitics*, when they follow, the word on which they depend, and to which they are, as it were, attached.

54 The *Proclitics* are the cases of the article which terminate in a vowel: *ὁ, ἡ, οἱ, αἱ*, and the particles *εἰ, ἐν, εἰς (ές), ἐκ (ἐξ), οὐ (οὐκ), ὥς*. These little words are supposed to form a part of the words which follow them: just as if we wrote *ὁπατήρ, οὐχημῖν*, for *ὁ πατήρ, οὐχ ἡμῖν*. *Proclitics* receive an accent when they become emphatic by post-position or otherwise: as *κακῶν ἔξ, θεὸς ὧς, πῶς γὰρ οὐ*; or *οὐ λέγω, ὦ ἄνδρες Ἀθηναῖοι, οὐ*.

Although the other prepositions may seem to stand in the same combination, as *εἰς, ἐν*, and *ἐξ*, with the cases of their nouns, their consonantal commencement, or heavier forms, exhibit them as oxytones.

55 The *Enclitics* are :

a. The pres. indic. of *εἰμί* and *φημί*, except the 2 sing. *εἶ* and *φής*.

b. The oblique cases sing. of the 1st, 2nd, and 3rd personal pronouns, and the oblique cases dual, with the plural cases, except *σφῶν* and *σφᾶς*, of the third personal pronoun.

c. All cases of the indefinite *τις*, the interrogative being always accentuated with the acute even in the nom., as though it were an initial syllable (above, 51, c. 4).

d. The indefinite adverbs *πῶς*, *πῇ*, *ποί*, *πού*, *ποθί*, *ποθέν*, *ποτέ*.

e. The conjunctions *πῶ*, *τέ*, *τοί*, *θῆν*, *γέ*, *κέ* (*κέν*), *νύ* (*νύν*), *τέρ*, *ρά*, together with the local suffix *-δε*. Of these *τοί* is sometimes *proclitic* as well as *enclitic*: thus we have *τοι γάρ τοι*. The following are the main rules respecting the enclitics :

a. If an *enclitic* follows an *oxytone*, the acute accent is restored: as *ὀρθός τις*.

β. If it follows a *proparoxytone*, or *properispomenon*, it affects the last syllable with an acute accent: as *ἔπαισέ με*, *δῆλόν πως*, or as in the line of Homer (*Il.* II. 497):

Σχοῖνόν τε Σκῶλόν τε πολύκημόν τ' Ἐτεωνόν.

But after a *paroxytone*, *perispomenon*, or *oxytone*, the enclitic merely loses its accent, as in *ἄνδρα μοι*, *θεῶν τις*, *τίς ποτε*;

γ. If it follows a *proclitic*, it affects it with an acute accent; as *εἶ τις*, *ὥσπερ*.

δ. If two or more *enclitics* occur in succession, an accent may be added for every three syllables: as *εἶ περ τίς σε μοί φησὶν ποτέ*, where *εἶ περ τις* and *τίς σε μοι* are considered to be successive *proparoxytona*. The old grammarians (Arcadius, p. 146) lay it down as a rule that in this case every enclitic takes the accent of the following, so that the last alone remains unaccentuated; but modern critics prefer the method which we have adopted (see Götting, *Accent.* § 47, VII.). In the editions there is a good deal of inconsistency in consequence of this difference of opinion.

The main rules with regard to the enclitics are liable to the following exceptions.

(a) If an enclitic of more than one syllable follows a *paroxytone* word, it retains its proper accent; thus we have ἦν λόγος ποτὲ ἐναντίος σφίσι. It is proposed to extend this to the case of a *perispomenon* which involves the *paroxytone*; as in μισῶ τινα. This rule of course includes the *properispomena* in ξ and ψ, as φοῖνιξ ἐστὶ, κῆρυξ ἐστὶ, which were probably *paroxytona* originally. The grammarians (Arcad. p. 140) would retain the accent of monosyllable enclitics in these cases, writing, for example, ὀμηγερέες μου, but there is no sufficient authority for this.

(b) If the vowel which ought to receive the inclined accent is elided, some enclitics retain their tone, as in πολλοὶ δ' εἰσὶν, πάλαι ποτ' ἐστὶ, but μηδ' οἱ (Hom. *Il.* xi. 442).

(c) Personal pronouns retain their accent after a preposition, as περὶ σοῦ, παρὰ σοί, πρὸς σέ.

(d) εἰμή, which in that case throws back its accent in the 3 pers. sing. ἔστι, is not an enclitic, when it signifies "there is," "it is allowed or possible" (= ἔξεστι), or when it stands at the beginning of a sentence or after ἀλλ', εἰ, οὐκ, μή, ὥς, καί, μέν, ὅτι, ποῦ, τοῦτ', as ἔστι θεός, "it is a god," ἔστιν οὕτως, "it is so," ἔστι μοι, "there is to me," i.e. "I have," ἔστιν ἰδεῖν, "it is possible to see," οὐκ ἔστι, τοῦτ' ἔστιν.

(e) φημί retains its accent, when it is separated from the context by punctuation, as in ὁ αὐτὸς δέ, φασίν, οὐκ ἄδικός ἐστιν.

(f) τίς retains its accent at the beginning of a new sentence, and some modern editors write τινές, when it signifies "several persons," as εἰς τινές. Hermann (*de em. rat.* p. 69) has some rules respecting the accentuation of ὧτινι and ὄντινων, which he has not observed in his own editions.

Obs. For the drawing back of the accent in the case of *oxytones*, which suffer elision, see below, Art. 138.

§ VII. Stops.

56 In addition to the accents, which depend both on the word and on the sentence, the Greeks have several other marks to assist the reader, some of which refer to words alone, and others to the members of the sentence only. These are

a. for the word :

The *apostrophe*, which marks an elision, as in ἀπ' ἄλλων for ἀπὸ ἄλλων.

The *coronis*, which marks a crasis, as in τὰργύριον for τὸ ἀργύριον.

The *diæresis*, which marks a division between two vowels, as in αἴσσω.

b. for the sentence :

The full stop, as in πρᾶγμα.

The colon, as in πρᾶγμα·

The comma, as in πρᾶγμα,

The interrogation, as in πρᾶγμα;

The names, *κῶλον* ("limb," "member") and *κόμμα* ("a section") refer to the parts of the sentence over which the influence of the stop extends : for the same reason, the full stop, which governs the whole sentence, is called a *period*. A similar mode of speaking is adopted by the Jews, who call their accents, which are modes of punctuation, *kings*, *emperors*, &c., according to their domain in the sentence. The note of interrogation was not introduced till the 9th century A.D. Modern editors do not hesitate to use the note of admiration, as ὦ τῶν παρόντων κακῶν! φεῦ, φεῦ! or to include quotations between inverted commas, and though there is no ancient authority for either, the practice is very convenient, and is quite justifiable on general grounds.

PART II.

ETYMOLOGY.

§ I. *Divisions of the Subject.*

57 IN Etymology three subjects come under discussion. First, the proper classification of different kinds of words; secondly, the principles which guide the analysis or dissection of an individual word; and thirdly, the pathology of words, or the changes which are introduced into their structure by the contact of incompatible articulations.

§ II. *Classification of Words.*

58 In the Indo-Germanic languages all words may be comprised in two general classes: the PRONOUNS, or words which indicate *space* or *position* (*puncta*, *extremities*, and *lineamenta*); and the WORDS CONTAINING ROOTS, which express the positional relations of general attributes.

59 In the former class, we find words, declinable or indeclinable, as the case may be, without any admixture with the other element of language.

Words of the latter class require the addition of at least one pronominal suffix to make them words.

60 For this reason, we term the PRONOUNS or positional words, the *organizing*, *constituent*, or *formative* element of inflected language, and the ROOTS the *material* element.

61 By pronominal additions of a perfectly analogous nature, the same root becomes either a NOUN or a VERB, that is, it expresses either a thing, or an acting, or result of acting. The only etymological difference between the noun and the verb is this—that the pronominal suffixes, which mark the inflexions of the noun, are

fixed or adverbial, while those which mark the persons of the verb are themselves capable of inflexion. When they lose this independent power of inflexion they become intermediate affixes, and the crude verb is then capable of receiving a set of case-inflexions, so that it becomes a noun. This sort of noun is called a *participle*.

62 As, then, the noun and verb spring from the same roots, or material part of language, and as their pronominal or positional affixes are strictly analogous, it is unnecessary to consider them as different parts of speech in an etymological classification; and the eight syntactical parts of speech when thus considered will fall into two great classes, represented by the following table:

Etymological.		Syntactical.	
Formative element, or pronoun	-	{	Preposition
			Conjunction
			Pronoun
			Numeral
Material element combined with pronoun	{	Noun	Adjective
			Substantive
		Verb	Participle
			Verb.

The Interjection is either an unmeaning cry or the vocative case of a noun. The Adverbs are either pronominal words or cases of nouns. The Prepositions and Conjunctions are pronominal adverbs performing certain functions in regard to the construction of nouns and the connexion of sentences. The Numerals are adjectives in *Syntax*, though etymologically pronouns. In a grammar it is not necessary to take any distinct notice of the Interjection, which has only an occasional influence on the syntax (see below, 453, *ee*, *β*). The Adverb is important, both in its form (259 sqq.) and in its syntactical use (435 sqq.). The Preposition appears in syntax as an important supplement to the cases (470 sqq.). And the Conjunction contributes to the machinery of co-ordinate and subordinate sentences (*Syntax*, Chapter IV.).

§ III. *Analysis of Words.*

63 The analysis of words depends upon our ability to discriminate between the positional and material elements of language.

64 Some of the roots are of positional or pronominal origin; but the analysis of a word does not inquire into the origin of its separate parts: it is satisfied with proving that they are separate.

65 In the Greek, as in other languages of the Indo-Germanic family, the root is a monosyllable or quasi-monosyllable, which appears as the variable part in a number of words which are otherwise identical. In compound words there are two or more of such roots, but their disintegration is a different, and easier, task than that which we are now describing.

66 We conclude *à priori* that the constant part in the identical forms, which are thus varied by differences of root, is of pronominal origin; and we find on examination that all the elements of it can be referred to one or other of the primitive pronouns.

67 There are three primitive relations of position: *here*, *near to here*, and *there*; or *juxta-position*, *proximity*, and *distance*.

68 The three primitive articulations, which are used to express these three relations of position, are the three primitive tenses Π, Ω, Τ, pronounced *pa*, *qua*, *ta*; which we shall call the *first*, *second*, and *third* pronominal elements.

69 Whatever syllable, in the constant or positional accompaniments of roots, either contains one of these elements, or can be proved to have been derived from it, is to be explained in the same way as the pronominal element itself.

70 The first pronominal element, denoting *juxta-position* or *here*, is used to express (a) the first personal pronoun; (b) the first numeral; (c) the point of departure in motion.

71 The second pronominal element, denoting *proximity* or *nearness to the here*, is used to express (a) the second personal pronoun; (b) the relative pronoun; (c) the reflexive pronoun.

72 The third pronominal element, denoting *distance*, is used to express (a) the third personal pronoun; (b) negation; (c) separation.

73 The first pronominal element appears in Greek under the forms *πα* and *μα* only.

74 The second pronominal element, being originally a compound of guttural and labial, may present any form of the guttural,

and any form of the labial (see above, 18, *j*) except μa , which is strictly appropriated to the first element. The derivation is in each case so easy, that no confusion can take place. The greatest apparent difficulty arises from the appearance of τ , θ , or δ only, instead of the combination τi , θi , δi representing the sound *j*. But this is only an apparent difficulty, for the original form presents itself in the first stage of the investigation.

75 The third pronominal element appears only as τa or νa , the remaining dental articulations being appropriated to replace the sibilants, which result from the guttural part of the second element. The form νa is sometimes transposed to $a\nu$ according to 19, *b*, *i*, and the ν often evanesces, according to 85, 106, 114.

76 The dental sibilants, which have attached themselves as secondary forms to the second element, obtain a fixed value in the articulations ρa or λa , which imply *motion* either *to* or *from*.

77 If any one of the elements of position is combined with $\rho a = \lambda a$, it indicates motion and continuation in a direction of which the element in question represents the point nearest to the subject; and by subjoining any one of the pronominal elements to any other of them, we denote a motion or continuation from the position denoted by the first of these combined elements towards that denoted by the second of them: and so on if there are more¹.

78 The following are some important exemplifications of this principle.

Pronominal Words and Forms.

$\pi a - \rho \acute{a}$ ($= 1 + \rho a$), "motion from here."

$\pi[a] - \rho o - \tau i$ ($= 1 + \rho a + 3$), "motion from here to there."

$\tau a - \rho a$ ($3 + \rho a$), "motion from thence."

$\tau a - f a$ ($3 + 2$), "motion from thence to this neighbourhood," i.e. "approximation." (This combination is used to express the number 2.)

$\tau a - f a - \rho a$ ($3 + 2 + \rho a$), "motion from the point gained in the last combination." (This combination is used to express the number 3.)

¹ This principle was first elucidated in the *New Cratylus*, § 131.

τε-τος (3 + 3), "thence to there" (used to express the superlative, as **ταρα** expresses the comparative).

με-τά (1 + 3), "companionship, or pursuit with a view to companionship."

ᾤ-μα (2 + 1), "conjunction."

Root-words.

79 In exemplifying the analysis of words containing roots, we may select one which will show to the student how the pronoun may become applicable to the formation of a root; and consequently how the formative element may resolve itself into the material. The first pronominal combination mentioned above—namely, **πα-ρά**—appears as the root of a large and important class of words, denoting actions which, in the strictest sense, imply and express their emanation from the *subject* as opposed to the *object*. The full investigation of this and other like procedures, belongs to a higher field than elementary grammar. It will be sufficient in this place to represent the facts as phænomena.

πα-ρά, pronominal word or preposition, "from the side of."

πέ-ρα-ν (1 + **ρα** + 3 = A + 3), adverb, "on the other side."

πε-ρά-ω, verb, "to pass over."

πι-π-ρά-σκω, "to cause to pass over,"—"to sell."

π-ῤ-ῥος (A + 2 + 3), noun, "an outward action."

π-ῥά-γγω = **πράσσω** (A + 2 + 2), verb, "to perform such an action."

π-ῥά-γ-μα-τ = **παρα-μειντ**- (A + 2 + [1 + 3]), verbal noun, "such an action considered in reference to its performance."

π-ῥα-γ-μα-τι-κό-ς (A + 2 + [1 + 3 + 2]), adjective, "a person capable of acting."

π-ῥα-γ-μα-τεία (A + 2 + [1 + 3 + 2]), subst., "procedure."

πῥάγ-σις = **πράξις** (A + 2 + 2), "acting," and so on.

§ IV. *Pathology.*

80 From this short specimen it will be seen that the analysis of words, or the search for roots, presumes some knowledge of the legitimate interchanges or commutations of letters. The explanation of this tendency to change is called the *Pathology* (ἡ παθολο-

γυνή) of a language, or the doctrine of the *Affections* (πάθη), to which it is liable. The word πάθος might in itself denote any change in the root or inflexion of a word, in which case *Pathology* would include the third as well as the second part of this grammar. But we employ the term, as the older grammarians did, in a narrower sense to denote those changes, which, whether or not introduced by the process of inflexion, leave the signification of the word just as it would have been, if no such change had taken place. Thus there is a difference of form only, and not of meaning, between the common words γέγραμμαι, ἐλλείπω, τύπτω, &c. and their original and complete types γέγραφ-μαι, ἐν-λείπω, τύπτου-ς, &c. In this narrower application, *Affections* are either *euphonic*, when they arise from the general repugnance of the Hellenic articulation to certain contacts or contiguities of sounds; *dialectical*, when they spring from the preference in certain tribes or certain districts of Greece for this or that sound or combination of sounds; and *metrical*, when the exigencies of some prevalent form of verse-composition have produced an influence on the structure of the language, as when the Homeric hexameter necessitated or suggested certain alterations in the measure of syllables. It is mainly to the first of these, or the *euphonic affections* of the Greek language in general, that the student's attention ought to be directed in a grammar like the present.

81 That letters pronounced by the same organ may be commuted for one another, is a fact which our daily experience teaches us: and no man can be acquainted thoroughly with his own language without having had his attention drawn to sundry changes resulting from dialectical differences of pronunciation, or an attention to what is called *Euphony*. The *Pathology* of the Greek language, of which we are about to speak, is not a treatise on Greek Dialects, but an explanation of phænomena in the language generally; a discussion which involves not only the question of dialects, but also those referring to the mutilations and corruptions which, according to the leading principles of Hellenism, may be expected to take place. The Affections are generally divided into the following classes: (α) quantitative (κατὰ πόσον), when the word is increased or diminished; and these are (1) πρόσθεσις and ἀφαίρεσις, addition or diminution at the beginning; (2) ἐπένθεσις and συγκοπή, insertion or contraction in the middle; (3) παραγωγή and ἀποκοπή,

addition or curtailment at the end: (*b*) qualitative (*κατὰ ποιόν*), or the interchange of sounds: (*c*) local (*κατὰ τόπον*), (1) *μετάθεσις*, transposition, (2) *τμήσις*, or separation of compounds. All these belong to both consonants and vowels. To consonants alone belong *διπλασιασμός* or doubling, and *ἀναδιπλασιασμός* or reduplication. To vowels alone belong *συναλοιφή* or contraction, and *ἔκτασις* or lengthening.

A. *Affections of Consonants.*

82 A consonant may be changed either (I) at the end; (II) in the middle; or (III) at the beginning of a word. In the first of these cases, the change will proceed from some absolute law of the language operating on a previous alteration: in the second, from the letters which precede or follow: in the third, there is either a *prothesis* or prefix, which seems arbitrary until it is explained, or some change within the word, which brings into operation the rules of the second case.

(I) *Affections of Final Consonants.*

83 It is an absolute law of the Greek language that no word can end with a mute, or with any other consonant than the three semi-vowels *σ*, *ν*, *ρ*. For those, which terminate in *ξ* and *ψ*, are always combinations of a guttural or labial with *ς*. And if we meet with *οὐκ*, *οὐχ*, and *ἐκ*, we must remember that the two former never occur at the end of a sentence, or before a consonant; and that the latter is always prefixed to some word beginning with a consonant. In fact *οὐκ* or *οὐχ* is a mutilation of *οὐ-κε*, for which we have *οὐχί*, and *ἐκ* or *ἐξ* represents *ἐ-κς*: and being thus affected by the words which immediately follow them, these monosyllables are *proclitic* (above, 54).

Obs. This general rule applies only to Greek words; foreign proper names, like *Θεῖθ* (Plat. *Phædr.* p. 18 B), *Βήλ*, *Δανιήλ*, *Δαβίδ*, *Ἰακώβ*, *Ἰσάακ*, *Χερουβίμ*, and the like, are written as mere transcriptions from the original languages.

84 Of the other three consonants which may be finals, *ν* is often a representative of *ς*, or contains it by absorption (95), and *ρ* is of comparatively rare occurrence. Moreover, when *ς* is the final letter, it must not be preceded by a dental or the liquid *ν* (92, 93).

85 The letters *ν*, *ς*, which are of most frequent occurrence at the end of words, are themselves of such a weak and fleeting consistency, that they often become inaudible, and are omitted in writing. Even the final *-ν* very often passes away into final *-α*, as in the accusatives of the third declension, and it is a rule that *-ντ* at the end of a word must become *α*, i.e. the *τ* cannot stand, and the *ν* evanesces: see below (107). This is called *apocope* (*ἀποκοπή*) or *arobole* (*ἀροβολή*). The moveable *ν* is commonly termed *ν ἐφέλκυστικόν*, or “*ν* attached,” as if it were an arbitrary and secondary adjunct. But this is known to be an erroneous doctrine.

We find a moveable *ν* in

- a. datives plural in *-σιν*, together with *ἄμμιν*, *ῥμμιν*, *σφίν*, and *ψίν*;
- b. 3 pers. in *-σιν*, as *τίθησιν*, *τύπτουσιν* (but not the Doric form in *-ντι*);
- c. 3 pers. sing. in *-εν*, as *ἔτυψεν*, *τέτυφεν*, and sometimes the 3 pers. plup. in *ει* for *εε*;
- d. in *ταυτό-ν*, *τοσοῦτο-ν*, *τοιούτο-ν*, in Attic Greek.
- e. in the suffixes *-σιν*, *-θεν*, *-φιν*, and in certain particles, such as *κεν*, *νυν*, *πάλιν*, *νόσφιν*, *ἐνεκεν*, *ἔπειτεν*, &c.
- f. in the numeral *εἴκοσιν*, but not in its dialectical forms *εἰέκοσι* or *εἵκατι*.

The final *ν* distinguishes *πέραν*, “on the other side, beyond” (as *πέραν θαλάσσης*, *πέραν διαπλεῖν*), from *πέρα* (compar. *περαιτέρω*), “farther” in place or time, or metaphorically, as *πέρα τοῦ δέοντος*, *τοῦ καιροῦ*. The MS. of Philodemus gives us *πέρα* for this sense, and *ἀντιπέρας* appears as another form of *ἀντιπέραν*.

We find a moveable *ς* at the end of *ἐξ*, mentioned above, and in the following indeclinable words: *ἀτρέμας*, *ἔμπας*, *ἡρέμας*, *αὐθις*, *μέχρις*, *ἄχρις*, *πολλάκις*, *μεσσηγύς*, *οὕτως*. Thus Euripides has *ἀτρέμας*, Plato *ἄτρεμα*; *ἔμπας* is found in the Attic poets, *ἔμπα* in Pindar and the Alexandrian writers, *ἔμπης* in Homer; *ἡρέμας* appears in Apollonius Rhodius; *αὐθι* in Callimachus, but *αὐθι* in Homer is for *αὐτόθι*; for *μέχρις* and *ἄχρις*, see Lobeck *ad Phrynich.* p. 14 sq.; *πολλάκι* is Ionic; *μησηγηγύς* and *μεσσηγύ* are both poetical forms synonymous with *μεταξύ*; *οὕτως* and *οὕτω* stand before either vowels or consonants in prose, but the former only before vowels in poetry.

In the following there is generally a distinction of meaning, when the ς is omitted: *ἀμφίς*, *ἀντικρυς*, *εὐθύς*. In the imperative, the 2 p. s. generally loses its ς or *θι*. But in *σχές*, *φρές*, and some verbs in *-μι*, it is retained.

It will be seen that the letters ν , ς become evanescent also in the middle and at the beginning of words (107, 114).

(II) *Affections of Consonants in Contiguous Syllables.*

86 The greatest number of consonants which can come together in the middle of the word is four; but this occurs seldom: we have, however, such words as *θέλκτρον*, *κάμπτριον*, and parathetic compounds like *έκστρατεύω*, *έκστρέφω*, *ένστρέφω*. Three consonants do not stand together, unless the first, the last, or both the first and last are liquids or σ ; at the beginning of a word the first of these letters must be σ , as in *στρατός*, *σφραγίς*, *σπλάγχνον*, *σκληναι*; and conversely, in contiguous syllables the middle letter of three must not be σ , whence we have affections like *τέτυφθε* for *τέτυφθε*, *πεπλέχθαι* for *πεπλέκσθαι*, *ήγγέλθαι* for *ήγγέλσθαι*, &c. When $\sigma\sigma$ appear before another consonant, the first σ may be omitted, if this occasions no ambiguity; thus we have *δύστηνος* for *δύσστηνος*, *κάσχεθε* (Hom. *Il.* xi. 702) for *κάτ-σχεθε* = *κάσ-σχεθε*, &c. But we write *προσστείχω*, *προσστήναι*, &c., that there may be no confusion between *πρός* and *πρό*.

87 The Greek language does not tolerate the following combinations of consonants: $\mu\rho$, $\mu\lambda$, $\beta\nu$, $\delta\lambda$, $\nu\rho$. Whenever they appeared in the Pelasgian language, we have in Greek the following substitutes: $\mu\beta\rho$ or $\beta\rho$ for $\mu\rho$, as in *ἄ-μβροτος*, and in *βροτός* for *μορτός*; and $\mu\beta\lambda$ or $\beta\lambda$ for $\mu\lambda$, as *μέμβλωκα* and *βλώσκω* from *έμολον*; $\mu\nu$ for $\beta\nu$, as in *σεμνός* for *σεβ-νός*; $\lambda\lambda$ for $\delta\lambda$, as in *καλλός*, afterwards *καλός*, from *καδ-λός*; $\nu\delta\rho$ for $\nu\rho$, as in *άνδρός* for *άνρός*.

88 Whenever a labial precedes μ in the middle of a word, it is changed to μ , as in *γράφ-ω*, *γραμ-μή*, *γέγραμ-μαι*; *τύπ-τω*, *τύμ-μα*, *τέτυμ-μαι*; *τρίβ-ω*, *τριμ-μός*, *τέτριμ-μαι*.

89 When a tenuis or aspirate guttural stands before μ , it is often changed into the medial γ ; as in *πλέγ-μα* from *πλέκ-ω*;

τέτυγ-μαι, εὔγ-μαι from τεύχω, εὔχομαι; ἔοιγμεν for ἐοίκαμεν. But there are exceptions, as ἀκμή, δραχμή and ῥωχμός by the side of δράγμα and ῥωγμός.

90 Tenuis and aspirate dentals remain regularly unchanged only before the dental liquids λ, ν, ρ, as in ἔτλην, ἔτνος, ἱατρός, ἑσθλός, ἐθραύσθην.

91 Before other dentals, and the labial liquid μ, any dental may be changed into σ, as in οἶσ-θα for οἶδ-θα, ὀσ-μή for ὀδ-μή. This is regularly the case in the perf. pass., as in κεκόμισ-μαι, πέπεισ-μαι from the roots κομιδ-, πειθ-. But in the Ionic dialect the δ or θ is occasionally retained, as in κέκαδ-μαι, κεκορυθ-μένος. We also find such forms as κευθμών, ἄριθμος, πότημος, ἀτμός, αὐτμή, ἐφετ-μή. The combination σθ seems to have been peculiarly pleasing to the Greek ear, and many structures are due to this predilection. We may also remark that σ or θ often intrudes itself before μ in verbal forms, such as the noun in -μος, and σ, which may or may not have belonged to another form of the verb-root, appears before the aorist passive in -θην and the perfect passive in -μαι. Compare θεσ-μός from τίθημι (root θε), ῥυθ-μός from ῥύω, with ἤκου-σ-μαι, ἤκού-σ-θην from ἀκούω, κέχρη-σ-μαι, ἐχρή-σ-θην from χρίω (see below, 302, D, F). In all these cases, it may be a question whether there was not a *digamma* still partially represented by ι or υ.

92 Before σ, the dentals are dropped; as λαμπά-ς for λαμπάδ-ς, σώμα-σι for σώματ-σι.

93 The same is the case with the dental liquid ν before the dat. pl. of the 3rd decl.; as in δαίμο-σι for δαίμον-σι from δαιμόν-εσι; and in compositions with the preposition σύν, when σ and another consonant follow, as in συσκευάζω, σύσπονδος, σύστασις, or when ζ follows, as in συζεύγνυμι. If σ is followed by a vowel, we have an assimilation, as in συσσιτέω, συσσώζω. In πᾶν and πάλιν the ν is sometimes retained and sometimes assimilated, as in παλίνσκιος, πάνσμικρος, πάνσοφος and πανσυδί or πανσυδίη by the side of πᾶσσοφος, πασσέληνος, πασσυδί. But ἐν always retains its final letter, as in ἐνσειώ, ἐνσημαίνω, ἐνζεύγνυμι.

94 But if a dental mute is omitted along with ν before σ, the absorption is represented by a lengthening of the vowel, or by the

substitution of *ει, ου* for *ε, ο*: thus for *πάντ-σι* we have *πᾶ-σι*; for *σπένδ-σω, σπείσω*; for *τύπτοντ-σι, τύπτουσι*.

95 At the end of a word, *ον-ς* becomes *ων*; *οντ-ς* either *-ων* or *ους*; *εις* and *εντς* become *-ην* or *-εις*; *φοτ-ς* or *φο-ς* becomes *-ως*; *ορ-ς* becomes *-ωρ*. Thus we have *δαίμων, τύπτων, ὁδούς, ποιμήν, κτείς, τιθείς, τετυφώς, λεώς, ῥήτωρ*, for *δαίμον-ς, τύπτοντ-ς, ὀδόντ-ς, ποιμέν-ς, κτέν-ς, τιθέντ-ς, τετυφότη-ς, λαφός, ῥήτορ-ς*.

Obs. There are some few exceptions to these rules, such as *πέφαν-σαι* from *φαίνω, ἔλμινς* for *ἐλμινθ-ς*, &c. which explain themselves. The preposition *ἐν*, when lengthened by *-ς*, becomes *εἰς*: but when it precedes *σ* or *ζ* in composition, it remains unchanged (93): the reason for this also is obvious.

96 When *β* and *φ*, or *γ* and *χ* stand before *σ*, they are changed into *π* and *κ* respectively, and the compound sound is written *ψ* or *ξ*. Compare the Latin *scribo, scripsi, scrip-tum*, and *rego, rexi, rec-tum*. That the aspiration is lost, is clear from the following rule.

97 The Greeks, wherever they can, avoid two aspirates in the same word. In compounds it is often necessary to retain the aspirates of both the combined roots, thus we have *ἀνθο-φόρος, ὀρνιθο-θήρας, παχύ-χειλος, ἐφ-υφή*, &c.: but we have also *ἀμπέχω* for *ἀμφι-έχω, ἐπαφή* and *ἐφάπτω* from *ἐπι-ἄπτω, ἀπεφθός* from *ἀφέψω*, &c.: and when an aspirate is lost by flexion in one part of the word it may be represented in another part of the word by transposition. This is particularly observable in the verb-roots *έχ-, ταφ-, τυφ-, τραφ-, τρυφ-, τρεχ-*, for we have

<i>έχω</i>	but	<i>έξω = έκ-σω,</i>
<i>έ-τάφ-ην</i>	but	<i>θάπ-τω, θάψω,</i>
<i>τύφ-ω</i>	but	<i>θύψω, τεθυ^π_μ-μένος,</i>
<i>τρέφ-ω</i>	}	but <i>θρέψω,</i>
<i>τέ-τροφ-α</i>		
<i>έ-τρύφ-ην</i>	but	<i>θρύπ-τω, θρύψω, τέ-θρυπ-ται,</i>
<i>τρέχ-ω</i>	but	<i>θρέξομαι.</i>

According, however, to rule 99, the aspirate returns in *τεθάφθαι* (Arrian, *Anab.* vii.1), *έθρέφθην* (Hes. *Theog.*192), and similar forms.

The noun *θρίξ*, dat. *θρίξι*, gen. *τριχός*, the adjective *ταχύς*, compar. *θᾶσσον* for *τάχιον*, and the compounds *ένεκα* for *έν έκα, φρούδος*

from *πρὸ ὁδοῦ*, *φρουρός* from *προορῶ*, exhibit the same metathesis of the aspirate; *ἐταῖρος* seems to be connected with *ἔθος*; some have compared *τραχύς*, *Τράχης* with *Θράκη* (Lobeck, *Paralip.* p. 47); and in cognate languages we have *θυγάτηρ* by the side of *duhitri* (Sanskrit), “daughter;” *πείθω* by the side of *fidō*, and *triumphus* from *θρίαμβος*; *Καλχηδών* is sometimes written *Καλχηδών*; and the following affections are dialectical:

<i>βάτραχος</i>	Ionic	<i>βάθρακος</i> ,	<i>θεσμός</i>	Doric	<i>τεθμός</i> ,
<i>ἐνταῦθα</i>	...	<i>ἐνθαῦτα</i> ,	<i>πιθάκη</i>	Attic	<i>φιδάκη</i> ,
<i>ἐντεῦθεν</i>	...	<i>ἐνθεῦτεν</i> ,	<i>φάτη</i>	later	<i>πάτη</i> ,
<i>χιτών</i>	...	<i>κιθών</i> ,	<i>τωθάζω</i>	Hesych.	<i>θωτάζω</i> ,
<i>χύτρα</i>	...	<i>κύθρη</i> ,	<i>Τελχίνες</i>	...	<i>Θελγίνες</i> .

98 By a similar law of euphony an aspirate can never stand before another aspirate of the same organ, but is changed into the corresponding tenuis: as in the forms *Βάκχος*, *Σάπφω*, *Πιττεύς*. The same rule applies to two successive syllables, where the former is the result of reduplication; thus we have *πεφίληκα*, *τίθημι*, and not *φεφίληκα* and *θίθημι*. The formative syllable *θη* of the 1 aor. pass. and the person-ending *θι* are retained, whether an aspirate precedes or follows: thus we have *ὠρθώθην*, *ἐχύθην*, *φάθι*, *τέθναθι*, &c. without any change of the preceding aspirate; and when a change is made we have *τύφ-θη-τι*, *ἐτέ-θη-ν*, *ἐ-τύ-θην*, and not *τύπτη-θι*, *ἐθέ-την* or *τύφθη-θι*, *ἐθέ-θην*, *ἐ-θύ-θην*. And perhaps this rather than a metathesis of the aspirate is the true explanation of *ὄχωκός* and *οἴχωκα* for *ὄκωχός* and *οἴκωχα*, from *ἔχω* and *οἴχομαι*. Although *ἐκχειρία* is not a reduplication, but a compound of *ἔχειν* and *χεῖρα*, it follows the same rule. The adverbial terminations *-θεν* and *-θι* do not affect the aspirate of the main word; thus we have *πανταχό-θεν* from *πανταχοῦ*, *Κορινθό-θι* from *Κόρινθος*, &c.

99 With regard, however, to letters of different organs, the following rule applies without exception:

a tenuis only can precede a tenuis,
a medial a medial,
an aspirate an aspirate.

Hence from *ἔπτα*, *ὄκτω*, we have *ἑβδομος*, *ὄγδοος*, with a double change: and hence the root-letter is changed by the termination; as in *γραπτός*, *γράβδην* from *γράφω*, and *πλεχθεῖς*, *τυφθείς* from

πλέκω, τύπτω. So also, in composition and synaloepha, we have ἐφθήμερος from ἑπτα ἡμέραι, and νύχθ' ὅλην from νύκτα ὅλην.

Obs. The proclitic preposition ἐκ, for ἐκς, in composition, is preserved from this change by the supposed intervention of its original *s*: thus we have ἐκθεῖναι, ἐκδοῦναι, ἐκβάλλειν, ἐκγενέσθαι, ἐκφεύγειν, &c.

100 The consonants most frequently doubled are the liquids, and τ as the representative of σ. The doubling of these letters is generally indicative of assimilation.

101 Besides the cases already mentioned (above, 88), the following are of frequent occurrence:

a. The former of two consonants is assimilated to the latter: σ to ν, as ἔν-νυμι for ἔσ-νυμι; κ or χ to σ, as δισ-σός for δίκ-σος (διξός); γλῶσ-σα, Attice γλῶττα, for γλῶχ-σα; δ, τ, θ to σ, as πεσ-σός for πεδ-σός, μέλισ-σα for μέλιτ-σα, βυσ-σός for βυθ-σός. The assimilation in Ἀττική for Ἀκτική is peculiar. Before a guttural, ν is invariably written γ (above, 18, *a*); before a labial, it is always changed into μ; and it is always assimilated to a following liquid. We find this chiefly in compounds with ἐν, σύν, and πάλιν; such as ἐγκαλῶ, ἐμμανής, ἐλλόγιμος; συγγενής, συμφέρω, συρρίπτω; παλίγκοτος, παλιμμήκης, &c. (see also below, 320).

Obs. We have no assimilation in ἐνράπτω, and in compounds with ἄν the ν is generally omitted, as in Ἀγαμέμνων, Ἀγακλής. An enclitic does not alter the preceding ν, thus we have τὸν γε, ὃν περ, &c. There are however occasional assimilations even in distinct words (see Lobeck, *Aj.* 836), and the inscriptions give us τῶλ λογιστῶν, ἐστίλῃ, τήμ Μυσίαν for τῶν λ., ἐν στ., τήν Μ.

102 β. The latter of two consonants is assimilated to the former; as in ὀλ-λυμι for ὀλ-νυμι. The assimilation of σ to a preceding ρ is regular in Attic Greek; thus we have ἄρρην for ἄρσην, θαρρέιν for θαρσεῖν, &c.

103 But this sort of assimilation is most usual when the second consonant is represented by a softened or vocalized guttural, equivalent to our *y*, and expressed in Greek characters by ε or ι. Thus we have γέννα for γενεά, θάλλω for θηλέω, κτέννω for κτάνγω, ἄλλος for ἄλιος, φύλλον for φύλιον; so too μάλλον for μάλιον, ἦσσαν for ἦκιον, &c. To this class belong the older datives plural, as νέκυσσι, ὄρεσσι, παιδεσσι, &c., the older forms of the future and aorist, as ἔσσομαι, γέλασσε, ἐτέλεσσα, κομισσάμενος, κύσσε, ὁμοσσαν,

in *μαιμάσσω*, *παιπάλη*, or of a heavy syllable, as in *βάρβαρος*, *γαργαίρω*, *παμφαίνω*, *ἐγρ-ήγορα*, *ἐλ-ήλυθα*, &c.

107 The liquids *σ* and *ν* have a tendency to become fleeting and evanescent when they are flanked on both sides by short vowels. The former is changed into the rough breathing, the latter into the nasal breathing, and thus they pass off from the want of characters to express them. Compare *τύπη*, *τύπται* with *τίθεισαι*, and *μείζους*, *μείζους* with *μείζονες*. It is not unusual to find *ν* represented by *α* before another consonant, or even at the end of a word. Thus we have *τετύφαται* for *τετύφνται*, *σωζόλατο* for *σώζοντο*, *πάτερα* for *πάτερν*, &c.

If the combination *ντ* is left at the end of a word it always becomes *α*. All neuter plurals are examples of this (156). So also *δέ-κα* for *δφέ-κεντ* (below, 246). In two cases we have *ασ* for *ντ*, or rather *ουντ*, in the middle of the word: these are *Φλιάσιος* for *Φλιούντιος*, from *Φλιούς*, gen. *Φλιούντος*, and *διπλάσιος*, from *διπλούς* (see *Transactions of the Philol. Soc.* 1854, p. 286).

108 With regard to the interchange of particular consonants with one another, it may be laid down as a general rule, that only those of the same organ are susceptible of this commutation. If it ever appears that a consonant has passed into one of a different organ, there must have been an original form which contained both consonants in combination (above, 18, j). Thus *κελαινός* and *μέλαν* spring from an original *κμέλαν*. The most important instance of this apparent interchange is that between *π*, *κ*, *τ* in the relatives and relative particles.

109 The most common of the regular interchanges are those of the dental liquids *λ*, *ν*, *ρ* with one another, and of the sibilant *σ* with *ν*, *ρ* and the dental mutes. Thus we have

βέντιστος by the side of *βέλτιστος*,
πλεύμων *πνεύμων*,
κρίβανος *κλίβανος*,

and

τύπτομεν for *τύπτομες*,
σίορ ... *θεός*,
σύ ... *τύ*.

That the sequence of *ι* has an especial tendency to produce this last change, we have already seen (18, c).

The Attic habitually substitutes *ττ* for *σσ*: as in *πράττω*, *γλώττα* for *πράσσω*, *γλώσσα* (above, 100, 101, 103).

110 Liquids, aspirates, and the sibilants, are liable to a change of place which is called *Metathesis* (*μετάθεσις*) when confined to the same syllable, and *Hyperthesis* (*ὑπέρθεσις*) when it passes the limits of a single syllable.

(a) The former is very common: thus we have *ἀταρπός* for *ἀτραπός*; *κάμνω*, *κέκμηκα*; *θνήσκω*, *ἔθανον*; *θάρσος*, *θράσος*; *ἔρξαι*, *ῥέξαι*; *τέτρατος* for *τέταρτος*, &c. This sometimes occasions the insertion referred to above (86): as in *ἡμ-β-ροτον* for *ἡμαρτον*, *μεσημβρία* for *μέση ἡμέρα*, &c.

(b) The following are instances of *Hyperthesis*: *ὀθνείος* for *νόθειος*, *πνύξ*, gen. *πυκνός*, *πύελος* from *πλύνω*, *ἔκπαγλος* from *ἐκπλίσσω*, *ὄχλος* for *ὄλχος*, *τίκτω* for *τιτέκω* (?), *φλαῦρος* for *φαῦλος*, &c. *Hyperthesis* very frequently occurs in regard to the aspirate and the letter *ι*, considered as the representative of a lost guttural; indeed, this is sometimes the rule (see 97, 104). We have an instance of the latter *hyperthesis* in *εἶν* for *ἐνί*, of the former in *ὁ φρούδος* for *ὁ πρὸ ὁδοῦ*, and of both cases in *εῖν-εκα* for *ἐνὶ ἔκα*. The verb *ἐλαίνω* for *ἐλα-νύω* is perhaps the only example of the *hyperthesis* of *υ*.

111 Prospective absorptions are referable, perhaps, to the same euphony. Thus we have *δίσκος* for *δίκ-σκος*, *πάσχω* for *πάθ-σκω*, *διδάσκω* for *διδάχ-σκω*, *λάσκω* for *λάκ-σκω*, *έτσκω* for *έτκ-σκω*, *ίσχω* for *έχ-σκω*, *λέσχη* for *λέγ-σκη*, cf. *ἀδολέσχη*, *μίσγω* for *μίγ-σκω*, *μόςχος* for *μόγ-σκος*, *αἰσχος* for *αἰδ-σκος*, *ἔσχατος* for *έκ-σκατος*, &c.

112 *Tmesis*, or the separation of two parts of a compound word, is really an *hyperthesis* going beyond the limits of the word itself. It is most commonly found in parathetic compounds with prepositions; as *ἀνὰ δ' ἰστία λευκὰ πέτασαν* for *ἀνεπέτασαν*; *κατὰ πύονα ἔργα λιπόντες* for *καταλιπόντες*. Herodotus often inserts the connecting particle *ὦν*, as in *ἀπ' ὦν ἔδοντο* for *ἀπέδοντο ὦν*. Sometimes, even in prose, the preposition thus separated is used with particular emphasis in antithetic clauses, as *μὴ ξὺν κακῶς*

ποιεῖν ἀλλὰ ξυνελευθεροῦν (Thucyd. III. 13); εὖ ποιήσας αὐτ' εὖ πείσεται (Plat. *Gorg.* 52 A). The comic writers separate even the two parts of a compound particle by the insertion of some particle of emphasis or connexion; thus we find *την-δε-δί* for *τηνδὶ δέ* (Arist. *Aves*, 18); *νυν-μεν-ί* for *νυνὶ μέν* (*Ibid.* 448); *ἐν γε ταυθί* for *ἐνταυθί γε* (*Thesmoph.* 648); *ἐνμεντευθενί* for *ἐντευθενὶ μέν*, opposed to *ἐντευθενὶ δέ* (Metagenes, *ap. Athen.* 269 F).

(III) Affections of Initial Consonants.

113 The affections of initial consonants are generally dependent upon some change within the word, which brings into operation the rules applicable to consonants in the middle of the word. Thus we have *βροτός* for *μορτός*, from the same metathesis and euphony which give us *ἄμβροτος* for *ἄμορτος*; we have *βλώσσω* for *μόλ-σσω*, just as we have *μέμβλωκα* for *μεμόλῃκα*, &c.

114 (a) The liquids *σ* and *ν*, which become evanescent between two vowels, are also liable to aphæresis at the beginning of a word. The evanescence of *σ*, or its subsidence into an aspirate at the commencement of a word, is almost a rule of the language when a vowel follows. We have sometimes both forms, as in *σύς*, *ὕς*; *Ἑλλοί* and *Σελλοί* (Ellendt, *Lex. Soph.* s. v.); *ἥθμός* (in old Greek *ἥθμός*) and *ἥθέω* by the side of *σῆθω*; *σάλασσα* or *θάλασσα* for *ἄλασσα* by the side of *ἄλς*. But more frequently we have an aspirate in Greek where the cognate Latin words retain the *s*: compare *ἄλλομαι* with *salio*; *ἄλς* with *sal*; *ἅμα* with *simul*; *εἶ* with *se*; *Ἑγεστα* with *Segesta*; *ἔζομαι* with *sedeo*; *εἰς* (*εἷς*) with *singulus*; *ἕκας* with *secus*; *ἕκυρος* with *socer*; *ἕλκος* with *sulcus*; *ἕξ* with *sex*; *ἑπτα* with *septem*; *ἔπομαι* with *sequor*; *ἔρπω*, *ἔρπυλλον* with *serpo*, *serpyllum*; *ἡδύς* with *suavis* (*suavis*); *ἡμι-* with *semis*; *ἥλιος* with *sol*; *ἰδρώς* with *sudor*; *ἵστημι* with *sisto*; *ὀρός* with *serum*; *ὕλη* with *silva*¹; *ὕλία* with *solea*; *ὑπέρ*, *ὑπό* with *super*, *sub*; *ὑπνος* with *somnus*; *ὑραξ* with *sorex*.

(b) The element *να* often appears as *ἀ-*, when prefixed to nouns as a sign of negation, and it is always reduced to *ἐ-*, when prefixed to verbs as a temporal augment.

¹ Σόλη is found in the old compound Σκαπτη-σόλη, the name of a place in Thrace, and the proper name Σαρπηδών, "the robber," seems to point to ἀρεδών (Bückert, *Troja's Ursprung*, p. 34).

115 This moveableness of *ν* at the beginning of words has occasionally left residuary vowels, which have been regarded as cases of arbitrary *prosthesis*, but in which we ought to recognise fragmentary representatives of lost prepositions (see Pott, *Etym. Forsch.* II. pp. 127 sqq.). Thus we have *ὀ-* for *ἀνά* (Ahrens, *Æol. Dial.* pp. 77, 149), in such words as *ὀσκάπτω*, *ὄστασαν*, *ὄσταθείς*, *ὀμνάσθην*; *ἀ-* for *ἀνά*, in *ἀσκαίρειν*, *ἄσταχυς*, *ἀσπάραγος*, *ἀράσσω*, Ἄτλας; in the same way we find *ἀ-* for *ἀπό* in *ἀβληχρός*, *ἄμαλος*, *ἄσβολος*, *ἄσκελες*, *ἀμέλγω*, *ἀμέρδω*, *ἄποινα*, *ἀτειής*; *ἀ-* for *ἄγαν* (?) in *ἄπυρος*, *ἄπλετος*, *ἄσκιος*, *ἀγέρωχος*, *ἀμυδρός*; *ἀ-* for *ἄμα* in *ἀγάλακτος*, *ἀδελφός*, *ἄθριξ*, *ἄκοιτις*, *ἀκόλουθος*, *ἄλοχος*, *ἄπεδος*, *ἄπτερος*; *ὀ-* for *ὀμοῦ* in *ὄζυγες*, *ὄτριχες*, *ὄαρ*, *ὄδαξ*, *ὄδους*, *ὄνυξ*, *ὀμόργνημι*, *ὄξυς*, *ὀρέγω*, *ὄσπριον*, *ὀφρύς*, *Ὀϊτύλος* = *Τύλος*, *Ὀϊσύμη* = *Σύμη* (Lobeck, *Pathol.* p. 169), *ὀδύσσομαι*, *ὄνειδος*, &c. Perhaps we have similar absorptions in the apparent *prosthesis* of *ι*, as in *ἰγνύη* from *γόνυ*; *ἰδηλος* = *δήλος*; *ἰθύω* from *θύω*; *ἰμάσθλη* by the side of *μάστιξ* and *μάσθλης*, and in the frequent lengthening of the common words *θέλω*, *κεῖνος*, *μοί*, *νέρθεν*, *χθές* into *ἐθέλω*, *ἐκείνος*, *ἐμοί*, *ἐνερθεν*, *ἐχθες*, with which we may compare *ὀρτή* by the side of *ἐορτή*, *ἐρείπω* by the side of *ρίπτω*, *ἐρύω* by the side of *ρύομαι*, and *ἡβαιός*, *ἡλύγη* and *ἡμύω* by the side of *βαιός*, *λύγη* and *μύω* (*Etym. M.* p. 422, 16).

116 The moveableness of *σ* at the beginning of a word has given rise to the opinion, that it is sometimes an arbitrary *prosthesis*, as in *σ-κάπτω* by the side of *κόπτω*; *σ-κεδάννυμι* by the side of *κεδάννυμι*; *σκάπετος* = *κάπετος*; *σκαφώρη* = *καφώρη*; *σκιδναμαι* = *κιδναμαι*; *σκνίπες* = *κνίπες* (Lobeck, *Paralip.* p. 114); *σμάραγδος* = *μάραγδος*; *σμικρός* = *μικρός*; *σμύρνη* = *μύρρα*; *στέγη*, *στέγος* = *τέγη*, *τέγος*, &c.; but in these cases also we recognise fragmentary representatives of lost prepositions, which also appear under the forms *ἀσ-*, *ὀσ-*.

117 The guttural mutes *κ*, *γ*, *χ* also subside into a mere breathing, and are lost at the commencement of a word, as in *καλιπιδῶ* by the side of *άλινδῶ*, *καρπάλιμος* by the side of *ἀρπαλέος*, *κνέφας* by the side of *νέφος*, *γαῖα* by the side of *αἶα*, *γλανκός* by the side of *λευκός*, *χλιαρός* by the side of *λιαρός*, *χλαῖνα* by the side of *λαῖνα*, *κύτταβος* by the side of *τύτταβος*, *καυχᾶσθαι* by the side of *αἰχεῖν*, *καπάνη* by the side of *ἀπήνη*, *κυφός* = *ύβός*, &c. The digamma contains a labial as well as a guttural (18, j); and hence

we see that while the labial element is sometimes expressed by a liquid, it is sometimes lost with the whole compound sound: as in *μάλευρον* by the side of *ἄλευρον*, *μοχλεύω* by the side of *ὀχλεύω*, *μόσχος* (for *μόγ-σχος*) by the side of *ὄσχος* (cf. *νεή-ο*, *ναο-α*), *μία* by the side of *ῖα*, *μηρύω* by the side of *ἐρύω*, *μονθολεύω* by the side of *ὀνθολεύω*, *μύραξ* by the side of *ῦραξ*, &c.

118 A dental sometimes supersedes the sibilant or guttural, probably through the former (above, 18, *f*); as in *θάλασσα* for *σάλασσα*, *θέλω* for *ἐλω*, *δείλη* from *εἰλη*, *διώκω* by the side of *ιώκω*, *δαίμων* = *αἶμων* (Hom. *Il.* v. 49), *θαλυκρός* = *άλυκρός*, &c. It may also be surmised that the dental liquids are subject to the same rule: cf. *λαίψηρός* with *αἰψηρός*, *λείβω* with *εἴβω*, *λάχνη* with *ἄχνη*, &c. The aspirated dental liquid *ρ* seems sometimes to involve a dental mute, and sometimes an aspirated labial; of the former we have instances in *τ-ρίζω*, *δέ-ρκω*, *δ-ρέπω*, &c.; of the latter, in *β-ρόδον*, mentioned above, in *ῥήγγυμι* by the side of *f-rango*, &c. On the other hand, there seems to be a real *aphæresis* in *τράπεζα* from *τετράπεζα*, and in *τάρων*, *κτῶ ὀβόλων* for *τεττάρων*, *ὀκτῶ ὀβόλων*, Athen. p. 224 E., See Lobeck, *Paralip.* p. 43.

B. Affections of Vowels.

119 The affections of vowels may be divided into two classes: (1) those which arise from the contact and coalescence of vowel-syllables, which also exist separately; (2) those which emanate from the operation of some etymological principle, whether it be the vocalization of a consonant, or the subsequent hyperthesis of the consonant so vocalized. These are the only affections which take place within the sphere of a given word. The changes of the primary vowels according to weight characterize differences of form (above, 20, *a*); and the diphthongal coalescence of these primary vowels with the residuary mutes *ι*, *υ*, can hardly be considered as a casual affection. There are, moreover, vowel-changes, which are due to the caprices of provincial pronunciation, and which mark differences of dialect. Such are the substitutions of *ā* for an original *η*, which take place after a vowel or *ρ* in Attic (below, 161), and generally in Doric, as compared with Ionic. We have also *ρ-ā*, *λ-ā*, where we should otherwise find *ο* or *ε* (181, 185). The

Attic, however, retains the original η in old words, such as $\zeta\sigma\tau\eta\mu\iota$, $\chi\rho\eta\sigma\theta\alpha\iota$, &c. Other such changes are the substitution of $\epsilon\upsilon$ for $\omicron\upsilon$, \omicron for α , $\epsilon\iota$ for η , $\alpha\iota$ for $\epsilon\iota$, $\epsilon\iota$ for $\omicron\iota$, $\eta\upsilon$ for $\alpha\iota$ and for $\epsilon\upsilon$, $\alpha\iota$ for \omicron , $\delta\eta\upsilon$ for $\delta\omicron\upsilon$ and $\delta\alpha$. Compare the Æolic $\acute{\epsilon}\mu\epsilon\upsilon$ with $\acute{\epsilon}\mu\omicron\upsilon$, the Boeotic $\acute{\omicron}\acute{\nu}\acute{\epsilon}\theta\epsilon\iota\kappa\epsilon$ for $\acute{\alpha}\acute{\nu}\acute{\epsilon}\theta\eta\kappa\epsilon$, the Æolic $\alpha\acute{\iota}$ for $\epsilon\acute{\iota}$, the Doric $\omicron\acute{\kappa}\epsilon\iota$ for $\omicron\acute{\kappa}\omicron\iota$, the Ionic $\acute{\epsilon}\tau\upsilon\pi\tau\acute{\omicron}\mu\eta\upsilon$ for $\acute{\epsilon}\tau\upsilon\pi\tau\omicron\mu\alpha\iota$, the Attic $\mu\acute{\eta}\nu$ for $\mu\acute{\epsilon}\nu$, $\acute{\iota}\pi\alpha\acute{\iota}$ for $\acute{\iota}\pi\acute{\omicron}$, and $\kappa\rho\acute{\upsilon}\beta\delta\alpha$, $\kappa\rho\upsilon\phi\eta\delta\acute{\omicron}\nu$, by the side of $\kappa\rho\acute{\upsilon}\beta\delta\eta\upsilon$. These varieties must be learned by a study of the authors and of inscriptions.

120 The first class of vowel-affections, or the coalescence of vowel-syllables, is called *synalæphe* ($\sigma\upsilon\nu\alpha\lambda\omicron\iota\phi\acute{\eta}$), or "fusion."

121 Of this *synalæphe* there are three principal varieties: (a) *synæresis* ($\sigma\upsilon\nu\alpha\acute{\iota}\rho\epsilon\sigma\iota\varsigma$), "contraction," which combines two successive vowel-syllables in the same sound; (b) *crasis* ($\kappa\rho\acute{\alpha}\sigma\iota\varsigma$), "mixing," which combines two successive vowel-syllables at the end of a word and at the beginning of a word which follows; (c) *ecthipsis* ($\acute{\epsilon}\kappa\theta\lambda\iota\psi\iota\varsigma$), "elision," which unites two successive words by omitting a short vowel at the end of the former of them. When *synæresis* or *crasis* takes place in effect, without an actual expression in writing, it is called *synizesis* ($\sigma\upsilon\nu\acute{\iota}\zeta\eta\sigma\iota\varsigma$), "subsidence."

Contraction.

122 a. There are two kinds of contraction: the primary, which is merely diphthongal; and the secondary, which substitutes a long vowel, or diphthong, for two vowels which do not admit of diphthongal combination.

123 The former has been already discussed under the head of pronunciation (21—23).

124 The secondary, which melts down two vowels into one vowel or diphthong, is guided by the following rule:

1.	2.	3.
$\alpha\alpha = \bar{\alpha}$	$\alpha\epsilon = \bar{\alpha}$	$\alpha\omicron = \omega$
$\epsilon\alpha = \eta$	$\epsilon\epsilon = \epsilon\iota$	$\epsilon\omicron = \omicron\upsilon$
$\omicron\alpha = \omega$	$\omicron\epsilon = \omicron\upsilon$	$\omicron\omicron = \omicron\upsilon$
4.	5.	
$\alpha\eta = \alpha$	$\alpha\omega = \omega$	
$\epsilon\eta = \eta$	$\epsilon\omega = \omega$	
$\omicron\eta = \eta$ or ω	$\omicron\omega = \omega$	

In the dual of the 3rd declension *εε* seems to be contracted into *η*; but this arises really from the original form in *-εα*: thus we have both *τείχεα* and *τείχεε* by the side of the contraction *τείχη*. There is reason to believe that the contraction of *αε* into *η* is more ancient than that of *αε* into *ᾱ*: comp. *ἴστημι*, *ἕξω*, *χρήσθαι* with *τιμᾶς* and *τιμᾶσθαι*.

125 If in the first three columns we add *ι*, the contractions in col. 1 are all written *αι*; in col. 2 *α* and *οι* appear for *α* and *ου*, while *ει* remains unchanged; in col. 3 *ω*, *οι*, *οι* appear for *ω*, *ου*, *ου*. In columns 4 and 5 *ι* subscript is subscript also in the contraction.

126 If *υ* is added to *ο* in column 3, the contraction remains unaltered: for *ων* = *ω* (above, 22), and *ουν* = *ου*.

127 The following are examples:

(A) Simple contractions.

1.	2.
λάας = λᾶς	ἄεθλον = ἄθλον
ῥεα = ῥη	φιλεε = φιλει
αἰδῶα = αἰδῶ	δηλόετε = δηλοῦτε
3.	4.
τιμάομεν = τιμῶμεν	τιμάητε = τιμᾶτε
φιλέομεν = φιλοῦμεν	φιλέητε = φιλήτε
νόος = νοῦς	ἀπλόη = ἀπλή
	δηλόητε = δηλώτε
5.	
τιμάω = τιμῶ	
φιλέω = φιλῶ	
χρυσῶω = χρυσῶ	

128 (B) Double contractions.

1.	2.
χρύσεαι = χρυσαῖ	τιμάει = τιμᾶ
ἀπλόαι = ἀπλαῖ	φιλέει = φιλεῖ
	δηλόει = δηλοῖ
3.	4 and 5.
τιμάοιμεν = τιμῶμεν	τιμάη = τιμᾶ
φιλέοιμεν = φιλοῖμεν	φιλέη = φιλή
δηλόοι = δηλοῖ	χρυσέφ = χρυσῶ
	ἀπλόη = ἀπλή
	ἀπλόφ = ἀπλῶ

129 The following are exceptions :

αείρω = αἶρω
 αεικία = αἰκία
 μισθόη = μισθοῖ.

Crasis.

130 *b.* There are two kinds of *Crasis*. In the proper *crasis* there is a real coalition of two vowels in a long vowel or diphthong, as in *τοῦπος* for τὸ ἔπος, *χῶ* for καὶ ὁ, *τἀργύριον* for τὸ ἀργύριον. In the improper *crasis* the long vowel at the end of a word appears unchanged, and absorbs the short vowel at the beginning of the word following, as in ἡ ᾿γά, ἡ ᾿μή.

131 If the preceding word begins with a consonant, it is usual to place a *coronis* (56) over the new compound vowel, whether it was originally aspirated or not, the aspirate being indicated by the affection of the consonant in the preceding syllable: thus we write *κοῦκ* and *θάτερα* for καὶ οὐκ and τὰ ἕτερα. But if the preceding word is a monosyllable beginning with a vowel, it is sufficient to indicate the breathing of that preceding monosyllable, as in *ἀνήρ* for ὁ ἀνήρ.

132 When the first syllable of the second word has an accent, it is lost altogether in the improper *crasis*: thus we write *μη ᾿νδον*, not *μη ᾿νδον*. But in the proper *crasis*, the second vowel alone retains its accent: thus we write *τᾶλλα* from τὰ ἄλλα, *χᾶταν* from καὶ ὕταν, *τᾶρα* from τοὶ ἄρα; or if a diphthong is formed, *τοῦργον*, from τὸ ἔπος, τὸ ἔργον; and when the second word is atonic, the *crasis* does not affect it with an accent: thus we have *κεῖ* from καὶ εἰ. If the second word is aspirated, the breathing is changed to a lenis when it is represented by the aspiration of a consonant, as in *χᾶστις* for καὶ ὅστις.

133 Prepositions in composition are liable to *crasis*, because this is not considered as *synthetic* or true composition, but merely as a *parathesis* or juxta-position: thus we write *προῦθηκεν* for *προέθηκεν*, *προῦχοντας* for *προέχοντας*. But an aspirate will hinder the *crasis* in this instance: thus we have *προέξουσι* by the side of *προῦχουσι*.

134 There are a few cases of double crasis: as *καὶ πόλλων* for *καὶ ὁ Ἀπόλλων*, Hippon. *Fr.* xxiil. (16), and *χαῶδωνις* for *καὶ ὁ Ἄδωνις*.

Examples of Crasis.

(a) The conjunction *καί*:

καὶ α: *κάμφι, κἀντί, κἀπό, κάφελειν, κἀναίσχυντος, κἀγαθός, κἀν, κἄλλος, κἄρτι, χᾶμα, χάρπασαι, χᾶττα, κᾶετός, κᾶείσω*, but not with *ἀεί*.

καὶ ε: *κᾶκ, κᾶξ, κᾶν, κᾶπί, κᾶς* (Doric only), *κᾶνθεν, κᾶνιαντός, κᾶκείνος, κᾶγώ, κᾶχθές, κᾶστίν, κᾶτι, χᾶτέροις*, and in the comedians *κᾶλθοιεν, κᾶλεγχον, κᾶρεβίνθων*.

καὶ ο: *χῶ, χῶσιν, χῶπου, χῶπως, χῶστις*, but not the simple relative; *κῶδύνη, κῶνειδίζομαι, κῶλίγους, κῶπώραν*.

καὶ ι (rather rare): *κίχθῦδια* (Cratinus, ap. Meinek. iii. 379), *κίόλανος* (Archil. *Fr.* 106 [60]), *κινδών* (Anacr. xiii. 26), *χίκετεύετε* (Eurip. *Hel.* 1024).

καὶ υ (rather rare): *χὺπό, χὺπέρ, χὺδατος, χὺπηρέσια, χὺμνοθέτης*.

καὶ η: *χῆ, χῆμεις, κῆλθον*.

καὶ ω: *χῶς, χῶσπερ*.

καὶ αι: *χαί, καίετός* (Archil. *Fr.* 80 [38]), *καίσχύνη*.

καὶ ει: *κεί, κείς, κᾶτα*, Doric *κῆπε, κῆτε*.

καὶ ευ: *κεύσταλής, κεύχομαι, κεύθῦς, κεῦρυπρωκτίαν*, but never with *εὖ* alone.

καὶ αυ: *καὺτός, καὺθις, καὺτοῦ, καὺτή*.

καὶ οι: *χοί, χοῖος*, but *κῶνος, κῶκίαν*.

καὶ ου: *κοῦ(κ), κοῦτις*.

(b) Two short vowels:

α α: *τᾶλλα, τᾶγαθῆ, τᾶληθῆ, τᾶρκοῦντα, τᾶναγκαῖα, θᾶμαρτία, ᾶν*.

α ε: *τᾶργα, τᾶν, τᾶμά, τᾶπί, τᾶκεῖ, τᾶναντία, τᾶπιτηδεῖα, τᾶμ-προσθεν, θᾶτερα, θᾶδῶλια, τᾶπη, ᾶγώ, ᾶκείνος, ᾶμέ*.

α ο: *θᾶπλα, τᾶρνεα*.

ο α: *ᾶνῆρ, ᾶνθρωπος, ᾶγών, τᾶγαθόν, τᾶτύχημα* (Demosth. clixxiil. 12), *τᾶργύριον*, Doric *ᾶνῆρ, ᾶλιροθίου* (Pind. *Ol.* xi. 73), *τᾶγαλμα* (Herod. iv. 181), *τᾶπάβαινον* (ii. 82), *ᾶριστος* (Hom.)

- ο ε: οὔξ, οὔγῳ, οὔμός, οὖν μέσῳ, τοὔπί, τοὔργον, τοὔπος, τοὔκει, τοὔντερον, οὔμοι, οὔνεκα, οὔφοροι, οὔξερῳ, θᾶτερον, perhaps by false analogy from θᾶτερα, Doric ὄλαφος, &c.
ο ο: τοὔνομα, τοὔπίσω, τοὔναρ, οὔδυσσεύς, οὔνος, οὔρνις.
ο ι: θοῖμάτιον is the only example.
ο υ: θῦδωρ (Crates, apud Meinek. II. 238), θῦδατος (Aristoph. *Lys.* 370, where some read θοῦδατος).

(c) A short vowel followed by a long vowel or diphthong:

- α αι: ταῖσγρά, for which some read τᾶσγρά (Eurip. *Troad.* 384; *Hippol.* 505).
α αυ: ταῖτά, ταῖτομάτον.
ο η: θῆμιν (Aristoph. *Lys.* 115, but θᾶμιν or τᾶμιν, Hesiod. *ε. κ. η.* 557), θῆρῶν, θῆμέτερον.
ο αι: ταῖτιον, θαῖμα, Doric ῥπολος.
ο αυ: ταῖτό, ὠντός (Hom. *Il.* v. 396), τῶντό (Herod.), πρωιδᾶν (Aristoph. *Av.* 556), for which it is proposed by Mehlhorn to read πρᾶιδᾶν, eliding the ο of the preposition.
ο οι: ῥνος, ῥκότερινψ, τῥκίδιον.

(d) A long vowel or diphthong followed by a short vowel:

- α ε: ὄγορᾶ 'ν, χρεῖα 'ς, σκιά 'στιν, Ἑρμᾶ 'μπολαῖε.
αι α: αἰ 'ρχαί or ἄρχαί, περιόψομαι 'πελθόντα, δῆξομαι 'ρα or δῆξομᾶρα.
αι ε: γράψομαι 'γῳ, χρῆσθαι 'τέρῳ.
ει α: κλαύσει 'ρα or κλαυσᾶρα, οἰμῶξει 'ρα, ἀγοράσει 'γένειος.
Mehlhorn regards these as instances of synizesis.
ει ε: χῳρει 'ς, πωλήσει 'ς, εἰ 'κ (*Ed. T.* 1062), εἰ 'πιταξόμεσθα (Eurip. *Suppl.* 537).
οι α: ὄλλοι (Herod.).
η α: ἀρετή, ἀλήθεια, but μῆ 'δικεῖν.
η α: τῥγορῥ, τᾶγαθῆ, τᾶφροδίτα, τύχη 'γαθῆ or τυχᾶγαθῆ.
η ε: ῆ 'μή, ῆ 'γῳ, ῆ 'πί, ῆ 'ξῳπιος, ῆδῆ 'νδον, δῆ 'δόξ', μῆ 'κ, μῆ 'ς, μῆ 'ν, ῆ 'τέρα, μῆ 'τέρῳσε, ῆ 'κεῖνος.
η ε: ῆ 'γῳ, τῆμῆ (*Etyim. M.* 757. 24).
ω α: ὦ 'νθρωπε, ὦ 'γαθέ, ὦ 'νόητε, ὦ 'νδρες, ὦ 'χαρνικοί, ὦ 'ναξ, ὦ 'νασσα.
φ α: τᾶνδρί, τᾶγαθῳ, τᾶγαμέμνονος (Eurip. *Iph.* T. 776).

ω ε: ὦ ταῖρε, ὦ ταν (or perhaps ὦ τάν), τῶπιγράμματα (Plat. *Hipparch.* 228, ad fin.), μέλλω πῖ, τρέχω π' ἀφύας.

φ ε: τῶμῳ (*Etym. M.* 757, 24).

ω ο: τῶφθαλμός, but ὀκτῶ βολοί.

φ ο: τῷχλφ.

ου α: μου φέλῃς (Dindorf writes μάφελῃς, Soph. *Phil.* 903), μακροῦ ποπαύσω, but τάνδρός, τᾶγαθοῦ, τᾶγαμέμνονος, τᾶπόλλωνος, with the Doric variety τᾶγαθοῦ, τᾶργείου.

ου ε: ποῦ στι, ἐμοῦ πάκουσον, αὐτοῦ στιν, μου κνύεν, γενοῦ γῶ, but τοῦνεκα, τοῦκείνου, τοῦκείμεν, τοῦπιόντος, τοῦμοῦ.

ου ο: σοῦ πισθεν, τοῦ λυμπίου or τοῦλυμπίου, τοῦῤροπυγίου, τοῦβολοῦ.

(e) Two long vowels:

η η: θῆμέρα.

η οι: τῶκία, which some regard as a *synizesis*.

η ευ: ηῦλάβεια, or rather εὔλάβεια (above, 22).

η αυ: αὐτή.

η αυ: ταῦτῃ.

ω οι: ἐγῶμαι, ὦζυρε, ἐγῶδα, ἐγῶχόμην.

φ αυ: ταῦτῳ, Herod. τῶντῳ.

Synizesis.

135 *Synizesis* may be considered as the incipient stage of *synæresis* or *crasis*. It is in reality a *synalæphe*, but does not exhibit itself in the written forms.

136 As a substitute for *synæresis* within the word, it appears most frequently in those cases where ε before α, ο, ω is pronounced like our *y*: thus ἐάλωκεν is a trisyllable, θεός a monosyllable, πόλεως a dissyllable. Sometimes we find the same value assigned to ι, after a guttural or dental, as when καρδία becomes a dissyllable¹ (see above, 17, 18). Sometimes ο or υ has the force of our *u*, as in ὄγδοος and δυοῖν, which are dissyllables and monosyllables respectively in Homer and Sophocles. There are some who would

¹ Dindorf would write κάρῃα in three passages of Æschylus (vid. Steph. *Thes.* II. p. 1106 D).

express the *synizesis* of ϵ by elision within the word: thus Dindorf writes *νολαία* in Eurip. *Alc.* 103.

137 As a substitute for improper *crasis*, we find *synizesis* of η , ϵ , ω , before vowels, whether long or short, and even diphthongs: thus we have *synizesis* in *μη οὐ, ἐπεὶ οὐ, δὴ οἴκτιστον, ἵττω Ἑρακλῆς, Ἑνναλίῳ ἀνδρεϊφόντῃ*, and so forth.

Examples of Synizesis.

(a) In the same word:

$\epsilon\alpha$ and $\epsilon\bar{\alpha}$: *πόλεας, πελέκεας, Αἰνέας, Θησέα, χρυσέας, &c.*

$\epsilon\omicron$: *Πηλέος, χρυσέοις, Νεοπτόλεμος, θεοί, &c.*

$\epsilon\omega$: *Μενέλεω, πόλεως, Θησέως, βασιλέως, ἡμέων, ὅτεω, προ-
πρεῶνα, &c.*

$\iota\alpha$: *πόλιας, Αἰγυπτίας, Ἰστιαίαν, οὐρανία, &c.*

\omicron and υ : *ὄγδοόν μοι (Hom. Il. xiv. 287), δακρύοισι (xviii. 173),
δυοῖν, Ἑρινύων, &c.*

(b) Between two words:

$\eta\alpha$: *μη ἀλλά, δὴ ἀντίβιον.*

$\eta\eta$: *μη ἡμεῖς, εἰλαπίνῃ ἡέ.*

$\eta\epsilon$: *μη ἔλθοι, δὴ ἔβδομον.*

$\eta\epsilon\iota$: *μη εἰδέναι, ἡ εἰδότος, ἡ εἰσόκεν.*

$\eta\omicron$: *ἡ ὅτ', ἡ ὀρνίθων.*

$\eta\omicron\upsilon$: *μη οὐ, ἡ οὐκ.*

$\eta\alpha\iota$: *δὴ οἴκτιστον.*

$\eta\epsilon\upsilon$: *ἡ εὐγένειαν.*

$\eta\alpha\upsilon$: *δὴ αὐτόθεν.*

$\epsilon\iota\omicron\upsilon$: *ἐπεὶ οὐ.*

$\omega\eta, \alpha$: *ἵττω Ἑρακλῆς, Ἑνναλίῳ ἀνδρεϊφόντῃ.*

$\omega\epsilon\iota$: *ἐγὼ εἰμι.*

$\omega\omicron\upsilon$: *ἐγὼ ὄν, Ἀπόλλω οὐκ, ἀσβέστω οὐδ'.*

$\omega\omega$: *ἐμῷ ὤκυμῳρῳ, ὦ Εὐριπίδῃ.*

Ecthlipsis.

138 c. *Ecthlipsis*, or elision, properly speaking, applies only to a short vowel at the end of a word, before a vowel, whether long or short, at the beginning of the word following, and its proper

mark is the *apostrophe* (56): thus we have τάχ' ἄν for τάχα ἄν, οἷός τ' ἦν for οἷός τε ἦν, ἀφ' οὗ for ἀπὸ οὗ, ἐφ' ᾧ for ἐπὶ ᾧ, and so forth. Besides the apostrophe, a change of accentuation sometimes marks the elision, according to the following rule: If the elided vowel had an accent, it loses this in the case of particles; but nouns and verbs substitute an acute on the preceding syllable: thus we have ἀπ' ἄλλων for ἀπὸ ἄλλων, but ἔπτ' ἔσαν for ἐπτά ἔσαν, παλαί' ἔπη for παλαιὰ ἔπη, αὐτ' ἔδρασε for αὐτὰ ἔδρασε.

139 The following short vowels are not liable to elision: (a) monosyllabic forms of the article (except in Eurip. *Cyclops*, 265); (b) *ä* in *μά* and *ανά*; (c) *ε* in *ἰδέ*, and generally in the 3rd person, which adds an *ν*; (d) *ο* in the genitives in *-οιο*, *-αο*; (e) *ι* in *περί*, *τί*, *ὅτι*, and the dative sing. of the 3rd declension. With regard to the latter, apparent exceptions belong to *synizesis*. Homer elides the final *ι* of the dative plural; not so the Tragedians.

The apparent elisions of *-αι* belong to *synizesis*.

140 There is sometimes an *apocope* of a vowel at the end of a word, as in *ecthlipsis*, without any contact with a vowel at the beginning of another word: thus we have παῦ for παῖε (Aristoph. *Eq.* 821), δίαυ, δίαυε πῆμα (Æsch. *Pers.* 1083), ἄμ for ἄμα (Aristoph. *Isop.* 570), νῆ Δί for νῆ Δία (*Anecd. Bekk.* 1231, 1362), δέυν for δέυνα in the Syracusan dialect (Apollon. *pronom.* 75 c), τρέφουν for τρέφοιμι (*Etym. M.* 764, 52). There are also apocopated nouns; as κρῖ for κριθή, δῶ for δῶμα, λίπα for λίπαι, and probably ἔνεκα for ἐν ἑκαί. The most common apocope is that of the prepositions; ἀνά, παρά, and κατά being most liable to it in Homeric Greek, περί in Æolic, and ποτί for πρός in Doric. Thus we have:

(a) Without assimilation: ἄν δ' ἄρα, ἄν νάπος, ἄνδεχα, ἀνείμῃ, ἀντρέπων, &c., παρ Διός, παρ λίμναν, παρβαίνων, κατ τόν, κατ βαῖν, πὸτ τῷ Διός, πὸτ τὰν νῆατα.

(b) With assimilation: ἄμ πύργοις, ἄμ πέτραις, ἄμβόαμα, ἄμφαδόν, ἀγκρεμίσασα, ἀγκρισίς, ἀγξηράνῃ, κακ κεφαλῇ, κατ πέδιον, καττιύισαν, κάππεσε, κατ γόνυ, κατβαλον, κατχεύαι, κατ φαλαρα, καμ μέν, καμμορος, κατ γόμον. We find rarer assimilations with ἀπό, as ἀππέμψαι, ἄτβαλον, and ὑπό, as ὑββάλλαν, ὑσπληξ.

(c) With the last syllable wholly omitted, as in *κάκτανε*, *κάσχεθε*, *καστορνύσα*, *καφθίμενος*, *καβαίνων*, *κάπετον* for *κατέπεσον*.

The important particles *άν* and *κεν* or *κα* are apocopated forms of *ανά* and *κατά*.

Ectasis.

141 The second class of vowel-affections is known by the general name of *ectasis* (*ἔκτασις*), *productio*, or "lengthening." It may generally be regarded as a substitute for some lost consonant, and frequently appears as a transposition or *hyperthesis*. We have already considered this in its connexion with the assimilation of consonants (above, 104). But, for the sake of system, the doctrine must be formally stated here, in its relation to the pathology of vowels.

142 Primary *ectasis* appears as a direct insertion of *ι* or *υ* without transposition. Thus we have *δέλους* by the side of *δέους*, *τιούχαν* for *τύχην*, *δεξιάσθω* for *δεξάσθω*, and so forth. So also we have *μύνος* by the side of *μόνος*, *νούσος* by the side of *νόσος*, *οὐλόμενος* by the side of *δλόμενος*, and the like. But there are etymological reasons for these insertions of *ι* and *υ*.

143 The insertion of *ι* (if it can be called an insertion, for strictly speaking it indicates the primitive form), very commonly represents itself under the form *ε*, with that palatal pronunciation which so often yields to *synizesis*. In Boeotian inscriptions we have the forms *ἀγωνοθετίοντος*, *χοραγίουτος*, &c., for which the Ionians wrote, probably with *synizesis*, *ἀγωνοθετέοντος*, *χοραγέοντος*, &c., and the Attics the contractions *ἀγωνοθετούντος*, *χοραγούντος*, &c. Compare also *ἡερέθομαι* with *αἶρω* = *αἶργω*, *ἦντε* with *εὔτε*, *ἀληθήη* (pronounced *ἀληθήγη*) with *ἀλήθεια*, &c.

144 As we have already seen, an apparent *ectasis* with *ι* is often nothing more than an *hyperthesis* of that letter. The same occasionally happens with *υ*. Thus *ελαύνω* (root *ελα-*) is to be explained by a transposition in the formative adjunct *νυ-* (110, *b*).

145 This *hyperthesis* must be carefully distinguished from the strengthening of *ι* or *υ* in the root, by the prefix *ε* or *ο*. Thus *πείθω* and *πέποιθα* exhibit modifications of the root *πιθ-*, found in

ἄ-πιθ-ον; σπεύδω and σπουδή, κέλευθος and ἀκόλουθος, point to lost roots in which *υ* alone appeared: whereas μέλαινα and ελαίνω exhibit transpositions of the *ι* and *υ*. It is possible, indeed probable, that the *ε*, *ο*, prefixed to the root-vowels *ι*, *υ*, may have originated in hyperthesis, but, even then, this, as a transference into the root, must be distinguished from the other transferences which are more distinctly consonantal, and more formally terminational. In comparative grammar the strengthening of a root by prefixing *ε*, *ο* is known by the Sanscrit name *guna*, i. e. "corroboration." The substitution of *η* (involving a vocalized guttural) for *α* is also a kind of *guna*, which stands half-way between the prefix *ε*, *ο*, and the hyperthesis of *ι*. By a principle of compensation *αο* or *ιω* may always be represented by *εω*; thus we have λαός by the side of λέως, the old particle ἄφος by the side of ἔως, the genitives ἰκέτᾱο and ἰκέτεω, ναυτᾱών and ναύτεων, πόλι-ος and πόλεως, βασιλέφος and βασιλέως, &c.

Examples of Ectasis.

(a) At the beginning of a word: αἰετός, αἰεί, ἡγαθέος, ἡλασκάζω, ἡμαθοεῖς, ἡνεμοεῖς, ἡῦς, εἰαρινός, εἰλάτινος, εἰλίσσω, εἰνακοσίος, εἰρωτάω.

(b) Within the word: βασιλήιος; κληῖς; ἀληθητή; πατρῴιος; εὐρωεῖς; Διώνυσος; ἐλαία by the side of ἐλάα; ἀητός by the side of αἰετός; καίω and κλαίω by the side of κάω and κλάω; Ἀχαιοὺς, Πλαταίκοι, Ἀθηναίκοι; ἀγνοιέω; ἀλοιάω; ποίη; ῥοή; στοιά; εὔνοια, εὐπλοια, πνοιή, εὔροια, διάρῥοια, χροή, χλοή by the side of νόος, πλός, πνός, ῥός, χρός, χλός; γούνατα, δούρατα, κοῦρος, μούνος, οὔδος, οὔλος, Οὔλυμπος, πουλὺς, δουλιχοδείρων by the side of γούνατα, &c.; κεινός, στευνός by the side of κενός, στενός, &c.

(c) At the end of a word, chiefly the prepositions: ἀπαί, καταί, ὑπαί, διά, παραί, ὑπείρ.

PART III.

INFLEXION.

CHAPTER I.

DECLENSION OF NOUNS AND PRONOUNS.

§ I. *General Remarks.*

146 It has been already shown that every noun and verb in the Greek language may be reduced, by stripping off an affix, prefix, or both, to some single syllable, which constitutes its meaning, and which is found also in other words of cognate signification. This ultimate element we call the *root*, *stem*, or basis of the word. The prefix may generally be stript off at once, but the removal of the affix is often a double operation. To confine ourselves for the present to the noun, we find that almost every word of this kind ends with a short termination, often a single letter, which marks its immediate relation to the other objects in connexion with it, and which we call the *case-ending*. But in the majority of nouns, we find, between this and the root, an affix, consisting of one or more pronominal stems, which marks the definite class and quality of the noun, and points out the restriction with which the general force of the root is applied in the particular instance. When the *case-ending* alone is removed, the remaining part of the word is called its *crude* or *uninflected form*, whether it has another pronominal affix or not. The affections of the uninflected form, as such, belong to a different subject—that of the formation of words by derivation or otherwise (Part IV.). At present we are concerned only with the crude forms and cases of the noun.

147 The Greek noun (*ὄνομα*, *nomen*) is either substantive (*ὄνομα προστηγορικόν*) or adjective (*ὄνομα ἐπίθετον* or *ἐπιθετικόν*):

the former expresses a person or thing; the latter expresses the quality of a person or thing; or, to speak more strictly, the former expresses an appropriated, the latter an unappropriated quality.

The Greek noun has five *cases* (πτώσεις, *casus*): three numbers (ἄριθμοί, *numeri*),—singular, dual, and plural (ένικός, πληθυντικός, δυικός): and three genders (γένη, *genera*),—masculine, feminine, and neuter (ἀρσενικόν, θηλυκόν, οὐδέτερον).

(a) *Cases.*

148 The five cases are the nominative, genitive, dative, accusative, and vocative. Properly speaking, the vocative (κλητική) is not a separate inflexion, but is either the crude form, or the same as the nominative. And the nominative (εὐθεΐα or ὀρθή, *casus rectus*) stands opposed to the genitive (γενική, κτητική, πατρική), dative (δοτική, ἐπισταλτική), and accusative (αἰτιατική), which are called πλάγιοι πτώσεις, *casus obliqui*. The Stoics and Peripatetics differed as to the reason for calling these inflexions πτώσεις, *casus*, “fallings.”

The genitive may be translated by “of, from, out of, by:” the dative by “to, with, at, for:” the accusative corresponds to our simple objective case, or implies “motion towards a place or object.” The use of the cases must be learned from the syntax. When a noun is used immutably in an oblique case it is called an adverb (ἐπίρρημα, *adverbium*).

Besides these five cases, which alone appear in the ordinary declensions of nouns, there are remains of other inflexions, which are partly absorbed in the existing cases, or still represented by distinct forms of certain words.

(a) The locative or case of rest, which is generally absorbed in the dative, appears as a distinct form in some *a* and *o* nouns, chiefly proper names of places: thus we have in *a* nouns, Ἀθήναι, Ἀθήνησι; Ἀλωπεκή, Ἀλωπεκήσι; Θεσπιάι, Θεσπιᾶσι; Πλαταιαί, Πλαταιᾶσι; Δεκέλεια, Δεκελείᾳσι; Ὀλυμπία, Ὀλυμπιάσι; Ἐρχία, Ἐρχιάσι; also θύρᾳσι, *foras*, and ὥρᾳσι, *opportune*, and in one Attic inscription (Böckh, *C. I.* no. 140) we have τοῖς ταμῖασι for τοῖς ταμίαις. In *o* nouns we have Ἴσθμός, Ἴσθμοί, τὰ Μέγαρά, Μεγαροί, Πειραιός, Πειραιοί, and the Attic demes Σφηγτοί, Σουνιοί,

&c.; also the common words οἴκοι, πεδοῖ, μέσσοι. In consonantal nouns we have Πυθῶ, Πυθοῖ, Μαραθῶν, Μαραθῶνι, and Δωδῶνι from the obsolete Δωδῶν for Δωδῶνῃ.

(b) The form in -φι is used by the epic poets, and sometimes also by the lyric poets, to denote a dative, genitive, or even an accusative with or without a preposition: thus we have forms like κεφαλῇφι, κλισιῇφι, θεόφι, ἱκρίοφι, ὄχεσφι, στήθεσφι, ναῦφι, ἐσχαρόφι (by a metrical affection for ἐσχαράφι), κοτυληδονόφι (for κοτυληδόμφι), &c. In νόσφι, λικριφίς, &c. the form is merely adverbial.

(c) The form in -θεν or -θε generally indicates derivation or motion from a place, as Εὐξενίδα πάτραθε Σώγηνες (Pind. *Nem.* vii. 70), but is also used as a common genitive, especially in the pronouns ἐμέθεν, σέθεν, ἑθεν.

(b) *Numbers.*

149 The dual, though a very old form, is never regarded in Greek syntax as a necessary expression for things considered as pairs, and is constantly interchanged with the plural, of which it is merely a corruption. Homer uses it very frequently to denote things taken in couples (see *Il.* viii. 41, 45), and it is common in the Attic dialect; but the plural gradually superseded it; after the time of Alexander it became nearly obsolete; and it is not to be found in the New Testament. It is one of the most remarkable coincidences between the Æolic dialect and the Latin, that neither of them has dual forms (see *Anecd. Bekk.* 1184, 21). But they are found in Sanscrit.

(c) *Genders.*

150 The main rules with regard to the genders of nouns are the following:

(1) *Masculine*: names of male persons and animals; as Σωκράτης, ἀνὴρ, προφήτης, ἀλέκτωρ, λέων, and of months, winds, rivers, and hills, as ὁ Γαμηλίων, ὁ Ζέφυρος, ὁ Ἴλισσός, ὁ Παρνασσός.

(2) *Feminine*: names of female persons and animals; as Ἀσπασία, γυνή, θυγάτηρ, κομμωτρία, ἀλεκτορίς, λέαινα, and even diminutives of proper names; as ἡ Λεόντιον; also the proper names

of countries, islands, and cities, and the distinctive names of trees and plants; as *Λακωνία*, *Δῆλος*, *Ἀθήναι*, *ἐλάτη*, *ἄχερδος*, *πίτυς*.

(3) Neuter: infinitives used substantively, names of letters of the alphabet, and generally all words or even phrases which are regarded merely as outward forms or material objects; as *τὸ ζῆν*, *τὸ ἄλφα*, *τὸ τύπτω*, *τὸ γινῶθι σεαυτόν*, *τὸ τεῖχος*, *τὸ Πελασγικόν*.

Exceptions.

(a) The form of the word sometimes maintains the gender in spite of the signification: thus (a) nouns in *-α* and *-η* of the first declension are always feminine; as *ἡ λήθη*, "the river Lethe," *ἡ Ὀσσα*, "mount Ossa," *ἡ Αἴτνη*, "mount Ætna."

(b) Nouns in *-ον* of the second declension, excepting, as above, diminutives from proper names: thus we have *τὸ μεράκιον*, "the boy," *τὸ ἀνθρώπιον*, "the mannikin," *τὸ γύναιον*, "the little wench," *τὸ ἀνδράποδον*, "the slave," *τὸ Λύκαιον*, "mount Lycæum."

(c) Nouns in *-ος* (*-οτ-*), *-ι* and *-εως* of the third declension; as *τὸ τέκος*, "the child," *τὸ Ἄργος*, "the city Argos," *τὸ πέπερι*, "pepper," *ὁ Φανοτεύς*, "the city Phanoteus." In Aristoph. *Thesm.* 432, *τῆς γραμματέως* is merely a joke.

(d) Nouns used only in the plural; as *οἱ Δελφοί*, "the city Delphi," *τὰ Λεύκτρα*, "the town Leuctra," *τὰ παιδικά*, "the pet" (*deliciæ*).

(β) Besides these there are certain special exceptions.

(a) The following names of rivers and hills are feminine: *ἡ Στύξ*, *ἡ Παρνής*, *ἡ Κάραμβις*, *ἡ Πελωρίας* or *Πελωρίς*, *ἡ Χαλκίς*, *αἱ Ἀλπεις*.

(b) The following names of countries and cities are masculine: *Πόντος*, *Αἰγυαλός*, *Μάσης*, *Ἵρωπός*, *Ὀρχόμενος*, *Ὀγχηστός*, *Κάνωβος* (*-πος*), *Οἰνεών*, and most of those in *-ους*, *-ας*, and *-ων*, as *Δαφνοῦς*, *Τάρας*, *Βραυρών*, though some are common, as *Μαραθών*, *Ἀκράγας*, *Σελινοῦς*, *Φλιοῦς*, &c.

(c) The following names of trees and plants are masculine: *φοῖνιξ*, *ἐρινός*, *φελλός*, *λωτός*, *κύτισος*, *ἄκανθος*, *ἀμάρακος*, *ἀσπάραγος*, *ἀσφόδελος*, *ἐλλέβορος*, *λάπαθος*, and the following are com-

mon: *κέρασος, κόμαρος, κότινος, πάπυρος*. The general term *δρῦς* was masc. in the Lacedæmonian dialect, which was imitated in this respect by the later writers (*Schol. Arist. Nub.* 401).

151 In many cases the feminine is distinguished from the masculine by a formative affix. The following are the most common examples of this motion of substantives, which, as we shall see, is regular in certain classes of adjectives:

-ος into -η or -α; as *νίωνός, νίωνή; κόρος, κόρη; έκυρός, έκυρά*.

-της and -τηρ into -τρια; as *ποιητής, ποιητρία; ψαλτήρ, ψαλτρία*.

-τηρ and -τωρ into -τειρα (in the poets); as *σωτήρ, σώτειρα; πανδαμάτωρ, πανδαμάτειρα*.

-της or -ης into -τις = *τιδ-ς* or *-ις = ιδ-ς*; as *προδότης, προδότις; Σπαρτιάτης, Σπαρτιάτις; Σκύθης, Σκύθις; Πέρσης, Περσις*.

Obs. Some of these endings have more than one form of the feminine; thus *λγστήρ* or *λγστής* makes *λγστειρα, συλλγστρία, λγστρίς*; *όρχηστήρ* makes *όρχηστρία* and *όρχηστρίς*; *όλετήρ* makes *όλέτειρα* and *όλέτις*; and *αύλητήρ* or *αύλητής* makes *αύλητρια* and *αύλητρίς*.

-ος into *-ις = ιδ-ς*; as *αίχμαλωτος, αίχμαλωτίς; κάπηλος, καπηλίσ*.

-εως into *-ις*; as *Δωριεύς, Δωρίς*.

Consonant noun into *-ις*; as *φύλαξ, φυλακίς; Έλλην, Έλληνίς*.

-ων, -ας into *-αινα = αυγα*; as *λέων, λείαινα; τέκτων, τέκταινα; δράκων, δράκαινα; Λάκων, Λάκαινα; θεράπων, θεράπεινα; μέλας, μέλαινα; τάλας, τάλαινα*.

Obs. We have also certain irregular forms, which seem to indicate other inflexions of the masculine since become obsolete; as *θεός, θείαινα; λύκος, λύκαινα; ύς, ύαινα; δεσπότης, δέσποινα* by the side of *πότνια* and *δεσποτίς*.

Various nouns form the feminine in *-σσα*; as *ἄναξ, ἄνασσα* (for *ἀνάκ-ια*); *Θράξ, Θρήσσα; θής, θήσσα; Κρής, Κρήσσα; Κίλιξ, Κίλισσα; Φοίνιξ, Φοίνισσα; Λίβυς, Λίβυσσα; φάνψ, φάσσα*. To this class belongs *βασιλεύς*, which, however, makes not only *βασιλισσα*, but *βασιλεια, βασιλίσ*, and even *βασιλιννα*.

The feminine patronymics sometimes exhibit a shortened form of the masculine: thus we have *Βορεάδης, Βορεάς; Τανταλίδης, Τανταλís*. Others are formed independently in *-ίνη* and *-ωνη*, as *Ἄδραστίνη* from *Ἄδραστος, ήρωίνη, ήρώνη, ήρωίς* and *ήρῶσσα* from *ήρως*; *Ἡλεκτρώνη* from *Ἡλεκτρών, Τυνδαρεώνη* from *Τυνδαρεύς* (see *Lobeck, Pathol.* pp. 32, 509).

§ II. *Substantives.*

152 The following are the case-endings of the masculine noun in the singular number. Comparative philology teaches us that the *nominative* case-ending of the noun, denoting the subject, is to be referred to the second pronominal element, which indicates relative proximity. To this the *genitive*, denoting removal from the subject, adds the third pronominal element under the form *-ν*. The *dative*, which denotes juxta-position, repeats the second element under the form *-ι*. The *accusative*, denoting the object, is content with the third element alone.

	Original Forms.	Existing Forms.
N.	-ς	-ς
G.	-σιω-ν, -θε-ν (109)	-ιω, -ος, -ου (107)
		adv. -θεν, -ως
D.	-θι, -φι, -ι	-φι, -ι
		adv. -θι, -φι
A.	-τ, -ν, -νδε	-ν, -α (107)

153 The plural is formed from the singular by the addition of the collective *-ς*.

	Original Forms.	Existing Forms.
N.	-σες	-ες, -ι (107)
G.	-σιων-ς, -σων (95)	-ων (107)
D.	-ι-σι-ν	-ι-σων, -εσσων (92)
		-ε-σι, -ι-ς
A.	-ν-ς	-ᾱ-ς, -ᾶ-ς, -ους (94)

154 The dual presents abridged forms of the plural.

N. and A.	-ε	or absorbed.
G. and D.	-ιν.	

155 The feminine case-endings are generally distinguished from the masculine by the substitution of *-σα-* for *-σ-*. Sometimes by a reduplication of this termination, as *-ᾱ* for *-ια-σα*, or *-δ-ς* for *-σ-ς*. Comparative philology shows that this extension is due to the wish to express more strongly the relative and collective nature of things conceived as feminine or maternal.

Singular.

	Original Forms.	Existing Forms.
N.	-σα, -θς, -δς, -ις	-σᾶ, -ᾷ, -ᾶ, -ᾱ, -ς (92)
G.	-σα-ιο-ν, -σα-ις	-σης, -ιας, -ης, -ας, -ος, -ως -δος
D.	-σα-θι, -σα-φι, σα-ι	-ση, -ιφ, -η, -φ, -ι, -δι
A.	-σα-ν, -σαν-δε	-ην, -ιαν, -αν, -α, -δα

Plural.

N.	-σα-ς	-σαι, -iai, -αι, -ες, -δες
G.	-σα-ιον-ς	-σᾶων, -σῶν, -ῶν, -ῶν, -δων
D.	-σα-ι-σι	-σαισι, -ιαισι, -αισι, -εσσι -εσι, -δεσι
A.	-σαν-ς	-σᾶς, -ᾶς, -ᾶς, -ᾶς, -δᾶς

Dual.

Terminations are absorbed, as in the masculine:

N. and A.	-σᾶ, -δε, -ιᾶ, -α
G. and D.	-σαιν, -ιαιν, -αιν, -δων, -ουν

156 The neuter has, strictly speaking, no nominative, but uses for that purpose the accusative, originally in -τ or -ν: it has no plural in -ς of this case, but substitutes, for the singular -τ or -ν, the combination -ντ, which is invariably softened into -ᾶ (107). In other respects, the neuter inflexions do not differ from the masculine.

Examples of the case-endings.

(α) *a* noun, feminine:

Singular.

	Original Forms.	Existing Forms.
N.	δοξα = δοκ-σα	δόξα
G.	δοξα-σιον, δοξ-α-ις -θεν	δόξης
D.	δοξα-θι, δοξ-α-ι -φι	δόξη
A.	δοξα-ν and δοξαν-δε	δόξαν

§ II. *Substantives.*

152 The following are the case-endings of the masculine noun in the singular number. Comparative philology teaches us that the *nominative* case-ending of the noun, denoting the subject, is to be referred to the second pronominal element, which indicates relative proximity. To this the *genitive*, denoting removal from the subject, adds the third pronominal element under the form *-ν*. The *dative*, which denotes *juxta*-position, repeats the second element under the form *-ι*. The *accusative*, denoting the object, is content with the third element alone.

	Original Forms.	Existing Forms.
N.	-ς	-ς
G.	-σιω-ν, -θεε-ν (109)	-ιω, -ος, -ου (107)
		adv. -θεν, -ως
D.	-θι, -φι, -ι	-φι, -ι
		adv. -θι, -φι
A.	-τ, -ν, -νδε	-ν, -α (107)

153 The plural is formed from the singular by the addition of the collective *-ς*.

	Original Forms.	Existing Forms.
N.	-σες	-ες, -ι (107)
G.	-σιων-ς, -σων (95)	-ων (107)
D.	-ι-σι-ν	-ι-σιν, -εσσιν (92)
		-ε-σι, -ι-ς
A.	-ν-ς	-ᾱ-ς, -ᾶ-ς, -ους (94)

154 The dual presents abridged forms of the plural.

N. and A.	-ε	or absorbed.
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155 The feminine case-endings are generally distinguished from the masculine by the substitution of *-σα-* for *-σ-*. Sometimes by a reduplication of this termination, as *-ια* for *-ια-σα*, or *-δς* for *-σ-ς*. Comparative philology shows that this extension is due to the wish to express more strongly the relative and collective nature of things conceived as feminine or maternal.

Singular.

	Original Forms.	Existing Forms.
N.	-σα, -θς, -δς, -ις	-σᾶ, -ιᾶ, -ιᾷ, -ᾶ, -ς (92)
G.	-σα-ιον, -σα-ις	-σης, -ιας, -ης, -ας, -ος, -ως -δος
D.	-σα-θι, -σα-φι, σα-ι	-ση, -ις, -η, -ς, -ι, -δι
A.	-σα-ν, -σαν-δε	-ην, -ιαν, -αν, -α, -δα

Plural.

N.	-σα-ς	-σαι, -ιαι, -αι, -ες, -δες
G.	-σα-ιον-ς	-σάων, -σῶν, -ῶν, -ῶν, -δων
D.	-σα-ι-σι	-σαισι, -ιαισι, -αισι, -εσσι -εσι, -δεσι
A.	-σαν-ς	-σᾶς, -ιᾶς, -ᾶς, -ᾶς, -δᾶς

Dual.

Terminations are absorbed, as in the masculine:

N. and A.	-σᾶ, -δε, -ιᾶ, -α
G. and D.	-σαιν, -ιαιν, -αιν, -δαιν, -οιν

156 The neuter has, strictly speaking, no nominative, but uses for that purpose the accusative, originally in -τ or -ν: it has no plural in -ς of this case, but substitutes, for the singular -τ or -ν, the combination -ντ, which is invariably softened into -ᾶ (107). In other respects, the neuter inflexions do not differ from the masculine.

Examples of the case-endings.

(a) a noun, feminine:

Singular.

	Original Forms.	Existing Forms.
N.	δοξα = δοκ-σα	δόξα
G.	δοξα-σιον, δοξ-α-ις -θεν	δόξης
D.	δοξα-θι, δοξα-ι -φι	δόξη
A.	δοξα-ν and δοξαν-δε	δόξαν

Plural.

	Original Forms.	Existing Forms.
N.	δοξα-ες, δοξα-ῖ	δόξαι
G.	δοξα-σιων-ς, δοξα-ιον-ς	δοξάων, δοξῶν
D.	δοξα-ι-σιν	δόξαισιν, δόξαις
A.	δοξα-ν-ς	δόξᾱς

Dual.

N. and A.	δοξα-σες, δοξα-νς	δόξᾱ
G. and D.	δοξά-σιων-ς, δόξαισιν	δόξαιν ¹

(b) ο noun, masculine:

Singular.

N.	δημο-ς	δήμος
G.	δημο-σιον, δημο-σιο	δήμο-ιο, δήμου
D.	δημο-θι, δημο-ῖ -φι	δήμῳ
A.	δημο-ν, δημο-ν-δε	δήμον, δήμονδε

Plural.

N.	δημο-σες	δήμοι
G.	δημο-σιων-ς	δήμων
D.	δημο-ισιν	δήμοισιν, δήμοις
A.	δημο-ν-ς	δήμους

(c) ι noun, feminine:

Singular.

N.	φυ-σι-ς	φύσι-ς
G.	φυσι-σιον -θεν	φύσι-ος, φύσ-εως
D.	φυσι-θι -φι	φύσιῃ, φύσει
A.	φυσι-ν	φύσιν

Plural.

N.	φυσι-σες	φύσιες, φύσεις
G.	φυσι-σιων-ς	φυσίων, φύσεων
D.	φυσι-σιν	φύσισιν, φύσεσιν
A.	φυσι-ν-ς	φύσεας, φύσεις

¹ As the dual is, in itself, a corrupted form of the plural, it is sufficient to give one example of the changes or confusions.

157 The case-endings are differently affected by the different terminations of the crude or uninflected form. These differences are called *declensions* (κλίσεις), and are three in number: (I) the *-a* declension, when the uninflected form ends in *-a*, or when the noun is feminine in *-σα*, *-ια*, *-α*: (II) the *-o* declension, when the uninflected form ends in *-o*: and (III) the consonant declension, when the uninflected form ends in a consonant or in *-ι* or *-υ*, which are ultimate states of consonants (above, 20, b).

FIRST DECLENSION IN *-a*.

158 a. Masculine Nouns.

ταμίᾱς, "a distributor."

Root, τεμ-, -ταμ-, "to cut or divide."

Uninflected form, ταμ-ια-

Singular.

- N. ταμίᾱς
G. ταμίῳ (for ταμῑ-ᾱ, -ε-ω, -ε-ο from ταμῑ-σιον)
D. ταμίᾳ (for ταμῑ-ι from ταμῑ-θι)
A. ταμίᾱ-ν
V. ταμίᾱ

Plural.

- N. V. ταμίαι (for ταμῑ-αι)
G. ταμῑῶν (for ταμῑ-ων from ταμῑ-σιον-ι)
D. ταμίαι-σιν (for ταμῑ-ι-σιν) and ταμίαις
A. ταμίᾱς (for ταμῑ-αν-ι)

Dual.

- N. A. V. ταμίᾱ
G. D. ταμίᾱν

159 Sometimes *-ia* is, through *-ea*, contracted into *η*, the uncontracted form being generally obsolete, except in some proper names, as Βορέας, Βορέου, where it remains uncontracted, and Ἑρμέας, Ἑρμῆς, where both forms are retained throughout the singular, thus:

- N. Ἑρμέας, Ἑρμῆς
G. Ἑρμέου, Ἑρμού
D. Ἑρμέᾳ, Ἑρμῇ
A. Ἑρμέαν, Ἑρμῆν

More commonly, however, the contraction is not indicated by the circumflex. Thus we have:

κριτής, "a judge."

Root, κρι-, "to separate."

Uninflected form, κρι-τεα = κρι-τυα.

Singular.

N.	κριτή-ς	(for κριτέα-ς)
G.	κριτοῦ or κριτέω	(for κριτέας from κριτέα-σιων)
D.	κριτῇ	(for κριτέα-ι from κριτέαθι)
A.	κριτή-ν	(for κριτέα-ν)
V.	κριτᾶ	

Plural.

N. V.	κριταί	(for κριτέα-ες)
G.	κριτῶν	(for κριτέων from κριτέα-σιων-ς)
D.	κριταῖσιν or κριταῖς	(for κριτέα-ι-σιω)
A.	κριτᾶς	(for κριτέαν-ς)

Dual.

N. A. V.	κριτᾶ́	G. D.	κριταῖν.
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160 δ. Feminine Nouns.

(a) In -σᾶ.

Μοῦσα, "a recollector" and "deviser," i.e. "Goddess of memory and poetry."

Root, μο- or μα = μεν (107), "to recollect," "contrive."

Uninflected form, μουντ- or μاونτ-

Singular.

N. V.	μοῦ-σα	(for μουντ-σα)
G.	μού-σης	(for μούντ-σα-ις)
D.	μού-ση	(for μούντ-σα-ι)
A.	μού-σᾶ-ν	(for μούντ-σα-ν)

Plural.

N. V.	μοῦ-σαι	(for μουντ-σα-ς)
G.	μου-σάων, μουσῶν	(for μουντ-σά-σιων-ς)
D.	μού-σαι-σι, μού-σαις	(for μουντ-σά-ι-σι)
A.	μού-σᾶς	(for μούντ-σαν-ς)

Dual.

N. A. V.	μού-σᾶ́	G. D.	μού-σαιν
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The nouns, which are declined like *Μούσα*, are those which end in *-ā* preceded by any consonant except *ρ*. They are nouns, like *Μούσα*, in *-σα*, as *βύρσᾱ*, *δόξα*, *ἄνασσα*, *γλώσσα*, *μέλισσα*, *δέψα*; those in *-ζα*, as *τράπεζα*, *μᾶζα*, *ρίζα*; in *-λλα*, as *ἄελλα*, *ἄμιλλα*; and a number of nouns in *-να*, as *ἄμυνα*, *ἄχνα*, *δέσποινα*, *ἐχίδνα*, *εὐθυνα*, *λέαινα*, *μάραγμα*, *μέριμνα*, *μύραινα*, *πείνα*, *πότνα*, *πρύμνα*, *χλαῖνα*, the proper names *Ἀθίνα*, *Πύδνα*, and the Latin word *Σαβίνα*. It seems probable that all of these represent original forms in *-σα*; for *ζ* is here *δο* or *το*, *τράπεζα* being [τε]τράπεδ-σα, and *μᾶζα* being *μάσ-σα* from *μάσσω* = *μάγγω*, the special term for making barley bread (Plat. *Resp.* II. p. 372 B). Then as *ι* is an ultimate vocalization of *s* or *h* (above, 18, j), we have the same affix implied in *ἄμιλλα* = *ἀμίλια*, *λέαινα* = *λεάνια* (above, 103, 104), and a comparison of *πότνα* with *πότνια*, and of both with *δέσποινα* by the side of *δεσπότης*, leads to the conclusion that the nouns in *-νᾱ* also originally ended in *-να*. Besides these there are some special cases, which probably involve less explicable corruptions of the same kind; such are *ἄκανθα*, *ἄρδα*, *διαίτα*, *ἐπίβδα*, *μάμμα*, *νάφθα*, *παῦλα*, *πρέσβα*, *τόλμα* (*τόλμη* in the *Tragedians*). See Lobeck, *Phryn.* pp. 331, 447.

Obs. By the side of the nouns in *-νᾱ* we have others in *-νη*, as *εὐνή*, *θυήνη*, *οἶνη*, *αἶνη*, *ποινή*, *πείνη*, *φωνή*, and the nouns in *-σίνη*; and by the side of nouns in *-σα* the poetical forms *ᾄση*, *ἔρση*, *ὄζη*, and *αὖζη*.

161 (β) In *-a* pure or *-ρα* retaining the *a* throughout. Thus we have *φιλίᾱ*, "friendship" (*root*, *φιλ-*, "to love," *uninflected form*, *φιλ-γῆ* or *φιλε-*); *πεῖρα*, "an attempt" (*root*, *περ-*, *uninflected form*, *περι-*).

Singular.	Dual.	Plural.
N. V. <i>φιλίᾱ</i> , <i>πεῖρᾱ</i>	N. A. V. <i>φιλίᾱ</i> , <i>πεῖρα</i>	N. V. <i>φιλίαι</i> , <i>πεῖραι</i>
G. <i>φιλίᾱς</i> , <i>πεῖρας</i>	G. D. <i>φιλίαιν</i> , <i>πεῖραν</i>	G. <i>φιλίων</i> , <i>πειρῶν</i>
D. <i>φιλίᾳ</i> , <i>πεῖρα</i>		D. <i>φιλίαις</i> , <i>πεῖραις</i>
A. <i>φιλίᾱν</i> , <i>πεῖρᾱν</i>		A. <i>φιλίᾱς</i> , <i>πεῖρᾱς</i>

(1) The name of *a* pure, which is not a very happy designation (for it often involves an absorbed consonant), is given to *a* after another vowel or *ρ*. The vowel, however, which allows the *a* to remain, is generally either *ι* or *ε*, as in *παιδείᾱ*, "education;" *ἀλήθειᾱ*, "truth;" *θεά*, "a goddess;" *βία*, "violence." We have, however, *a* pure after *a* in *ἐλάα*, and in the contracted words *μῆα*

for *μνάα*, 'Αθηνᾶ for 'Αθηνά¹; after *ο* in *πόα*, *στόα*, *χρόα* (which often, however, end in *-ια*); after *ω* in *ἄλωα* only; after *υ* in *γύα*, *καρύα*, *οἰσύνα*, *δοστύνα*, *σικύνα*. The only exceptions to *α* pure after *ρ* are *ἀθάρη*, *αἶθρη*, *δείρη*, *κόρη*, *κόρρη*, and the compounds in *-μέτρης*, as *γεωμέτρης*.

(2) The *α* is retained in some cases where it is not preceded by a vowel or *ρ*: such are the words *ἀλαλά*, *σκανδαλά*, and the proper names 'Ανδρομέδᾶ, Γέλᾶ, Διοτίμᾶ, Κισσαίθᾶ, Κυναίθᾶ, Λήδᾶ, Μίκᾶ, Νέδᾶ, Φιλομήλᾶ, probably all Doric forms.

162 The *α*, in those cases in which it is retained as pure, varies in quantity according to its origin. If it is the Doric representative of an Attic *η*, or if it can be resolved etymologically into *-ιᾶ* = *-εῖσᾶ* or *-ρα* = *-ρᾶσᾶ* (and this is always the case when there is a corresponding masculine in *-ιος* or *-ρος*), it is necessarily long. But when the termination itself is *-ιᾶ* or *-ρᾶ* for *-σα* or *-ριᾶ*, it is necessarily short. The following details will show the application of these distinctions.

(a) *-ᾶ* long.

(1) *-ᾶ* is always long in the terminations *-αα*, *-εα*, *-οα*, *-να*, *-ωα*, because here we have an absorbed *ι* or *σ*; for example, *ἐλάα* is for *ἐλά-γα*, and *θεᾶ* for *θε-γα*.

(2) *-ᾶ* is always long when it stands as a distinct termination, even though it has an *ι* before it; thus in *βασίλειᾶ*, "a queen," we have merely the derivative in *-ια* from *βασιλεύς*, analogous to the feminines *γλυκεῖα*, *θήλεια*, *ὀξεῖα* from *γλυκὺς*, *θήλυς*, *ὀξύς*; but in *βασιλείᾶ*, "a kingdom," we have a derivative in *-α* = *γα* or *-σα* from *βασιλεύω*. For the same reason the *-α* is long in *ἀγορά*, *γαληναῖᾶ* (from the dative *γαλήνη*), *λείᾶ*, *παιδείᾶ*, *φιλιᾶ*, *ἀγίᾶ*, *χροῖᾶ*, *ἄλλοιᾶ*, *αὔρᾶ*, *χάρᾶ*, *αἰσχρᾶ*, *ἡμέρᾶ*.

(b) *-ᾷ* short.

(1) *-α* is always short in nouns derived from adjectives in *-ης*, as *ἀκριβής* (*ἀκριβε-γα*), *ἀκριβειᾷ*; *ἀληθής* (*ἀληθε-γα*), *ἀλήθειᾷ*; for

¹ 'Αθῶα is the form preferred by the Attic dramatists (see Porson *ad Eurip. Orest.* 26). But 'Αθῶα is the only form found in public documents before the archonship of Euclides (see Böckh, *Staatshaushalt. d. Athen.* II. p. 200).

which, however, Homer has the longer forms ἀληθινή, &c. Similarly it is short in πανάκεια, πέλεια, Κορώνεια, and the adjectives in -εία from -ις, as ὀξεία, or in -υία from -ως, as τετυφυία. But μητρυνιά for μητρυνι-γά has a long -ā.

(2) Compounds in -οια have the -α short; as εὔνοια, παλὶρροια, Εὐβοια.

(3) Nouns in -ρα for -σα or -ρια, and of course in -νια, have the -α short; as σφύρα, πείρα, ὀρχήστρια, γενετείρα, ὄμπνια, πόντια, Πύρρα.

(4) -α is short in διᾶ and μῖα for δί-ια and μέν-ια.

163 (γ) Sometimes the -ια is written -εα; as in συκ-έα, "a fig-tree;" and in this case the termination is contracted into -η or -ᾶ throughout:

Singular.

N. V.	συκέα, συκῇ
G.	συκέας, συκῆς
D.	συκέα, συκῇ
A.	συκέαν, συκῆν

Plural.

N. V.	συκέαι, συκαῖ
G.	συκεῶν, συκῶν
D.	συκέαις, συκαῖς
A.	συκέας, συκάς

Dual.

N. A. V. συκέα, συκά

G. D. συκέαιν, συκαῖν

164 (δ) When the uncontracted form is obsolete, the contraction is not indicated by the circumflex: thus from τιμά-εα (*root*, τι-, or *uninflected form*, τιμα-) we have τιμή, "honour" or "price;" and from δίκη, "equivalent" or "atonement" (*root*, δικ- or δεχ-), we have δίκη-εα = δίκη, which are inflected thus:

Singular.

N. V.	τιμή
G.	τιμῆς
D.	τιμῇ
A.	τιμήν
N. V.	δίκη
G.	δίκης
D.	δίκη
A.	δίκην

Plural.

τιμαί
τιμῶν
τιμαῖς
τιμάς
δίκαι
δικῶν
δίκαις
δικας

Dual.

N. A. V. τιμά
G. D. τιμαῖν

δίκᾱ
δίκαιν

Compare the masculine κριτής with Ἑρμέας (159).

165 *General Remarks on the First Declension.*

(a) Nouns in -ης generally make the vocative in ᾶ, thus:

(1) Nouns in -της; as κριτᾶ, ἐργάτᾶ, συκοφάντᾶ, Ὀρέστα, πολῖτα.

(2) Nouns in -ης; as παιδοτρίβα, γεωμέτρα.

(3) Ethnic names; as Πέρσα, Σκύθα.

Other names, as the patronymics and proper names in -δης, make -δη, as Ἀτρεΐδη, Ἄϊδη; but we have Στρεψιάδης in Aristoph. *Nub.* 1206.

(4) There are some nouns in -ᾶς (chiefly contracted, as Δημᾶς for Δημήτριος, Ζηνᾶς for Ζηνόδωρος) and in -ης (chiefly foreign, as Μωϋσῆς), which retain the -α or -η throughout, thus:

-ας, -α, -α, -αν, -α,
-ης, -η, -η, -ην, -η.

(β) In the epic dialect -α is changed into -η, and in the Doric -η is changed into -α: thus we have in the one εὐπλοῖη for εὐπλοια, and in the other τιμᾶ for τιμή. The Æolians sometimes wrote short -ᾶ for -η, as in ὦ Δίκᾶ, ὦ νύμφᾶ.

(γ) The epic dialect substitutes the vocative for the nominative form in nouns in -ης: thus we have ἱππότα, ἡπίτα, νεφεληγερέτα, αἰχμητά, Θυέστα, &c. Three forms are proparoxytone: ἀκάκητα, εὐρύστα, and μητίετα.

(δ) From this they have a genit. sing. and plur. in -αο, -αων, which may of course be referred, like the vocative, to the original crude form of the noun: and the -αο is often softened into -εω, according to an euphony constantly observed in Greek (above, 145). From πολλή and αὐτή we have both forms in Homer, but always πασέων and ἀπασέων. In Herodotus -εω and -εων are the regular forms for substantives and pronouns, and they are not unfrequent in adjectives and participles. Thus we have, i. 180, πλίνθων

ὀπτέων. III. 113, ἀνατριβομένων τῶν οὐρέων. VII. 188, τοσούτων μυριάδων.

(ε) The dative plural in Ionic ends in -ησι; the termination -ης is rarely found in Homer, and there are only three examples of the termination -αις (*Il.* XII. 284; *Od.* v. 119, XXII. 471). The Dorians, Æolians, and Attic dramatists have both -αις and -αισι, and the latter is found even in Plato.

(ζ) The Dorians sometimes shortened the -ας of the accusative plural (above, 39, IV. 1), and the Æolians wrote -αις for -ανς without a circumflex, as they did also in the nom. of the 1 aor. participle. In Doric also the gen. in -αο is represented by -ᾶ, and this form is retained by some words in common Greek, as proper names like Νουμᾶς, gen. Νουμᾶ, and the compounds πατραλοίας, μητραλοίας, ὀρνιθοθήρας, gen. πατραλοῖᾶ, &c.

SECOND DECLENSION IN -ο.

166 The second declension departs very little from the primitive type.

(α) In the singular, masculine and feminine nominatives retain the -ς, and there is no distinction in form between the masculine and feminine. The following nouns in -ος are feminine:

(1) Names of countries, islands, cities, and plants, according to the general rule (*Art.* 150 (2)); hence also ἡ ῥάφανος, ἡ ῥάβδος, ἡ δοκός, ἡ βίβλος, ἡ δέλτος.

(2) Appellatives in -ος, which imply a feminine substantive, as ἡ πειρος, χέρσος, νέος, περίχωρος, ἔρημος, νήσος (from νέω), with which we understand γῆ. Also names of particular kinds of earth, as ἄμαθος, ἄργιλος, ἄσφαλτος, μίλτος, γύψος, σποδός, τίτανος, ψάμμος, ὕαλος. Also other words in which there is an obvious ellipsis of a feminine substantive, as ἡ κέρκος, i.e. οὐρά, whence κερκούρος; ἡ γνάθος, referring to γένυς; ἡ διάμετρος, ἡ κάθετος, i.e. γραμμή; ἡ διάλεκτος, i.e. φωνή; ἡ σύγκλητος, i.e. βουλή; ἡ ξύλοχος, i.e. ὕλη; ἡ ἀμάξιτος, ἄτραπος, ἀτράπιτος, κέλευθος, λεωφόρος, τρίβος, i.e. ὁδός; ἡ τήβεννος, i.e. στολή; ἡ βάρβιτος, i.e. κιθάρα; also ὁ βάρβιτος, τὸ βάρβιτον.

(3) Names of precious stones, as ἡ σμάραγδος, ἡ σάπφειρος, ἡ κρύσταλλος, ἡ ψήφος, and generally ἡ λίθος, "a precious stone,"

form, νόσο-), and τὸ ξύλον, "the hewn timber" (*root, ξέF-* or ξύ-, "to cut smooth;") *uninflected form, ξύλο-*), furnish regular examples of this declension.

Singular.

	ΜΑΘΟ.	ΓΕΝ.	ΝΕΥΤ.
N.	νόσος	νόσος	ξύλον
G.	νόσου	νόσου	ξύλου
D.	νόσῳ	νόσῳ	ξύλῳ
A.	νόγον	νόσον	ξύλον
V.	λόγε	νόσε	ξύλον

Plural.

N. V.	λόγοι	νόσοι	ξύλα
G.	λόγων	νόσων	ξύλων
D.	λόγοις	νόσοις	ξύλοις
A.	λόγους	νόσους	ξύλα

Dual.

N. A. V.	λόγω	νόσω	ξύλω
G. D.	λόγοιν	νόσοιν	ξύλοιν

169 When the uninflected form ends in -οο or -εο, the last two syllables are contracted throughout the declension, thus:

Singular.

	ΜΑΘΟ.	ΝΕΥΤ.
N.	νόος, νοῦς	N. A. V. ὀστέον, -οῦν
G.	νόου, νοῦ	G. ὀστέου, -οῦ
D.	νόῳ, νῶ	D. ὀστέῳ, -ῶ
A.	νόον, νοῦν	
V.	νόε, νοῦ	

Plural.

N. V.	νόοι, νοῖ	N. A. V. ὀστέα, -ᾶ
G.	νόων, νῶν	G. ὀστέων, -ῶν
D.	νόοις, νοῖς	D. ὀστέοις, -οῖς
A.	νόους, νοῦς	

Dual.

N. A. V.	νόω, νό	N. A. V. ὀστέω, -ώ
G. D.	νόοιν, νοῖν	G. D. ὀστέοιν, -οῖν

Obs. There are some anomalies in the accentuation of these contracted nouns. It will be observed that in the dual -έω, -ώ make ὡ



observed that nouns of the third declension from forms in $-ι$ or $-υ$ usually retain the $-υ$ of the accusative singular (below, 186). In general, there are very few nouns in $-ως$ belonging strictly to the second declension. Besides those already mentioned, we have ὁ κάλως, "the rope," which makes κάλως, κάλως, κάλωσι in the Ionic poets; νέως, "a temple," which has the by-form ναός; the adjectives ἱλεως, "gracious," πλέως, "full," and certain compounds in $-γεως$, $-χρεως$, $-κέρως$, $-γελως$, $-γηρως$, and $-ερώς$; as λεπτόγεως, "having light soil," ἀξιόχρεως, "reliable," βαθύγηρως, "very old," μονοκέρως, "one-horned," φιλογέλω, "fond of laughing," δυσέρως, "unfortunate in love." The last three are also inflected in $-ωτος$, and the neuter plurals of ἱλεως and πλέως are ἱλέα and πλέα.

Obs. 1 It will be observed that oxytones in $-ως$ retain the acute accent even in the genitive singular, and the *proparoxytones* maintain their accent unchanged throughout all the cases. There is no good authority for the accentuation of ὑπέργηρων, ταχύγηρως, and βαθύγηρως, as they are written in some MSS. (*Æsch. Agam.* 79; *Aristot. Rhet.* I. 5; *Anth. Pal.* VI. 247).

Obs. 2 There are some nouns in $-ως$ (as Νέκως) or $-ους$ (as Ἰησοῦς), chiefly foreign, and not belonging to this class, which retain the $ω$ or $ου$ throughout, thus :

$-ως$,	$-ω$,	$-ωι$,	$-ων$,	$-ω$,
$-ους$,	$-ου$,	$-ου$,	$-ουν$,	$-ου$.

General Remarks on the Second Declension.

171 *Dialects.* (a) The gen. sing. in Æolic, Doric, and bucolic Greek ends in $-ω$; in the Thessalian dialect in $-οι$ for $-οιο$; in the epic and lyric both in $-ου$ and in $-οιο$, and in $-ωο$ from nouns in $-ως$; in new Ionic in $-ου$, and in proper names sometimes in $-εω$, as in Βάρτεω, Κροίσεω.

(β) The dat. sing. in Æolic ends in $-ω$ without *iota subscript*.

(γ) The gen. and dat. dual in epic Greek end in $-οῖν$.

(δ) The gen. pl. sometimes ends in $-εων$ or $-αων$, as from a by-form of the first declension.

(ε) The dat. pl. is $-οις$ or $-οισι$ in all dialects, and even Plato uses the longer form.

(ζ) The accus. pl. in Doric and Boeotic ends in $-ως$ or $-ος$, the latter omitting the $υ$ of $ους$, as in ἐς for εἰς = ἐνς.

(η) The contraction of nouns in *-oos*, *-eov* does not generally appear in Homer and the Ionic writers, though *νόος* is contracted in *Od.* x. 240, and though *χευμάρρους* is written, probably for *χευμάρρος*, in *Il.* xi. 493. The Doric contracts *-eo* into *-eu*.

(θ) The ending *-aos* is sometimes written *-hos* in epic and lyric Greek: thus we have *Εὔηος* in *Il.* vii. 468, xxiii. 747, and *Ἀμφιάροος* in *Pind. Nem.* ix. 30.

THIRD OR CONSONANTAL DECLENSION.

172 To this declension belong all those forms which end in a consonant, and in *-i* or *-v*, considered as residuary states of the guttural and labial elements of the digamma.

173 This declension recedes from the primitive type in the following particulars only. The genitive singular ends in *-os*. The accusative singular generally substitutes *-ā* for the original *-v* (according to 85, 107), the exceptions being certain nouns in *-i* and *-v* (below, 187, 188), and a particular form of the dental nouns (below, 180). The plural accusative is consequently *-ās*. The nominative plural of masculine and feminine nouns is *-es* for *-oes*.

174 Neuter nouns generally exhibit the uninflected form in the nominative and accusative; a characteristic dental is omitted or changed into *-s*.

175 Apparent anomalies in this declension result from the assimilation or absorption of the final consonant of the uninflected form, which may usually be recovered by removing from the genitive singular its termination *-os*. The exceptions to this rule are confined to the neuter nouns in which the characteristic is a dental, omitted or represented by a sibilant, and those in *-v* or *-i*. In the former, the uninflected form is either derived from the genitive, or must be inferred from analogy. In the latter it is furnished by the vocative.

The following table gives the nominative, vocative, genitive, and crude form of all types of nouns in the third declension. It will be observed that the nominative is the same as the vocative in every noun which does not include in its termination *τ*, *δ* (in *παῖδ-s* only), *ν*, *ρ*, *ι* or *υ*; and in all neuter nouns and

INFLEXION.

excepting among the latter ἄρχων and κρείων, which, as substantives in the sense of "ruler," make their inflexion as ἄρχων, κρείων.

	Nominative.	Genitive.	Crude Form.
—	—	-ατος	-ατ (-εντ) (181)
—	—	-ᾶτος	-αν (183)
(1)	—	-αρος	-αρ (183)
(2)	—	-ατος	-ρατ (181)
(1)	—	-αδος	-αδ (180)
(2)	—	-ατος, -αος	-ατ (181)
(3)	-αν, -ᾶ	-αντος	-αντ (180)
(4)	-αν	-ᾶνος	-αν (208)
(1)	-αι	-αιδος	-αιδ (180)
(2)	—	-αιτος	-αιτ (180)
-αυς	-αυ	-αος	-υ (F) (189)
-ειρ	—	-ειρος	-ειρ (185)
(1)	—	-ειδος	-ειδ (180)
(2)	—	-ενος	-εν (183)
(3)	—	-εντος	-εντ (180, 210)
-εως	-ευ	-εως	-ευ (ε F) (190)
(1)	-αι	-αικος	-κι (179)
(2)	—	-ητος	-ατ- (181, 194, η)
(1)	—	-ηνος	-ην (183)
(2)	-εν	-ενος	-εν (183)
(1)	—	-ηρος	-ηρ (183)
(2)	-ερ	-ερος	-ερ (183)
(1)	—	-ητος	-ητ (180)
(2)	—	-ηθος	-ηθ (180)
(3)	-ες	-εος, -ους	-οτ (193)
(4)	—	-εντος	-εντ (210, d)
(1)	—	-ιτος	-ιτ (181)
(2)	—	-εος	-ιτ (187)
-ιν	—	—	—
see -ις (6)	—	—	—
(1)	-ι	-ιος	-ι (187)
(2)	-ι	-εως	-ι (187)
(3)	-ι	-ιδος	-ιδ (180)
(4)	—	-ιτος	-ιτ (180)
(5)	—	-ιθος	-ιθ (180)



Nominative.	Vocative.	Genitive.	Crude Form.
-ις	(6) —	-ῖνος	-ιν (183)
-ορ	—	-ορος	-ορ (183)
-ος	—	-εος, -ους	-οτ (181)
-ους	(1) —	-ουτος	-οντ (180)
	(2) —	-ουντος	-ουντ = -οειντ (180, 210)
	(3) —	-οδος	-οδ (180)
	(4) -ου	-οος	-ου (ο F) (191)
-υ	(1) —	-υος	-υτ (188)
	(2) —	-εος	-υτ (188)
	(3) —	-ατος	-Fat (181)
-υν	(1) —	-ῦνος	-υν (183)
	(2) —	-υντος	-υντ (212)
-υς	—	-υνθος	-υνθ (180)
-υρ	—	-υρος	-υρ (183)
-υς	(1) -υ	-υος	-υ (Fι) (188)
	(2) —	-εος, -εως	-υ (Fι) (188)
	(3) -υ	-υδος	-υδ (180)
	(4) —	-υθος	-υθ (180)
	(5) —	-υντος	-υντ (212)
	(6) —	-υρος	-υρ (183)
-ων	(1) —	-ωνος	-ων (183)
	(2) -ον	-ονος	-ον (183)
	(3) -ον	-οντος	-οντ (211)
-ωρ	(1) —	-ωρος	-ωρ (183)
	(2) -ορ	-ορος	-ορ (183)
-ως	(1) —	-ωος	-ως (193)
	(2) -οι	-οος	-οF (193)
	(3) —	-ωτος	-οτ (For) (180)
	(4) —	-οτος	-οτ (For) (213)
-ξ	(1) —	-κος	-κ (179)
	(2) —	-γος	-γ (179)
	(3) —	-χος	-χ (179)
	(4) -α (once)	-κτος	-κτ (180)
-ψ	(1) —	-πος	-π (178)
	(2) —	-βος	-β (178)
	(3) —	-φος	-φ (178)

176 The following are the main rules for the gender according to the terminations in this declension :

1 Masculine: (a) Without exception the words with the endings *-ᾶν*, *-ᾷς* (gen. *-ανος* and *-αντος*), *-εὺς* and *-υν*.

(b) Most of the words with the endings *-ην*, *-ηρ*, *-ης* (gen. *-ητος*), *-ειρ*, *-ους*, *-υρ*, *-ων* (gen. *-ωνος* and *-οντος*), *-ωρ* and *-ως* (gen. *-ωτος* and *-ωος*).

Exceptions (besides those of which the gender is determined by the signification): (1) In *-ην*, *ἡ φρήν*, *ὁ, ἡ ἀδήν*. (2) In *-ηρ*, *ἡ γαστήρ*, *ἡ κήρ*, *ἡ ἀήρ* and *αἰθήρ* (in the poets), *ἡ ῥαιστήρ*; and all those contracted from *-εαρ*, which are neuter, as *τὸ ἦρ*, *τὸ κήρ*. (3) In *-ης*, all derived substantives in *-οτης* and *-υτης*, which are feminine, as *ἡ νεότης*, *ἡ ὀξύτης*, also *ἡ ἐσθής*, i.e. *στολή*. (4) In *-ειρ*, *ἡ χεῖρ*. (5) In *-ους*, *τὸ οὔς*. (6) In *-υρ*, *τὸ πῦρ*. (7) In *-ων*, *ἡ ἀλών*, *ἡ βλήχων* or *γλήχων*, *ἡ μήκων*, *ἡ τρήρων*, and *ὁ, ἡ αὐλών*, *κώδων*. (8) In *-ωρ*, *τὸ ἔλδωρ*, *τὸ ἔλωρ*, *τὸ πέλωρ*, *τὸ σκώρ*, *τὸ τέκμωρ*, *τὸ ὕδωρ*. (9) In *-ως*, *τὸ φώς*, *ἡ δῶς*.

2 Feminine: (a) Without exception the words with the endings *-αὺς*, *-ω*, *-ως* (gen. *-οος*).

(b) Most of the words with the endings *-ας* (gen. *-αδος*), *-εις*, *-ις* (*-ιν*), *-υς* and *-ων* (gen. *-ονος*).

Exceptions: (1) In *-ας*, the adject. are common, as *ὁ, ἡ λογάς*, *φυγάς*, &c. (2) In *-εις*, *ὁ κτεῖς*. (3) In *-ις* (*-ιν*), *ὁ κίς*, *ὁ δελφίς* or *δελφίν*, *ὁ, ἡ θίς*, *ὁ ἱκτίς*, *ὁ λῖς*, *ὁ ὄφις*, *ὁ ὄρχις*, *ὁ τελμῖς*, *ὁ κύρβις*, *ὁ γλάνις*, *ὁ, ἡ ἔχις*, *ὁ, ἡ κόρις*. (4) In *-υς*, *ὁ βότρυς*, *ὁ θρήνυς*, *ὁ ἰχθύς*, *ὁ μῦς*, *ὁ νέκυς*, *ὁ πέλεκυς*, *ὁ πῆχυς*, *ὁ στάχυς*. (5) In *-ων*, *ὁ ἄκμων*, *ὁ κάνων*, *ὁ, ἡ κίων*.

3 The words with the ending *-ξ* are partly masculine and partly feminine; those in *-ψ* are all masculine, with the exception of *ἡ καλαῦρονψ*, *ἡ λαῖλαψ*, *ἡ ὄψ*, *ἡ φλέψ*, *ἡ χέρνιψ*, *ἡ κατῆλιψ*.

4 Neuter: (a) Without exception those with the endings *-α*, *-ᾶν*, *-ι*, *-εν*, *-ες*, *-ον*, *-ορ*, *-ος*, and *-υ*.

(b) Those with the endings *-αρ* and *-ας* (gen. *-ατος* and *-αος*), with the exception of *ὁ ψάρ*, *ὁ λᾶς*.

177 Nouns of the third declension may be arranged according to their characteristics, that is, according to the letters which terminate their crude or uninflected forms.

178

a. Labial Nouns.

The characteristic and nominative case-ending are always included in -ψ:

ή φλέψ, "the vein." Root, φλεψ-, φλεβ-, or φλυ-, "to bubble up," or "gush forth."

Singular.

N. V.	ή φλέψ (for φλέβ-ς)
G.	φλεβ-ός
D.	φλεβ-ί
A.	φλέβ-α (for φλέβ-η)

Plural.

N. V.	φλέβ-ες (for φλέβ-σαι)
G.	φλεβ-ών
D.	φλεψ-ί (for φλέβ-εσαι or φλέβ-ησαι)
A.	φλέβ-α-ς (for φλέβ-ης)

Dual.

N. A. V.	φλέβ-ε
G. D.	φλέβοιν

So ή λαίλαψ, λαίλαπ-ος, "the storm;" ή κατήλιψ, κατήλιφ-ος, "the staircase."

179

b. Guttural Nouns.

These nouns, with the exception of γυνή for γυναιξ = γυναι-κίς, express the characteristic and nominative case-ending together by -ξ: ό κόραξ, "the raven," for κόρακ-ς; ή πτέρυξ, for πτέρυγ-ς, "the wing;" and ή θρίξ, "the hair," for τρίχ-ς. In ό λάρυγξ, λάρυγγος, "the larynx," and ό, ή λύγξ, λυγκός, "the lynx," an euphonic nasal, represented by γ (above, 18, α), is inserted before the characteristic γ or κ.

Singular.

N. V.	ό κόραξ
G.	κόρακ-ος
D.	κόρακ-ι
A.	κόρακ-α

Plural.

κόρακ-ες
κοράκ-ων
κόραξι (for κοράκεσιν or κοράκισιν)
κόρακα-ς

Dual.

N. A. V.	κόρακε
G. D.	κοράκοιν

Dual.

N.A.V. λαμπάδ-ε

G.D. λαμπάδ-οιν

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N.V. ὀρνις		ὀρνιθ-ες (ὀρνεις)
G. ὀρνιθ-ος		ὀρνίθ-ων (ὀρνέων)
D. ὀρνιθ-ι		ὀρνι-σιν for ὀρνίθεσιν
A. ὀρνιθ-α and ὀρνιν		ὀρνιθ-ας (ὀρνεις)
	N.A.V. ὀρνι-θ-ε	
	G.D. ὀρνί-θ-οιν	

N. γέγας	γέγαυτ-ες
G. γέγαυτ-ος	γυγάντ-ων
D. γέγαυτ-ι	γέγαῶσιν
A. γέγαυτ-α	γέγαυτ-ας
V. γέγαυ	γέγαυτ-ες

N.A.V. γέγαυτ-ε

G.D. γυγάντ-οιν

N.V. ὀδούς	ὀδόντ-ες
G. ὀδόντ-ος	ὀδόντ-ων
D. ὀδόντ-ι	ὀδοῦσιν
A. ὀδόντ-α	ὀδόντ-ας

N.A.V. ὀδόντ-ε

G.D. ὀδόντ-οιν

N.V. ποίς	πόδ-ες
G. ποδός	ποδ-ῶν
D. ποδ-ί	ποσίν
A. πόδ-α	πόδ-ας

N.A.V. πόδ-ε

G.D. ποδ-οῖν

N.V. πλακοῦς	πλακοῦντ-ες
G. πλακοῦντ-ος	πλακοῦντ-ων
D. πλακοῦντ-ι	πλακοῦσιν
A. πλακοῦντ-α	πλακοῦντ-ας

N.A.V. πλακοῦντ-ε

G.D. πλακοῦντ-οιν

<i>Singular.</i>	<i>Dual.</i>	<i>Plural.</i>
N. V. γέλως		γέλωτ-ες
G. γέλωτ-ος		γελώτ-ων
D. γέλωτ-ι, γέλω		γέλω-σι
A. γέλωτ-α, γέλω, γέλων		γέλωτ-ας
N. A. V. γέλωντ-ε		
G. D. γελώτ-οιν		

It will be observed, from a comparison of the examples, that dorsal nouns which have *i* or *υ* before the characteristic *δ*, *θ*, *τ*, that is, nouns in *-ι*, *γεν.* *-ιδος*, *-ιθος*, and in *-υς*, *γεν.* *-υδος*, *-υθος*, and which are not oxytone in the nominative singular, not only have the usual accusative in *-α* after the characteristic, but also drop the characteristic *ι* or *υ* and retain the proper case-ending *-ν* in the accusative plural. Thus *ἄνθρωπος*, "strife," makes in the accusative both *ἄνθρωπα* and *ἄνθρωπον* "a hind," both *ἔρμηθα* and *ἔρμιν*, *χάρις*, "grace," both *χάρητα* and *χάρην*, *κόρυς*, "a helmet," both *κόρυθα* and *κόρυν*. But oxytone nouns have only the accusative in *-α*, *ἐλπίδα*, *λατριά*, *μυτή* above. *ἐλπίδα*, *χλαμύδα*, &c. The plural has only the accusative *ποδα*, but its compounds show both forms, thus from *πολιτεία* we have both *πολίποδα* and *πολίποδες*. A good exception is furnished by *κλείς*, "a key," which makes both *κλειῖδα* and *κλειῖν*.

The dropping of the characteristic *ι*, which is indicated in the above examples, *γέλως* takes place also in *ὁ χρώς*, "the skin," which besides *χρῆν*, and *χρῖ* and *χρῖδος*, "the sweat," which has *ἰδρῖν* and *ἰδρῖς*, *ἰδρῖτα* and *ἰδρῖν*.

II. Neuter Nouns.

181. Neuter nouns with a dorsal characteristic either (a) drop the characteristic *ι* or *υ* and take *-α* for *ἄλγος*, for *σῶμα*, *γεν.* *σώματ-ος*, in the plural *σώματα*, *γεν.* *σώματ-ων* and in the solitary neuter noun *καρῆν*, *γεν.* *κάρητ-ος* or *κάρητος*; or (b) drop the characteristic *ι* or *υ* and take *-ος* for *ἄλγος*, for *τέρας*, *γεν.* *τέρατ-ος* or *τέρατος*; or (c) drop the characteristic *ι* or *υ* and take *-ος* for *ἄλγος*, for *γάλακτος*, *γεν.* *γαλακτ-ος*. (a) If the characteristic *ι* or *υ* is oxytone, and the *τ* alone is dropt, as in *ἄλγος*, the whole *γεν.* *ἄλγος*. (a₂) If the first

syllable of the form has the diphthong *-ou*, the *-v* is transferred to the last syllable, where it takes the place of the *-at-*, as in τὸ γό^υνυ, "the knee," for γο^υύνατ, gen. γο^υύνατ-ος or γό^υνατος. And (α₄) if the last syllable of the form contains the combination of *ρ* with another consonant, this liquid is transferred to the end, where it takes the place of the *τ*, with or without a lengthening of the final vowel in the nominative; it is omitted in the other cases, which retain merely a short *α*, as in γό^υνατος, &c. The following are examples of this form: τὸ ἥπαρ, "the liver," for ἥπα^ρατ, gen. ἥπα-τος: τὸ σκά^ρρ, "the dung," gen. σκα-τός: τὸ ὕδα^ρρ, "the water," for ὕδρα^ρατ (cf. ὕδρω^ς), gen. ὕδα-τος. But ἡ δάμα^ρρ, "the wife," for δάμα^ρατ-ς, has δάμα^ρατ-ος in the gen., &c.

When *-ς* is substituted for *τ* in the nominative, it may be dropt in the other cases, which are formed rather with reference to this secondary, than to the primary form. In some nouns (β₁) we have both sets of inflexions, as in τὸ κέ^ρας, "the horn," for κέρα^τ = κέ^ρειντ, gen. κέρα^τ-ος and κέρα-ος, contracted into κέρ^ως, as for κέρα-σ-ος (see 107); or without contraction, as in τὸ δό^ρυ, "the spear-shaft," gen. δόρα^τ-ος and δορός, dat. δόρα^τ-ι and δορί or δό^ρει, nom., acc., and voc. pl. δόρη: in others (β₂) we have only the secondary set of inflexions, as in τὸ σέ^λας, "the light," gen. σέ^λα-ος. (γ) Unless the syllable which is terminated by the characteristic *τ* is *λα* or *ρα* (119), the connecting vowel is *ο* in the nominative, and *ε* in the other cases; the characteristic is *ς* in the nominative, and is invariably dropt in the other cases, which suffer contraction also in Attic Greek; thus we have τὸ τεί^χος, "the wall," gen. τεί^χεος, τεί^χους.

182 The following are examples of all the varieties of Neuter nouns with an original dental suffix.

<i>Singular.</i>	<i>a</i>	<i>β</i>	<i>a₁</i>	<i>a₂</i>	<i>a₃</i>	<i>a₄</i>	<i>β₁</i>	<i>β₂</i>	<i>γ</i>
<i>N.A.V.</i>	σῶμα-	τέρα-ς	γάλα-	πᾶν-	γόνυ-	ἥπαρ-	κέρα-ς	σέλα-ς	τείχε-ς
<i>G.</i>	σώμα-τ-ος	τέρα-τ-ος	γάλα-κτ-ος	πάν-τ-ος	γόνυ-τ-ός	ἥπα-τ-ος	κέρα-τ-ος	σέλα-ος	τείχε-ος
<i>D.</i>	σώμα-τ-ι	τέρα-τ-ι	γάλα-κτ-ι	πάν-τ-ί	γόνυ-τ-ί	ἥπα-τ-ι	κέρα-τ-ι	σέλα-ι	τείχε-ι
<i>Plural.</i>									
<i>N.A.V.</i>	σώμα-τ-α	τέρα-τ-α	γάλα-κτ-α	πάν-τ-α	γόνυ-τ-α	ἥπα-τ-α	κέρα-τ-α	σέλα-α	τείχε-α
<i>G.</i>	σωμά-τ-ων	τερά-τ-ων	γαλά-κτ-ων	πάν-τ-ων	γυνά-τ-ων	ἥπα-τ-ων	κερά-τ-ων	σελά-ων	τειχέ-ων
<i>D.</i>	σώμα-σι	τέρα-σι	γάλα-ξι	πάν-σι	γόνυ-σι	ἥπα-σι	κέρα-σι	σέλα-σι	τείχε-σι
<i>Dual.</i>									
<i>N.A.V.</i>	σώμα-τ-ε	τέρα-τ-ε	γάλα-κτ-ε	πάν-τ-ε	γόνυ-τ-ε	ἥπα-τ-ε	κέρα-τ-ε	σέλα-ε	τείχε-ε
<i>G.D.</i>	σωμά-τ-οι	τερά-τ-οι	γαλά-κτ-οι	πάν-τ-οι	γυνά-τ-οι	ἥπα-τ-οι	κερά-τ-οι	σελά-οι	τειχέ-οι
							κερά-ων	σελά-ων	τειχέ-ων

d. Liquid Nouns.

The only liquid forms known in Greek are those of which the characteristic is λ, ν, or ρ, and these are all connected with the dentals. Thus we have ὁ ἅλ-ς, "the salt," gen. ἁλ-ός; ὁ παιᾶν, "the war-song," for παιάν-ς, gen. παιᾶν-ος; ὁ Ἕλλην, "the Greek," gen. Ἑλληνος; ὁ ποιμήν, "the shepherd," for ποιμέν-ς, gen. ποιμέν-ος; ὁ κτεῖς, "the comb," gen. κτεν-ός; ὁ δελφίς, "the dolphin," for δελφίν-ς, gen. δελφίν-ος; ὁ μύσσην, "the tower," gen. μύσσην-ος; ὁ δαίμων, "the deity," for δαίμον-ς, gen. δαίμον-ος; ὁ κλῶν, "the branch," for κλών-ς, gen. κλων-ός; ὁ ψάρ, "the starling," gen. ψαρ-ός; τὸ νέκταρ, "the nectar," gen. νέκταρ-ος; ὁ θήρ, "the wild beast," for θήρ-ς, gen. θηρ-ός; ὁ αἰθήρ, "the clear sky," for αἰθέρ-ς, gen. αἰθέρ-ος; τὸ πῦρ, "the fire," gen. πῦρ-ός; ὁ μάρ-τυς, "the witness," gen. μάρ-τυρος; ὁ ῥήτωρ, "the orator," for ῥήτορ-ς, gen. ῥήτορ-ος; ὁ φῶρ, "the thief," gen. φωρ-ός. The declensions of these nouns are generally in strict accordance with the previous examples. In the dat. pl., λ and ρ are retained before -σι, but ν is dropped (above, 93).

The following are examples :

Singular.

N.	ἅλς	παιάν	ποιμήν	κτεῖς	δελφίς
G.	ἁλ-ός	παιᾶν-ος	ποιμέν-ος	κτεν-ός	δελφίν-ος
D.	ἁλ-ί	παιᾶν-ι	ποιμέν-ι	κτεν-ί	δελφίν-ι
A.	ἅλ-α	παιᾶν-α	ποιμέν-α	κτέν-α	δελφίν-α
V.	ἅλς	παιάν	ποιμέν	κτεῖς	δελφίς

Plural.

N. V.	ἅλ-ες	παιᾶν-ες	ποιμέν-ες	κτέν-ες	δελφίν-ες
G.	ἁλ-ῶν	παιάν-ων	ποιμέν-ων	κτεν-ῶν	δελφίν-ων
D.	ἁλ-σί	παιᾶ-σι	ποιμέ-σι	κτε-σί	δελφί-σι
A.	ἅλ-ας	παιᾶν-ας	ποιμέν-ας	κτέν-ας	δελφίν-ας

Dual.

N. A. V.	ἅλ-ε	παιᾶν-ε	ποιμέν-ε	κτέν-ε	δελφίν-ε
	ἅλ-οιν	παιάν-οιν	ποιμέν-οιν	κτεν-οῖν	δελφίν-οιν

Singular.

N.	Ἐλλην	κλῶν	δαίμων	θῆρ	αἰθήρ	φῶρ	ῥήτωρ
G.	Ἐλλήν-ος	κλῶν-ος	δαίμων-ος	θῆρ-ος	αἰθέρ-ος	φῶρ-ός	ῥήτωρ-ος
D.	Ἐλλήν-ι	κλῶν-ι	δαίμων-ι	θῆρ-ι	αἰθέρ-ι	φῶρ-ί	ῥήτωρ-ι
A.	Ἐλλήν-α	κλῶν-α	δαίμων-α	θῆρ-α	αἰθέρ-α	φῶρ-α	ῥήτωρ-α
V.	Ἐλλην	κλῶν	δαίμων	θῆρ	αἰθήρ	φῶρ	ῥήτ-ορ

Plural.

N. V.	Ἐλλήν-ες	κλῶν-ες	δαίμων-ες	θῆρ-ες	φῶρ-ες	ῥήτωρ-ες
G.	Ἐλλήν-ων	κλῶν-ων	δαίμων-ων	θῆρ-ων	φῶρ-ων	ῥήτῶρ-ων
D.	Ἐλλήν-σι	κλῶν-σι	δαίμων-σι	θῆρ-σί	φῶρ-σί	ῥήτῶρ-σι
A.	Ἐλλήν-ες	κλῶν-ες	δαίμων-ες	θῆρ-ες	φῶρ-ες	ῥήτῶρ-ες

Dual.

N. A. V.	Ἐλλήν-ε	κλῶν-ε	δαίμων-ε	θῆρ-ε	φῶρ-ε	ῥήτῶρ-ε
G. D.	Ἐλλήν-ων	κλῶν-ων	δαίμων-ων	θῆρ-ων	φῶρ-ων	ῥήτῶρ-ων

184 The following fem. and oxytone nouns are declined not only like δαίμων, but also like αἰδώς: ἡ εἰκών, "the image," gen. εἰκόνος and εἰκοῦς, &c.; ἡ ἀηδών, "the nightingale," gen. ἀηδόνος and ἀηδούς, &c.; ἡ χελιδών, "the swallow," gen. χελιδόνος and χελιδούς, &c. The same contraction takes place in the acc. sing., and nom., acc., and voc. plur. of certain comparatives in -ων, -ωνος: thus acc. sing. μείζονα, μείζω, μείζω; nom. and voc. plur. μείζονες, μείζρες, μείζους; acc. μείζονας, μείζρας, μείζους (107). In ὁ, ἡ κύων, "the dog," for κύων-ς, root *for-*, the oblique cases drop the *o*: thus gen. κυνός, dat. κυνί, &c.

185 If, in forms corresponding to αἰθήρ, αἰθέρος, the termination is -τερ or -νερ, we generally find a syncope in the Attic dialect; in the latter case, *δ* is inserted between *ν* and *ρ*, according to 86. Thus ὁ πατήρ, "the father," and ὁ ἀνὴρ, "the man," are declined as follows (cf. 51, c. 5):

Singular.

N.	πατήρ	ἀνὴρ
G.	πατρ-ός	ἀν-δ-ρός
D.	πατρ-ί	ἀν-δ-ρί
A.	πατέρ-α	ἄν-δ-ρα
V.	πάτερ	ἄνερ

Plural.

N. V.	πατέρ-ες	ἄν-δ-ρες
G.	πατέρ-ων	ἄν-δ-ρῶν
D.	πατρ-ά-σι	ἄν-δ-ράσι (119)
A.	πατέρ-ας	ἄν-δ-ρας

Dual.

N. A. V.	πατέρ-ε	ἄν-δ-ρε
G. D.	πατέρ-οιν	ἄν-δ-ροιν

The fem. ἡ χεῖρ, "the hand," for χέρ-ια, like δωτεῖρα for δωτέρ-ια from δωτήρ, δωτέρ-ς, is declined as follows :

*Singular.**Plural.*

N. V.	χεῖρ	χεῖρ-ες, χέρ-ες
G.	χειρ-ός, χερ-ός	χειρ-ῶν, χερ-ῶν
D.	χειρ-ί, χερ-ί	χερ-σί (poet. χεῖρ-εσι and χεῖρ-εσσι)
A.	χεῖρ-α, χέρ-α	χεῖρ-ας, χέρ-ας

Dual.

N. A. V.	χεῖρ-ε
G. D.	χειρ-οῖν, χερ-οῖν

186 e. Nouns in F, as represented by -ι or -υ.

In these nouns the ι and υ, which appear as substitutes for a lost digamma, are usually represented by ε in the oblique cases. The similar forms of the 2nd declension present many analogies in their inflexions. When the ι or υ is retained throughout the cases, the gen. and dat. sing. end in -ος and -ι, as in the other consonantal nouns, and a comparison of πόλεως, πολεῖ, with the dialectical varieties πόλῃος, πόλῃι, assisted by the analogy of λαός, λέως, &c. (above, 145), supports the conclusion that the penultima in these cases was originally long, probably in consequence of some consonantal strengthening of the syllable. When the ε is substituted, the gen. terminates with -ως, and the dat. is contracted into -ει. The acc. sing. retains the primitive -ν, unless the nom. ends in -εύς, and then the acc. is -έ-α.

187 2. Masc. or Fem. in -us. Neut. in -u.
 ὁ ἄνθρωπος, "the man," ἡ γυναῖς, "the wife," ἡ πόλις, "the city," ἡ ἀστυ, "the manor."

Singular.

N.	ὁ	ἄνθρωπος	N.A.V.	ὁ ἄνθρωπος
G.	οἱ	ἀνθρώπων	G.	ἀνθρώπου
D.	οἷ	ἀνθρώπων	D.	ἀνθρώπῳ
A.	ὁ	ἄνθρωπον		
V.	ὁ	ἄνθρωπος		

Plural.

N.V.	οἱ	ἀνθρώποι	N.A.V.	οἱ ἄνθρωποι
G.	οἱ	ἀνθρώπων	G.	ἀνθρώπων
D.	οἷ	ἀνθρώπων	D.	ἀνθρώποις
A.	οἱ	ἀνθρώπους		

Dual.

N.A.V.	οἱ	ἀνδρες	N.A.V.	οἱ ἄνδρες
G.D.	οἱ	ἀνδρῶν	G.D.	ἀνδρῶν

In *some* words the Attic dialect retains the Ionic flexion of primitive; such are ὁ υἱός, "the husband," gen. υἱός; ἡ δίκη, "the strife," gen. δίκη; ἡ μῆτις, "the wrath," gen. μῆτις; ἡ τύρην, "a tower," we have gen. τύρην (Xen. Anab. VII. 8, §) and from μάραυς, "a harp," we have dat. μαράυδι (Ibid. 3, §). The noun οἶς, "a sheep," is declined with *i* throughout.

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. V. οἶς	οἶς	N. A. V. οἶς
G. οἶός	οἶων	G. D. οἶων
D. οἶί	οἶσιν	
A. οἶν	οἶας and οἶς	

188 3. Masc. or Fem. in -us. Neut. in -u.

ὁ ἰχθύς, "the fish," ὁ πῆχυς, "the elbow," τὸ δάκρυ, "the tear," τὸ ἄστυ, "the city."

Singular.

N.	ἰχθύς	πῆχυς	N.A.V.	δάκρυ	ἄστυ
G.	ἰχθύος	πήχεως, -εος	G.	δάκρυος	ἄστυος or ἄστυ
D.	ἰχθύϊ	πήχει, -ει	D.	δάκρυϊ	ἄστυϊ, -
A.	ἰχθύον	πήχυν			
V.	ἰχθύς	πήχυν			

Plural.

N.V. ἰχθύ-ες	πήχες, -εις	N.A.V. δάκρυ-α	ἄστεα, -η
G. ἰχθύ-ων	πήχεων	G. δακρύ-ων	ἀστέων
D. ἰχθύ-σι	πήχεσι	D. δάκρυ-σι	ἄστεσι
A. ἰχθύ-ας and ἰχθύς πήχας, -εις			

Dual.

N.A.V. ἰχθύ-ε	πήχεε	N.A.V. δάκρυ-ε	ἄσtee, -η
G.D. ἰχθύ-οιν	πήχέοιν	G.D. δακρύ-οιν	ἀστέοιν

Compounds with πῆχυς make their neut. pl. in -ea, -η, as διπήχη from δίπηχυς; so also ἥμισυς, "half," makes ἡμισέος, -ους, ἡμίση, ἡμίση. The word ἡ ἔγχελυς, "the eel," is declined like ἰχθύς in the singular, but like πῆχυς in the plural.

189 β, Fem. in -αυς.

ἡ γράυς, "the old woman," ἡ ναῦς, "the ship."

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. γράυς	N.V. γράες	N.A.V. γράε
G. γράῶς	G. γράῶν	G.D. γράοῖν
D. γράτ	D. γραυσί	
A. γράυν	A. γρά-ας, γράυς	
V. γραῦ		

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N.V. ναῦς	νῆες	N.A.V. νῆε
G. νεώς, ναός (145)	νεῶν	G.D. νεοῖν
D. νητ	ναυσί	
A. ναῦν	ναῦς	

190 β, Masc. in -εύς.

ὁ βασιλεύς, "the king."

<i>Singular.</i>	<i>Plural.</i>
N. βασιλεύς	N.V. βασιλεῖς, -ῆς
G. βασιλέως	G. βασιλέων
D. βασιλεῖ	D. βασιλεῦσι
A. βασιλέα	A. βασιλέας, -εῖς
V. βασιλεῦ	

Dual.

N.A.V. βασιλέε
G.D. βασιλέοιν

In old Attic the accusative plural of these nouns in *-εύς* is generally uncontracted in *-έας*. But we have *τοὺς βασιλεῖς*, or, perhaps erroneously, *βασιλῆς*, in Sophocl. *Ajax*, 388, *τοὺς Πλαταιεῖς* in Thucyd. II. 76, *τοὺς νομεῖς* or *νομῆς* in Xen. *Cyrop.* I. 1, § 2, and in *υἱεύς* for *υἱός* the form *τοὺς υἱεῖς* alone is found. It seems that we must restore *τοὺς φονεῖς* for *τοῖς ἐμοῖς* in Æsch. *Ag.* 1296 (*Journ. of Philol.* vol. III. p. 216), and this contraction would be the more natural as *φονέα* is sometimes a tribrach. In the orators the contracted form is common. When the termination *-εύς* follows a vowel, the gen. and acc. sing. and pl. are regularly contracted, *ea* being written *a*, as in *Πειραιῶς*, *Πειραιᾶ*, *ἀργιῶν*, *ἀργιᾶς*, *Μηλιῶς*.

191 *β.* Masc. and Fem. in *-ους*.

ὁ, ἡ *βοῦς*, "the ox or cow."

<i>Singular.</i>	<i>Plural.</i>	<i>Dual.</i>
N. <i>βοῦς</i>	N. V. <i>βόες</i>	N. A. V. <i>βόε</i>
G. <i>βοός</i>	G. <i>βοῶν</i>	G. D. <i>βοοῖν</i>
D. <i>βοτ</i>	D. <i>βοῦσι</i>	
A. <i>βοῦν</i>	A. <i>βόας, βούς</i>	
V. <i>βοῦ</i>		

192 With these we may compare the masc. or fem. nouns in *-ως*, *-ωος*, and the feminines in *-ως*, *-ω*, *-οος*, *-οῦς*, for in each of these cases *υ*, as the representative of F, has been absorbed (above, 95). Take, for example, ὁ *θώς*, "the jackal," ὁ *ἥρως*, "the noble warrior," for *ἥρFᾱωτ-ς*¹, and ἡ *αἰδώς*, "the shame," for *αἰδFῶς*, ἡ *ἠχώ* for *ἠχFῶς*, "the echo."

Singular.

MASC.		FEM.	
N. V. <i>θώς</i>	<i>ἥρως</i>	N. <i>αἰδώς</i>	<i>ἠχώ</i>
G. <i>θω-ός</i>	<i>ἥρω-ος</i>	G. <i>αἰδῶος, -οῦς</i>	<i>ἠχῶ-ος, -οῦς</i>
D. <i>θω-ί</i>	<i>ἥρω-ι</i>	D. <i>αἰδοί, -οῖ</i>	<i>ἠχῶ-ι, -οῖ</i>
A. <i>θῶ-α</i>	<i>ἥρω-α, ἥρω</i>	A. <i>αἰδόα, -ῶ</i>	<i>ἠχῶ-α, -ῶ</i>
		V. <i>αἰδοί, -οῖ</i>	<i>ἠχῶ-ι, -οῖ</i>

¹ That this was the genuine form of the word, appears from the derivative *ἩρFᾱώος*, which is so written in the Olympic Tablet. Böckh, *C. I.* No. 11, l. p. 26 sqq. For the lost *τ*, see above, 181, *β.*

<i>Plural.</i>		<i>Dual.</i>	
N. V.	θῶ-ες ἥρω-ες	N. A. V.	θῶ-ε ἥρω-ε
G.	θῶ-ων ¹ ἡρώ-ων	G. D.	θῶ-οιν ¹ ἡρώ-οιν
D.	θῶ-σι ἥρω-σι.		
A.	θῶ-ας ἥρω-ας		

Masc. proper names in -εύς frequently have a corresponding feminine in -ώ, as Νηλεύς, Νηλώ. These feminine nouns, like αἰδώς and ἡχώ, have no dual or plural.

193

f. Derivatives in -ης, -εος.

From neuter nouns of the class (γ) are formed compounds, chiefly adjectives and proper names, by inserting *ea* = *η* for *ο* in the masc. and fem. nominatives and accusatives, *ε* for *ο* in the neuter nom. and accus. The other cases remain unaltered. Thus from τὸ τεῖχος, "the wall," we have ὁ, ἡ εὐτειχής, τὸ εὐτειχές, "that which is well fortified," and from τὸ τοῦ δήμου σθένος, "the strength of the people," we have Δημοσθένης, the name of the celebrated orator, which, though resembling κριτής in the nom., is inflected after the model of τεῖχος. In some proper names, however, the analogy of κριτής is followed in the accus. sing. Thus we have both Σωκράτεια, -η, and Σωκράτην. If a vowel precedes *η* in the nominative of these nouns (as in compounds with κλέος), a double contraction takes place in the dative: thus Ἡρακλέει becomes Ἡρακλεῖ, Περικλέει becomes Περικλεῖ. Although ἡ τριήρης is properly an adjective agreeing with ναῦς understood, it is practically used only as a substantive, signifying "the war-galley with three banks of oars," and may serve as an example of this form of declension, by the side of the two most common forms of proper names.

Singular.

N.	τριήρης	Δημοσθένης	Ἡρακλής, Ἡρακλῆς
G.	τριήρεος, -ους	Δημοσθένεος, -ους	Ἡρακλέεος, Ἡρακλέους
D.	τριήρεϊ, -ει	Δημοσθένει, -ει	Ἡρακλέει, Ἡρακλεῖ
A.	τριήρεα, -η	Δημοσθέnea, -η	Ἡρακλέea, Ἡρακλεᾶ ('Ηρακλῆ, Arist. <i>Thest.</i> 26).
V.	τριήρες	Δημόσθενες	Ἡράκλεες, Ἡρακλεῖς (interjectionally Ἡρακλες).

¹ See 51, c. 2.

<i>Plural.</i>	<i>Dual.</i>
N. V. <i>τριήρες, -εις</i>	N. A. V. <i>τριήρες, -η</i>
G. <i>τριηρέων, τριήρων</i>	G. D. <i>τριηρέων, -ων</i>
D. <i>τριήρεσι</i>	
A. <i>τριήρας, -εις</i>	

It will be observed that the genitive *τριήρων* is not circumflexed on the last syllable. This is the rule with all these compound words in *-ήρης, -ήθης, -ώδης, -ώλης, -ώρης*, as *συνήθων, γεώδων, ἐξώλων, νεώρων*, and in all probability the *ε* is supposed to suffer *synizesis*, as in the genitives *πόλεως*, &c. The grammarians prescribe the same accentuation for *αὐτάρκων*. All barytone nouns of this class throw back their accent in the vocative; thus while we have *ὦ εὐλαβές* from *εὐλαβής*, we have *ὦ τρήρες*, *Σώκρατες*, *Δημόσθενες* from *τρήρης*, *Σωκράτης*, *Δημοσθένης* (above, 51, cc. 2). The oxytone *ἀληθής* becomes *ἀληθες* when the neuter is used as an ironical exclamation signifying "indeed!"

General Remarks on the Third Declension.

194 Dialects: (1) The uncontracted nouns exhibit the following differences:

(α) In epic verse the dual *-ων* is often lengthened into *-ουν*; e. g. *ποδοῦν* for *ποδοῖν*.

(β) The dat. pl. in epic Greek is *-σι(ν)*, *-σσι(ν)*, or *-εσσι(ν)*; e. g. *βέλος* makes *βέλεσι(ν)*, *βέλεσσι(ν)*, or *βελέεσσι(ν)*, and *πούς* makes *ποσίν*, *ποσσίν*, and *πόδεσσιν*; and we have even *ἀνάκτεσι* and *μήνεσι* for *ἄναξι* and *μησίν*.

(γ) In Ionic the gen. pl. sometimes ends in *-εων*: thus we have *ἀνδρέων*, *χηνέων*, *ἄλωπεκέων*; and in later Doric the termination is sometimes *-ᾶν*, as in *αἰγᾶν* for *αἰγῶν* (Theocr. v. 148, viii. 49).

(2) The contracted nouns present the following changes:

(α) In epic Greek nouns in *-eus* make the gen., dat., &c. in *-ηος, -ηϊ, &c.*; thus, sing. *βασιλεύς*, *βασιλῆος*, *βασιλῆϊ*, *βασιλῆα* (but also *Ὀδυσῆ* for *Ὀδυσῆα*, *Od.* xix. 136); plur. *βασιλῆες*,

βασιλήων, βασιλεῦσι (but *ἀριστήεσσι* for *ἀριστεύσι*, *Π.* i. 227), *βασιλῆας*. In Herod. we have *βασιλέος* for *βασιλέως*. In Doric we have, sing. -έος, -εῖ, -ῆ, εῦ, plur. -έες (-εῖς), -έων, -εῦσι (but *Δωριέεσσι*, Theocr. xv. 93, xvii. 69), -εῖς (and sometimes -ές).

(β) In epic and Ionic the nouns in -ι retain their ι throughout, with occasional varieties. For example, the following is the declension of πόλις :

	(1) Homer.		(2) Herodotus.	
	<i>Singular.</i>	<i>Plural.</i>	<i>Singular.</i>	<i>Plural.</i>
N.	πόλις	πόλεις, πόλῃες	πόλις	πόλεις, πόλῃς
G.	πόλιος πτόλιος πόλῃος	πολίων	πόλιος	πολίων
D.	πόλει, πτόλει πόλῃι	πολίεσσι	πόλι	πόλισι
A.	πόλιν, πτόλιν	πολίας, πόλεις πόλῃας	πόλιν	πόλιας, πόλῃς

(γ) Nouns in -υς, -υος are generally contracted by Homer in the dat. sing., thus: *ὄρχηστῷ* from *ὄρχηστύς*, *πληθῷ* from *πληθύς*, *νεκῷ* from *νέκυς*. The nom. pl. is generally uncontracted, but we have *δρύς* and *ἰχθύς*. Theocritus (xxi. 45) writes *ἰχθύα* for *ἰχθύιν*. Nouns in -υς, -εος are sometimes contracted in Homer, sometimes not. And there is occasionally a synizesis of -εα, as in *τελέεας* (*Π.* xxiii. 851).

(δ) In Doric we have *βῶς, βῶν* for *βοῦς, βοῦν*. We have in Ionic *γρηῦς* or *γρηῖς* for *γραῦς*, with the dat. *γρηῖ*, voc. *γρηῦ* or *γρηῖ*. There are the following variations in the declension of *ναῦς* :

	Epic and Ionic.	Doric.
	<i>Singular.</i>	
N.	νηῦς and νηῖς	ναῦς
G.	νηός and νεός	ναός
D.	νηῖ	ναῖ, Æolic νᾱῖ
A.	νήα and νέα	ναῦν and νᾱν

Epic and Ionic.		Doric.
<i>Plural.</i>		
N.	<i>νήες</i> and <i>νέες</i>	<i>νᾶες</i>
G.	<i>νηῶν</i> , <i>νέων</i> and <i>ναῦφι(ν)</i>	<i>ναῶν</i>
D.	<i>νηυσί</i> , <i>νήεσσι</i> , <i>νέεσσιν</i> and <i>ναῦφι(ιν)</i>	<i>ναυσί</i> and <i>νάεσσι</i>
A.	<i>νήας</i> and <i>νέας</i>	<i>νᾶας</i>
<i>Dual.</i>		
N. A.	<i>νήε</i>	<i>νᾶε</i>
G. D.	<i>νεοῖν</i>	<i>ναοῖν</i>

(ε) Nouns in *-ως*, *-ωος* are rarely contracted in epic Greek; but we have *ἦρω* as the dat. of *ἦρωος* (*Il.* VII. 453), and *Μίνω* as the acc. of *Μίνωος* (*Ib.* XIV. 322). Nouns in *-ω*, *-ως*, *-οος* are always contracted in the epic and Ionic dialects. For *ἔως* we have *ἦώς*, gen. *ἦους*, dat. *ἦοι*, acc. *ἦῶ*; and from *χρῶς* we have gen. *χροός*, dat. *χροί*, acc. *χρόα*. In the later Ionic we have accusatives in *-ουν* from nouns in *-ω*, as *Λητοῦν*, *Ἰοῦν* and *ῥοῦν* (*Hedyl. ap. Ath.* XI. p. 473 A).

(ζ) Nouns in *-ος*, *-εος* are sometimes in epic Greek and other dialects contracted into *-εως*, as *ἐρέβευς*, *θέρευς*, &c. Sometimes an *ι* is inserted after *ε* in the root; thus: *σπέος* and *σπεῖος*, gen. *σπεῖους*, dat. *σπηι*, gen. pl. *σπεῖων*, dat. pl. *σπέεσι* and *σπήεσι*. The derived nouns in *-ης*, *-εος* generally remain uncontracted, but a synizesis of *-εο*, *-εα* is not uncommon (as in *Il.* III. 27, *Od.* XIII. 194), and from this the later grammarians have formed contractions (as in *Od.* XVIII. 201). The nouns in *-κλῆς* from *-κλέης* form their cases in *-ῆος*, *-ῆι*, *-ῆα*. But the accusative sometimes ends in *-έα*, the second *ε* being omitted, and this shortened form is adopted in Ionic prose, and in the Doric dialect, throughout the cases; thus we have *Ἡρακλέος*, *Ἡρακλέϊ*, *Ἡρακλέα*, &c. In adjectives of this class we sometimes find an inserted *ι*, as in *εὐρῤῥεῖος* gen. from *εὐρῤῥεής*, *εὐκλείας* acc. from *εὐκλεής*. The nouns in *-ας*, *-αος* retain only one *α* in the nom. and acc. pl.; thus for *δέπαα*, *κρέαα* we have *δέπα* and *κρέα*; and the gen. pl. is sometimes contracted into *κρεῶν* or *κρειῶν* for *κρέαων*. The dat. sing. sometimes drops its characteristic *ι*, as in *λίπ' ἐλαίῳ* for *λίπαϊ*. As in *τεῖχος*, the original *α* is sometimes changed into *ε*; thus we have *οὔδει* and *οὔδαι* from *οὔδας*, and this is common in Ionic prose, which gives *κέραια* and *κερέων* for *κέραια* and *κεράων*.

(η) The following Homeric forms deserve attention :

Singular.

N. υῖός (υιεύς)	κάρη	γόνυ	δόρυ
G. υῖος and υιέος	κάρητος, καρήατος	γούνατος	δούρατος
	κρατός, κράατος	γουνός	δουρός
D. υῖι and υιέϊ	κάρητι, καρήατι	—	δούρατι
	κρατί, κράατι		δουρί
A. υῖα and υιέα	κάρη, κάρ (Il. XVI. 392)	γόνυ	δόρυ
	τὸν κῤῥατα (Od. VIII. 92)		

Plural.

N. υῖες, υιέες, υιέϊς	κῤῥᾱ (from κῤῥαα, κῤῥατα)	γούνατα	δούρατα
	καρῥᾱτα, κῤῥῆνα	γούνα	δούρα
G. υιέων	κῤῥάτων, καρῥήνων	γούνων	δούρων
D. υιᾶσι	κῤῥασίν	γούνασι	δούρασι
		(γούνασσι)	δούρεσσι
		γούνεσσι	
A. υῖας, υιέας	κῤῥᾱτα, κῤῥῆνα	γούνατα	δούρατα
		γούνα	δούρα

§ III. *Adjectives.*

195 As the adjective expresses an unappropriated quality, it is necessary that it should be capable of apposition to nouns of different genders. It has, therefore, in most cases three forms—a masculine, feminine, and neuter. If, however, the adjective is not expressive of a simple quality, or if it deviates but slightly from the use of a substantive in apposition, this motion through the genders may take place either partially or not at all. Thus, when an adjective is compounded of an adjective and substantive, or of a substantive preceded by *εὖ*, *ἀ-*, or *δυς-*, or a preposition, it is not usual to distinguish the masculine from the feminine, and the neuter alone is represented by separate inflexions. And there are some nouns of the consonantal declension which are used in apposition as adjectives without any change of gender¹.

¹ The text states the general principle, but there are such inconsistencies in practice, that no fixed rule can be laid down for the learner's guidance. See Lobeck, *Paralipomena*, Dissert. III. et VII.

(I) *Adjectives of Three Terminations.*

196 The triple inflexion is generally adopted in the case of adjectives in *-ος*, when the full termination is *-εος*, *-εως*, *-λος*, *-πος*, *-ρος*, *-τος* and *-τεος*. Those in *-εως*, which are derived from verbs, retain the three endings, even when the verb is compounded with a preposition, as in *ἐπιδεικτικός*, *-ή*, *-ών* from *ἐπιδείκνυμι*, *περσποιητικός*, *-ή*, *-ών* from *περσποιέω*; but not so, if they are derived from compound adjectives, as *ὑπερσυντέλικος*, *-ον* from *συντέλικός*, *μισοπέρσιος* from *περσικός*, when the accent also is drawn back. There are a few examples of verbals in *-τός* of two genders, as *ἐσβατός*, Thucyd. II. 41, *ἀνεκτός*, VII. 87, *ἐπακτός*, Plato, *Resp.* IX. 573 B; and Plato uses *χαῦνος*, both with two and with three genders, as in *χαῦτους τὰς ψυχάς* (*Leges*, p. 728 E) and *χαῦνην τὴν συστροφὴν* (*Politic.* p. 282 E). The triple declension is also found in adjectives in *-ίς* (*-εῖα*, *-ύ*), *-εις* for *-εως* (*-εσσα*, *-εν*), *-ᾱς* for *-ων* (*-αια*, *-ᾱν*), *-ας* for *-αντ-ς* (*-ᾱσα*, *-ᾱν*), *-ην* for *-εν-ς* (*-ενα*, *-εν*), *-ων* for *-οντ-ς* (*-ουσα*, *-ον*), *-ως* for *-οτ-ς* (*-υῖα*, *-ος*). When the fem. gender is represented by separate inflexions, the first or *-α* declension is invariably adopted. The masc. and neut. are never of the first declension, when the adjective has three terminations, but always (*α*) of the second in *-ος*, *-ον*, or (*β*) of the third (*β*₁) in *-ύς*, *-ύ*; (*β*₂) in *-ν-ς*, *-ν*; (*β*₃) in *-ντ-ς*, *-ντ*; and (*β*₃) in *φότ-ς*, *φότ*.

197 *α*₁. If the masc. and neuter are like *λόγος*, *ξύλον*, the feminine follows the declension of *τιμή*. Thus we have *ὁ σοφός*, *τὸ σοφόν*, but *ἡ σοφή*.

198 *α*₂. If *α*, *ε*, *ι*, or *ρ* precedes the termination, *-α* is retained throughout, as in *φιλία* or *χώρα*. Thus *ὁ ἱερός*, *τὸ ἱερόν*, but *ἡ ἱερά*.

199 *α*₃. If the masc. and neut. are contracted like *νόος* or *ὀστέον*, the feminine follows *συκία*, with of course the same exceptions in favour of *α*, *ε*, *ι*, *ρ* before the termination. Thus we have *ἀπλόος*, *ἀπλόη*, but *ἀθρόος*, *ἀθρόα*.

200 *β*₁. If the masc. and neut. are like *πῆχυς*, *ἄστυ*, the fem. is like *ἀλήθειᾱ*.

201 β. If the masc. nom. is -ν-ς (one or other of these being assimilated or absorbed), the neuter is the uninflected form in -ν, which appears as the vocative of the masculine. Thus we have ὁ μέλας for μέλαν-ς, ὦ and τὸ μέλαν: ὁ τέρην for τέρεν-ς (like ποιμήν for ποιμέν-ς), ὦ and τὸ τέρεν. The feminine is always -αινᾶ or -εινᾶ for αν-ια, εν-ια; and is declined like λέαινα.

202 β. When the form is ντ, the τ is omitted in the voc. masc. and in the nom., acc. and voc. neut.; and, in the nom. masc.,

-αντ-ς becomes -ας, as in τύψας for τύψαντ-ς, πᾶς for πάντ-ς.

-εντ-ς becomes -εις, as in χαρτεῖς for χαρτέντ-ς.

-οντ-ς becomes -ους, as in διδούς for διδόντ-ς (comp. ὁδούς), or -ων, as τύπτων for τύπτοντ-ς.

-υντ-ς becomes -υς, as in δεικνύς for δεικνύντ-ς.

The fem. is always in -σαῖ, like μουῖ-σα;

i.e. from αντ-ς, ᾱ-σα

... εντ-ς, ῆσ-σα or εῖ-σα

... οντ-ς, ου-σα

... υντ-ς, ὕ-σα

203 β. The adjectives in φότ-ς, φότ, have a feminine in -νία, in which the ν or labial part of the digamma is still seen. The masc. and fem. are sometimes found as nouns; thus we have μήτρες, declined like ἥρως, fem. μητρυνία; and we have the feminine forms ἄρπυια, ἀργυία, ὄργυια, without any corresponding masculine. The existing forms, with the full inflexion, are always derived from the perfect of the active verb, and express the state which results from action. In regard to the form of the oblique cases, we may remark that φῶς (φαφότ-ς), φωτός bears the same relation to τετυφῶς (τετυφότ-ς), τετυφότος, that ἥρως (ἥρφαο-ς), ἥρωος, does to αἰδῶς (αἰδοφί-ς), αἰδόος.

EXAMPLES.

204 Class α.

α₁. σοφός, *wise*.α₂. ιερός, *sacred*.*Singular.*

	MASC.	FEM.	NEUT.	MASC.	FEM.	NEUT.
N.	σοφός	σοφή	σοφόν	ιερός	ιερά	ιερόν
G.	σοφοῦ	σοφῆς	σοφοῦ	ιεροῦ	ιερᾶς	ιεροῦ
D.	σοφῷ	σοφῇ	σοφῷ	ιερῷ	ιερᾷ	ιερῷ
A.	σοφόν	σοφήν	σοφόν	ιερόν	ιεράν	ιερόν
V.	σοφέ	σοφή	σοφόν	ιερέ	ιερά	ιερόν

Plural.

N. V.	σοφοί	σοφαί	σοφά	ιεροί	ιεραί	ιερά
G.	σοφῶν	σοφῶν	σοφῶν	ιερῶν	ιερῶν	ιερῶν
D.	σοφοῖς	σοφαῖς	σοφοῖς	ιεροῖς	ιεραῖς	ιεροῖς
A.	σοφούς	σοφάς	σοφά	ιερούς	ιεράς	ιερά

Dual.

N. A. V.	σοφῷ	σοφᾷ	σοφῷ	ιερῷ	ιερᾷ	ιερῷ
G. D.	σοφοῖν	σοφαῖν	σοφοῖν	ιεροῖν	ιεραῖν	ιεροῖν

205

α₂. χρύσεος, *golden*.*Singular.*

N.	χρύσεος	χρυσέα	χρύσειον
	χρυσουῖς ¹	χρυσή	χρυσοῦν
G.	χρυσέου	χρυσέας	χρυσέου
	χρυσοῦ	χρυσῆς	χρυσοῦ
D.	χρυσέῳ	χρυσέῃ	χρυσέῳ
	χρυσῷ	χρυσῇ	χρυσῷ
A.	χρύσειον	χρυσέαν	χρύσειον
	χρυσοῦν	χρυσήν	χρυσοῦν
V.	χρύσειε	χρυσέα	χρύσειον
		χρυσή	χρυσοῦν

Plural.

N. V.	χρύσειοι	χρύσειαι	χρύσεια
	χρυσοῖ	χρυσαῖ	χρυσᾶ
G.	χρυσέων	χρυσέων	χρυσέων
	χρυσῶν	χρυσῶν	χρυσῶν

¹ For the accentuation see above, 169, Obs.

D.	χρυσέοις χρυσοῖς	χρυσέαις χρυσαῖς	χρυσέοις χρυσοῖς
A.	χρυσέους χρυσοῦς	χρυσέας χρυσᾶς	χρύσεια χρυσᾶ

Dual.

N.A.V.	χρυσέω χρυσῶ	χρυσεᾶ χρυσᾷ	χρυσέω χρυσῶ
G.D.	χρυσέοιν χρυσοῖν	χρυσέαιν χρυσαῖν	χρυσέοιν χρυσοῖν

*ἁπλός, single.**Singular.*

N.	ἁπλός ἁπλοῦς	ἁπλόη ἁπλῇ	ἁπλόον ἁπλοῦν
G.	ἁπλόου ἁπλοῦ	ἁπλόης ἁπλῆς	ἁπλόου ἁπλοῦ
D.	ἁπλόφ ἁπλῷ	ἁπλόῃ ἁπλῇ	ἁπλόφ ἁπλῷ
A.	ἁπλόον ἁπλοῦν	ἁπλόην ἁπλῆν	ἁπλόον ἁπλοῦν
V.	ἁπλόε	ἁπλόῃ ἁπλῇ	ἁπλόον ἁπλοῦν

Plural.

N.V.	ἁπλόοι ἁπλοῖ	ἁπλόαι ἁπλαῖ	ἁπλόα ἁπλᾶ
G.	ἁπλόων ἁπλῶν	ἁπλόων ἁπλῶν	ἁπλοῶν ἁπλῶν
D.	ἁπλόοις ἁπλοῖς	ἁπλόαις ἁπλαῖς	ἁπλόοις ἁπλοῖς
A.	ἁπλόους ἁπλοῦς	ἁπλόας ἁπλᾶς	ἁπλόα ἁπλᾶ

Dual.

N.A.V.	ἁπλόω ἁπλῶ	ἁπλόᾱ ἁπλᾷ	ἁπλόω ἁπλῶ
G.D.	ἁπλόοιν ἁπλοῖν	ἁπλόαιν ἁπλαῖν	ἁπλόοιν ἁπλοῖν

ἄθρόος, -α, -ον, *crowded*, is not contracted, to distinguish it from *ἄθρους*, *noiseless*.

206

*ἀργύρεος, silver.**Singular.*

N.	ἀργύρεος ἀργυροῦς	ἀργυρέα ἀργυρᾶ	ἀργύρεον ἀργυροῦν
G.	ἀργυρέου ἀργυροῦ	ἀργυρέας ἀργυρᾶς	ἀργυρέου ἀργυροῦ
D.	ἀργυρέῳ ἀργυρῷ	ἀργυρέῃ ἀργυρῇ	ἀργυρέῳ ἀργυρῷ
A.	ἀργύρεον ἀργυροῦν	ἀργυρέαν ἀργυρᾶν	ἀργύρεον ἀργυροῦν
V.	ἀργύρεε ἀργυρέα ἀργυρᾶ	ἀργυρέα ἀργυρᾶ	ἀργύρεον ἀργυροῦν

Plural and Dual like χρύσεος.

207 Class β.

β₁. Forms in -υς, -εια, -υ.*ἡδύς, sweet.**Singular.*

N.	ἡδύς	ἡδεῖα	ἡδύ
G.	ἡδέος	ἡδεῖας	ἡδέος
D.	ἡδέϊ ἡδεῖ	ἡδεῖα	ἡδέϊ ἡδεῖ
A.	ἡδύν	ἡδεῖαν	ἡδύ

Plural.

N. V.	ἡδέες ἡδεῖς	ἡδεῖαι	ἡδέα
G.	ἡδέων	ἡδεῖων	ἡδέων
D.	ἡδέσι	ἡδεῖαις	ἡδέσι
A.	ἡδέας ἡδεῖς	ἡδεῖας	ἡδέα

Dual.

N. A. V.	ἡδέε ἡδέοιν	ἡδεῖᾱ ἡδεῖαιν	ἡδέε ἡδέοιν
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Obs. 1 The Ionians said ἡδέα, θηλέη, &c. for ἡδεῖα, θηλεῖα. So also, in the old Attic, we find ἡμίστεα from ἡμισυς, *half*.

Obs. 2 We find εὐθέα, εὐρέα in the poets, for εὐθύν, εὐρίν.

Obs. 3 πρόσβυς, *venerable*, has a feminine πρόσβεια and πρόσβα.

Obs. 4 In the poets, adjectives in -υς are occasionally feminine; thus in Homer we have ἡδύς αὐτμή, θήλυς αὐτή, πολὺν ἐφ' ὕγρην, θήλυς ἐέροση, and Ἥρη θήλυς ἐοῦσα; and in Theocritus (xx. 8) ἀδεία χαίταν.

208 β_γ. Forms in -ας, -αινα, -αν.

(a) μέλας, *black*.

Singular.

N.	μέλας	μέλαινα	μέλαν
G.	μέλανος	μελαίνης	μέλανος
D.	μέλανι	μελαίνῃ	μέλανι
A.	μέλανα	μέλαιναν	μέλαν
V.	μέλαν	μέλαινα	μέλαν

Plural.

N. V.	μέλανες	μέλαιναι	μέλανα
G.	μελάνων	μελαινῶν	μελάνων
D.	μέλασι	μελαίναις	μέλασι
A.	μέλανος	μελαίνας	μέλανα

Dual.

N. A. V.	μέλανε	μελαίνᾱ	μέλανε
G. D.	μελάνοιν	μελαίναιν	μελάνοιν

Similarly τάλας, *unfortunate*, which is the only other example; but (b) τέρην, *tender*, follows the same analogy.

N.	τέρην	τέρεινα	τέρεν
G.	τέρενος	τερείνης	τέρενος
	&c.	&c.	&c.

This is a solitary instance, for other adjectives in -ην are declined like ἄροσην.

209 β_γ. Forms in -ντ.

(a) τύψας, *having stricken*.

Singular.

N. V.	τύψας	τύψασα	τύψαν
G.	τύψαντος	τυψάσης	τύψαντος
D.	τύψαντι	τυψάσῃ	τύψαντι
A.	τύψαντα	τύψασαν	τύψαν

Plural.

N. V.	τύφαντες	τύφασαι	τύφαντα
G.	τυφάντων	τυφασῶν	τυφάντων
D.	τύφασι	τυφάσαις	τύφασι
A.	τύφαντας	τυφάσας	τύφαντα

Dual.

N. A. V.	τύφαντε	τυφάσᾱ	τύφαντε
G. D.	τυφάντοιιν	τυφάσαιιν	τυφάντοιιν

So πᾶς, πᾶσα, πᾶν and its compounds.

210

(b) χαρίεις, graceful.

Singular.

N.	χαρίεις	χαρίεσσα	χαρίεν
G.	χαρίεντος	χαρίεσσης	χαρίεντος
D.	χαρίεντι	χαρίεσση	χαρίεντι
A.	χαρίεντα	χαρίεσσαν	χαρίεν
V.	χαρίεν	χαρίεσσα	χαρίεν

Plural.

N. V.	χαρίεντες	χαρίεσσαι	χαρίεντα
G.	χαρίέντων	χαρίεσσῶν	χαρίέντων
D.	χαρίεσι	χαρίεσαις	χαρίεσι
A.	χαρίεντας	χαρίεσσας	χαρίεντα

Dual.

N. A. V.	χαρίεντε	χαρίεσσᾱ	χαρίεντε
G. D.	χαρίέντοιιν	χαρίεσαιιν	χαρίέντοιιν

(c) Similarly τυφθείς, having been stricken.

Singular.

N. V.	τυφθείς	τυφθεῖσα	τυφθέν
G.	τυφθέντος	τυφθείσης	τυφθέντος
D.	τυφθέντι	τυφθείσῃ	τυφθέντι
A.	τυφθέντα	τυφθεῖσαν	τυφθέν
	&c.	&c.	&c.

Dat. pl. τυφθείσι, τυφθείσαις, τυφθείσι.

(d) Adjectives in *-ηεις*, *-ηεσσα*, *-ηεν*, and *-οεις*, *-οεσσα*, *-οεν*, admit of contraction, thus :

τιμήεις, *honoured*; *μελιτόεις*, *honeyed*.

N. V.	τιμήεις	τιμήεσσα	τιμήεν
	τιμῆς	τιμῆσσα	τιμῆν
G.	τιμήεντος	τιμηέσσης	τιμήεντος
	τιμήντος	τιμήσσης	τιμήντος
	&c.	&c.	&c.
N. V.	μελιτόεις	μελιτόεσσα	μελίτεον
	μελιτούς	μελιτούσσα	μελιτούν
G.	μελιτόεντος	μελιτοέσσης	μελιτόεντος
	μελιτούντος	μελιτούσσης	μελιτούντος
	&c.	&c.	&c.

Obs. 1 The contractions in *-ῆς* are found in Homer (see *Il.* ix. 605, xviii. 475).

Obs. 2 Homer and other epic poets use some of the adj. in *-εις* without any difference of inflexion, as epithets of towns, which are feminine.

211

(e) *διδούς*, *giving*.

Singular.

N. V.	διδούς	διδούσα	διδόν
G.	διδόντος	διδούσης	διδόντος
	&c.	&c.	&c.

Dat. pl. *διδούσι*, *διδούσαις*, *διδούσι*.

(f) *τύπτων*, *striking*.

Singular.

N. V.	τύπτων	τύπτουσα	τύπτον
G.	τύπτοντος	τυπτούσης	τύπτοντος
	&c.	&c.	&c.

Similarly *έκών*, *έκούσα*, *έκόν*, *willing*.

Syncopated participles in *-ών* are declined thus :

	<i>Singular.</i>		
N. V.	ἀγγελῶν	ἀγγελούσα	ἀγγελοῦν
G.	ἀγγελοῦντος	ἀγγελοῦσης	ἀγγελοῦντος
	And so on.		

212 (g) *δεικνύς, shewing.*

	<i>Singular.</i>		
N. V.	δεικνύς	δεικνύσα	δεικνύν
G.	δεικνύντος	δεικνύσης	δεικνύντος
	&c.	&c.	&c.

213 β₄. Forms in *-For*.

τετυφώς, having stricken.

	<i>Singular.</i>		
N. V.	τετυφώς	τετυφύῃα	τετυφός
G.	τετυφότης	τετυφύας	τετυφότης
D.	τετυφότηι	τετυφύῃ	τετυφότηι
A.	τετυφότα	τετυφύῃαν	τετυφός
	<i>Plural.</i>		
N. V.	τετυφότες	τετυφύῃαι	τετυφότα
G.	τετυφότηων	τετυφύῃων	τετυφότηων
D.	τετυφόσι	τετυφύῃαις	τετυφόσι
A.	τετυφότας	τετυφύῃας	τετυφότα
	<i>Dual.</i>		
N. A. V.	τετυφότε	τετυφύῃᾱ	τετυφότε
G. D.	τετυφότοιω	τετυφύῃαιν	τετυφότοιω

Syncopated participles in *-ώς* are thus declined :

N. V.	έσταώς	έσταυῖα	έσταός
	έστώς	έστῶσα	έστώς or έστός ¹
G.	έσταότος	έσταυῖας	έσταότος
	έστῶτος	έστῶσης	έστῶτος

And so on.

¹ This orthography, though contrary to analogy, is supported by the best MSS. of the Attic writers. See Schneider *ad Plat.* III. p. 85 sq. ; Hermann *ad Soph.* *Œd. T.* 633 ; Poppo *ad Thucyd.* III. 9.

214 The following are anomalous:

(a) μέγας, *great*.

Singular.

N.	μέγας	μεγάλη	μέγα
G.	μεγάλου	μεγάλης	μεγάλου
D.	μεγάλῳ	μεγάλῃ	μεγάλῳ
A.	μέγαν	μεγάλην	μέγα
V.	μέγα οἱ μεγάλε	μεγάλη	μέγα

Plural.

N. V.	μεγάλοι	μεγάλοι	μεγάλα
G.	μεγάλων	μεγάλων	μεγάλων
D.	μεγάλοις	μεγάλαις	μεγάλοις
A.	μεγάλους	μεγάλας	μεγάλα

Dual.

N. A. V.	μεγάλῳ	μεγάλῃ	μεγάλῳ
G. D.	μεγάλων	μεγάλων	μεγάλων

215

(b) πόλος, *much*.

Singular.

N. V.	πόλος	πολλή	πολύ
G.	πολλοῦ	πολλῆς	πολλοῦ
D.	πολλῷ	πολλῇ	πολλῷ
A.	πολύν	πολλήν	πολύ

Plural.

N. V.	πολλοί	πολλοί	πολλά
G.	πολλῶν	πολλῶν	πολλῶν
D.	πολλοῖς	πολλαῖς	πολλοῖς
A.	πολλούς	πολλάς	πολλά

Πόλος is also declined as follows by Homer:

Singular.

	MASC. FEM.	NEUT.
N. V.	πουλός	πολύ
G.	πολέος	
D.	wanting	
A.	πολλόν	πολύ

Plural.

N. V.	πολέες c. πολεῖς	πολέα
G.	πολέων	
D.	πολέσι, πολέσσι, πολέεσσι	
A.	πολέας c. πολεῖς	πολέα

The Ionic declines it regularly, πολλός, -ή, -όν.

216

(c) *πρᾶος, gentle.**Singular.*

N.	πρᾶος	πραεῖα	πρᾶον
G.	πράου	πραείας	πράου
D.	πράῳ	πραεῖα	πράῳ
A.	πρᾶον	πραεῖαν	πρᾶον
V.	πρᾶος (ε)	πραεῖα	πρᾶον

Plural.

N. V.	πρᾶοι and πραεῖς	πραεῖαι	πραέα
G.	πράεων	πραειῶν	πράεων
D.	πράοις and πραέσι	πραεῖαις	πραέσι
A.	πράους and πραεῖς	πραείας	πραέα

Dual.

N. A. V.	πράῳ	πραεῖᾱ	πράῳ
G. D.	πράοιν	πραεῖαιν	πράοιν

The neuter of ἄλλος, "another," is not ἄλλον but ἄλλο. other respects the declension is regular.

(II) *Adjectives of Two Terminations.*

217 In the following instances there are generally two terminations of the nom. and acc.; the one common to the m and fem., the other appropriated to the neuter gender.

218 A. Of the Second Declension.

a. Compounds of a noun preceded by an adjective, a preposition, or the particles εὔ, ἀ-, δυσ-, as

ὁ, ἡ μεγαλόδοξος	τὸ μεγαλόδοξον
ὁ, ἡ ἔνδοξος	τὸ ἔνδοξον
ὁ, ἡ εὐτεκνος	τὸ εὐτεκνον
ὁ, ἡ ἀθάνατος	τὸ ἀθάνατον
ὁ, ἡ δύσποτμος	τὸ δύσποτμον

If the noun included in the compound admits of contraction, the same contraction will be observed in the adjective, as

ὁ, ἡ εὖπλος, εὖπλους, τὸ εὖπloon, εὖπloun.

Except that adjectives involving compounds of νοῦς, πλοῦς and ῥοῦς are not contracted in the nom., acc. and voc. plur. neut.: thus we have ἄνοα, εὖπlοα, εὖρoα. The contraction is also neglected in some other forms, as εὐνόων, εὐνόοις, &c.

The following compound adjectives appear in the feminine form, and mostly in Plato: ἀναξία, ἐνοδία, ἐξαιφνιδία, ἐνιαυσία, ἐπιθαλαττία, διαωνία (*Timæus*, p. 39 E, but αἰώνιος, *Ib.* p. 37 D), συναιτία, ἡμιολία, παμποικίλη, παμπολλή, παγκάλη. Also the following, which are of rare occurrence: ἐξαισία, ἐπιθαλαττιδία (*Xen.*), ἀνομοία, παρομοία (*Isocr.*), παραλία (*Thucyd.* and *Theophrast.*), διαδήλας (*Aristot.*). More regularly: ἐναντία, παραπλησία, διπλασία, &c.

219 β. Adjectives in -ιος, -αιος, -ειος, -ιμος, derived from substantives, are generally of two genders only, as

ὁ, ἡ δόλιος	τὸ δόλιον
ὁ, ἡ ἀναγκαῖος	τὸ ἀναγκαῖον
ὁ, ἡ χρήσιμος	τὸ χρήσιμον

But there are frequent exceptions; for ἀναγκαῖος is often of three genders in Plato, and Sophocles writes (*Ajax*, 396) ἀλκίμα θεός, though he would no doubt have written ἄλκιμος θεά.

β. Adjectives, which might be used as substantives, are generally common with masculine and feminine nouns; such are ἀκόλουθος, διδάσκαλος, κοινωνός, τύραννος; and a certain number of simple adjectives generally follow the same rule; as ἄγρoικος, βάναισος¹, βάρβαρος, δάπανος, δύστηνος, ἔτυμος, ἔωλος, ἡμερος, ἥσυχος and ἡσύχιος, κίβδηλος, κόλοβος, λάβρος, λοῖδορος, μάχλος, τίθασος, χαῖνος, χέρσος. We find ἡ ἔρημος when the feminine refers to δίκη or γῆ.

220 γ. When the form is -εως for -εφος, as

ὁ, ἡ ἰλεως	τὸ ἰλεων
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The adjective πλέως and its compounds have a feminine πλέα, and their neut. pl. is πλέα, ἐκπλεα, &c., as from πλέος. Adjectives

¹ This is sometimes explained as a compound of βαῦνος and αἰω.

in -γελας, -κερας, -χρεως follow the declension of dental nouns of the third declension. The following are the inflexions of σῶς:

Singular.

N. V.	σῶς	σῶα	σῶν
G.	σῶου	σῶας	σῶου
D.	σῶω	σῶα	σῶφ
A.	σῶν	σῶαν	σῶν

Plural.

N. V.	σῶοι and σῶς (from σῶες)	σῶαι	σῶα and σᾶ
G.		σῶων	
D.	σῶοις	σῶαις	σῶοις
A.	σῶους and σῶς	σῶας	σῶα and σᾶ

221

B. Of the Third Declension.

α₁. Derivatives from dental neuters of the form (γ), as

ὁ, ἡ εὐτειχῆς	τὸ εὐτειχές	(see above, 193)
ὁ, ἡ ἀληθής	τὸ ἀληθές	

Singular.

MASC. FEM.	M. F. N.	NEUT.
N. V.	ἀληθής	ἀληθές
G.		
D.	ἀληθέος, -οῦς	
	ἀληθεί, -εῖ	
A.	ἀληθέα, -ῇ	ἀληθές

Plural.

N. V.	ἀληθέες, -εῖς	ἀληθέα, -ῇ
G.		
D.	ἀληθέων, -ων	
	ἀληθέσι(ν)	
A.	ἀληθέας, -εῖς	ἀληθέα, -ῇ

Dual.

N. A. V.	ἀληθέε, -ῇ
	ἀληθέοιν, -οῖν

222 α₂. Or from dental feminines, as

ὁ, ἡ εὐχαρις	τὸ εὐχαρι	G. εὐχάριτος
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223 β. Or liquid forms, as

ὁ, ἡ ἄρσῃν	τὸ ἄρσεν	G. ἄρσενος
ὁ, ἡ σώφρων	τὸ σώφρον	G. σώφρονος
ὁ, ἡ ἀπάτωρ	τὸ ἀπατορ	G. ἀπάτορος

To this class belong all comparatives in -ων.

224 γ. Or forms in ι or υ, as

ὁ, ἡ ἱδρις	τὸ ἱδρι
ὁ, ἡ δίπηχυς	τὸ δίπηχυ

Derivatives from πόλις present some anomalies, as

ὁ, ἡ ἀπολις	τὸ ἀπολι	G. -ιδος	A. -ιδα and -ιν
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(III) *Adjectives of One Termination.*

225 These are mostly nouns, which are used in apposition with masculine or feminine substantives, and have no neuter form because they are rarely placed in concordance with neuter substantives, as

ὁ, ἡ ἀγνώς	G. ἀγνώτος
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§ IV. *Pronouns declined as Nouns.*

226 It has been already shown (58 foll.) that pronouns, or positional words, are to be distinguished from the nouns and verbs to the formation of which they contribute. But in the later or syntactical state of the language, the pronouns are themselves liable to pronominal inflexions of case, and on that account are classed with the noun.

227 All pronouns are by their nature *demonstrative*. But the ordinary nomenclature confines this term to one class of those which are connected with the third pronominal element. Without losing sight of the established terminology, the following classification presents the true subdivisions of the inflected pronoun.

228 As there are three primary positions,—*here, near to here, and there*,—we arrange the inflected pronouns according as they express a greater or less removal from the speaker or subject.

229 Thus we have (1) the first and second personal pronouns, *ἐγώ, σύ*, which express "I" and "thou," or the person speaking and the person addressed. (2) The reflexive pronoun, *ἑ*, which expresses that the object is also the subject. (3) The pronoun of self or sameness, *αὐτός*, which expresses identity, and is combined with all the three former pronouns. (4) The relative pronoun, *ὅς*, which approximates in meaning to *ἑ*, but is more definite. (5) The distinctive pronoun, *ὁ*, which is called the definite article. (6) The indicative pronouns, *ὅδε, οὗτος* and *ἐκεῖνος*, which express *as distinct from the subject* the three positions, *here, near to the here, and there* (*hic, iste, ille* in Latin). (7) The indefinite and interrogative pronouns, *ὁ δεῖνα, τίς* and *τίς*, which imply that the object is somewhere, but do not define where it is. (8) The relative-indefinite, *ὅστις*, compounded of (4) and (7), the meaning of which it combines. (9) The reciprocal pronoun, *ἀλλήλων*, which expresses an interchange of relations between two objects. (10) The correlative adjectival pronouns, *τοιούτος, τοσοῦτος, τηλικούτος, τιννοῦτος*, which express comparison of quality, degree, age, &c. (11) The discrete and distributive pronouns, *ἄλλος, ἕτερος; ἕκαστος, ἐκάτερος*.

All these, except the last, have the government of substantives, and those included under (1) and (2) have their own adjectives, which are called *possessives*,—*ἐμός, σός, ἐός*, &c.

230 The pronouns (2), (4), (5), (7) are all derived from the second pronominal element. The pronouns (3), (6), (8), (10) are compounds.

231 (1) First and Second Personal Pronouns.

	<i>ἐγώ, I.</i>	<i>σύ, thou.</i>
	<i>Singular.</i>	
N.	<i>ἐγώ</i>	<i>σύ</i>
G.	<i>ἐμοῦ, μου</i>	<i>σοῦ</i>
D.	<i>ἐμοί, μοι</i>	<i>σοί</i>
A.	<i>ἐμέ, με</i>	<i>σέ</i>
	<i>Plural.</i>	
N.	<i>ἡμεῖς, we</i>	<i>ὕμεῖς, you</i>
G.	<i>ἡμῶν</i>	<i>ὕμῶν</i>
D.	<i>ἡμῖν, ἡμῖν</i>	<i>ὕμῖν, ὕμῖν</i>
A.	<i>ἡμᾶς</i>	<i>ὕμᾶς</i>

Plural.

N.	ἡμέες, Ion. ἀμές, Dor. ἄμμες, Æol.	ὕμέες, Ion. ὕμές, Dor. ὔμμες, Æol. οὐμές, Bæot.	
G.	ἀμῶν, ἀμέων, Dor. ἡμέων, Ion. ἀμμέων, Æol. ἡμείων, Ep. ἀμίων, Bæot.	ὕμέων, Ion. ὔμμων, Æol. ὕμειων, Ep. οὐμίων, Bæot.	σφέων, Ion. σφείων, Ep. ψῶν, Syrac.
D.	ἄμμι } Æol. ἀμμέσιν } Ep.	ὔμμι, Æol. Ep. οὐμῖν, Bæot.	σφίσσι, σφίν, poet. ψίν, Syrac. φίν, Lacon. ἄσφι, Æol.
A.	ἡμέας, Ion. ἄμμε, Æol.	ὕμέας, Ion. ὔμμε, Æol. Ep.	σφέας, Ion. σφέ, poet. ψέ, Syrac. ἄσφε, Æol.

Dual.

σφωέ, σφώ, Ep.

234 (3) Pronoun of self or sameness.

αὐτός, -ή, ό, *he, she, it or self* (below, 407, 410, *cc*, 444, *aa*).*Singular.*

N.	αὐτός	-ή	-ό	D.	-ῶ	-ῇ	-ῷ
G.	-οῦ	-ῆς	-οῦ	A.	-όν	-ήν	-ό

Plural.

N.	αὐτοί	-αί	-ά	D.	-οῖς	-αῖς	-οῖς
G.	-ῶν	-ῶν	-ῶν	A.	-οὺς	-άς	-ά

Dual.

N. A.	αὐτώ	-ά	-ώ	G. D.	-οῖν	-αῖν	-οῖν
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So *ό αὐτός*, "the same," though the Attic Neuter is more frequently *ταυτόν* than *ταυτό* for *τὸ αὐτό* (see e. g. Plat. *Theæt.* p. 160 A).

235 The same combined with (1) and (2).

	<i>ἐμαυτοῦ, of myself.</i>			<i>σεαυτοῦ, of thyself.</i>		
G.	ἐμαυτοῦ	-ῆς	-οῦ	σεαυτοῦ	-ῆς	-οῦ
D.	ἐμαυτῷ	-ῇ	-ῷ	σεαυτῷ	-ῇ	-ῷ
A.	ἐμαυτόν	-ήν	-όν	σεαυτόν	-ήν	-όν

ἐαυτοῦ, of himself.

	<i>Singular.</i>				<i>Plural.</i>		
G.	ἐαυτοῦ	-ῆς	-οῦ	G.	ἐαυτῶν	-ῶν	-ῶν
D.	ἐαυτῷ	-ῇ	-ῷ	D.	ἐαυτοῖς	-αῖς	-οῖς
A.	ἐαυτόν	-ήν	-όν	A.	ἐαυτούς	-άς	-ά

For *σεαυτοῦ*, -ῆς, -οῦ, *ἐαυτοῦ*, -ῆς, -οῦ, the Attic writers say also *σαυτοῦ*, -ῆς, -οῦ, *αὐτοῦ*, -ῆς, -οῦ; and for the plural number of *ἐαυτοῦ* these are used: *σφῶν αὐτῶν*; *σφίσιν αὐτοῖς*; *σφᾶς αὐτούς*.

These pronouns never occur in Homer as one word, but always separated, as *ἐμ' αὐτόν*, -ήν, -όν, and *ἐ αὐτήν*, *οἱ αὐτῷ*.

In the plural the first two are declined as two words, each by itself, as

G.	ἡμῶν	αὐτῶν		
D.	ἡμῖν	αὐτοῖς	ἡμῖν	αὐταῖς
A.	ἡμᾶς	αὐτούς	ἡμᾶς	αὐτάς

So *ὕμῶν αὐτῶν*.

236 Possessive Pronouns, having the government of adjectives, and derived from (1) and (2).

Possessive Pronouns are declined exactly like adjectives of three terminations, thus:

ἐμός, -ή, -όν, *mine*.

σός, -ή, -όν, *thine* (Doric, *τέος*).

έός or *ός*, *έή* or *ή*, *έόν* or *όν*, *his* or *hers* (Ionic).

σφωτέρως, -α, -ον, *belonging to you two* (Ionic).

νωτέρως, -α, -ον, *belonging to us two* (Ionic).

ἡμέτερος, -α, -ον, *our*.

ὕμέτερος, -α, -ον, *your*.

σφός, -ή, -όν, *his, her, their*. And

σφέτερος, -α, -ον, generally only in the plural, as the possessive of *σφεῖς*; but also used of the other persons.

237 (4) The Relative Pronoun.

<i>Singular.</i>				<i>Plural.</i>			<i>Dual.</i>				
N.	ὅς	ἥ	ὅ	N.	οἷ	αἷ	ᾶ	N.A.	ὧ	ᾷ	ῶ
G.	οὗ	ἥς	οὗ	G.	ῶν	ῶν	ῶν	G.D.	οῖν	αῖν	οῖν
D.	φ	ῇ	φ	D.	οῖς	αῖς	οῖς				
A.	ὅν	ῇν	ὅ	A.	οῖς	ᾶς	ᾶ				

238 (5) The Distinctive Pronoun or Definite Article.

ὁ, ἡ, τό, *the person or thing.*

<i>Singular.</i>				<i>Plural.</i>			
	MASC.	FEM.	NEUT.		MASC.	FEM.	NEUT.
N.	ὁ	ἡ	τό	N.	οἱ	αἱ	τά
G.	τοῦ	τῆς	τοῦ	G.	τῶν	τῶν	τῶν
D.	τῷ	τῇ	τῷ	D.	τοῖς	ταῖς	τοῖς
A.	τόν	τήν	τό	A.	τούς	τάς	τά

Dual.

	MASC.	FEM.	NEUT.
N.A.	τώ ¹	τά	τώ
G.D.	τοῖν	ταῖν	τοῖν

Dialectical Varieties.

Singular.

G.	τοῦ	Dor.	τώ	Ion.	τοῖο
G.	τῆς	Dor.	τᾶς		
D.	τῇ	Dor.	τᾶ		
A.	τήν	Dor.	τάν		

Plural.

G. fem.	τῶν	Dor.	τᾶν	Ion.	τᾶων
D.	τοῖς			Ion.	τοῖσι
D.	ταῖς			Epic and Ion.	τῇσι, ταῖσι
A.	τούς	Dor.	τώς	Æol.	τός

In certain cases the nominative masculine is also ὅς. See below in the Syntax (388).

¹ The best writers sometimes use τώ, τοῖν with feminine nouns; thus we have τὸ πόλεε twice in Thucyd. v. 23; τὴν χεῖρε, Xen. Mem. ii. 3, § 18; τὴν ἡμέρα, Xen. Cyr. i. 2, § 11; τοῖν κυνησέων, Plat. Leg. 898 A.

239

(6) Indicative Pronouns.

ὅδε¹, *this* (here); οὗτος, *this* (near); ἐκεῖνος or κείνος, *that other* (there).

<i>Singular.</i>				<i>Plural.</i>			
N.	ὅδε	ἧδε	τόδε	N.	οἷδε	αἷδε	τάδε
G.	τοῦδε	τῆσδε	τοῦδε	G.	τῶνδε	τῶνδε	τῶνδε
D.	τῷδε	τῇδε	τῷδε	D.	τοῖσδε ¹	ταῖσδε	τοῖσδε
A.	τόνδε	τήνδε	τόδε	A.	τούσδε	τάσδε	τάδε

Dual.

N.A.	τῷδε	τάδε	τῷδε
G.D.	τοῖνδε	ταῖνδε	τοῖνδε

οὗτος, *this*.

Singular.

N.	οὗτος	αὕτη	τοῦτο
G.	τούτου	ταύτης	τούτου
D.	τούτῳ	ταύτῃ	τούτῳ
A.	τούτον	ταύτην	τούτο

Plural.

N.	οὗτοι	αὗται	ταῦτα
G.	τούτων		
D.	τούτοις	ταύταις	τούτοις
A.	τούτους	ταύτας	ταῦτα

Dual.

N.A.	τούτῳ ³	ταῦτα	τούτῳ
G.D.	τούτοιιν	ταύταιιν	τούτοιιν

ἐκεῖνος is declined like αὐτός (234).

¹ In the Attic dialect we find the pronoun *τ* used as an inseparable affix to all these pronouns; this termination is long, and has the accent, thus: ὅδε, οὗτοσ^ι, ἐκεεσ^ι; also gen. τουτοῦ, ταυτησ^ι; pl. οὗτοί, αὐταί, ταυτί, &c. And so also in adverbs, as ἐνθαδέ, &c. Ἐπταυθοί is a later form, for which we should read ἐπταυθί in the Attic authors, and ἐπτεῦθεν in Homer. The affix -ce gives the same force to certain pronouns in Latin.

² Homer places the case-ending after the affix, as in τοῖσδεσσι and τοῖσδεσσι.

³ We have sometimes τούτῳ with feminine nouns, as τούτῳ τῇ ἡμέρᾳ, Xen. Cyr. I. 2, § 11.

240 (7) Indefinite and Interrogative Pronouns.

(a) ὁ δεῖνα, *a certain person generally* (whom one does not wish to name).

	<i>Singular.</i>			<i>Plural.</i>
N.	ὁ	— ἡ	— τὸ δεῖνα	οἱ δεῖνες
G.	τοῦ	— τῆς	— τοῦ δείνους	τῶν δείνων
D.	τῷ	— τῇ	— τῷ δεῖνι	
A.	τόν	— τήν	— τὸ δεῖνα	

It is sometimes indeclinable.

(b) τίς, *any one, some one, specifically.*

	<i>Singular.</i>		<i>Plural.</i>		<i>Dual.</i>
MASC. FEM.	NEUT.	MASC. FEM.	NEUT.		
N.	τίς τί	N.	τινές τίνα or ἅττα	N.A.	τινέ
G.	τινός or του	G.	τινῶν	G.D.	τινοῖν
D.	τινί or τῷ	D.	τισί		
A.	τινά τί	A.	τινάς τινά or ἅττα		

The pronoun interrogative, τίς, "who?" is declined like the indefinite, τίς, except that the accent remains on the *ι* throughout the cases.

241 (8) Relative-Indefinite Pronoun.

ὅστις, *whatsoever.*

	<i>Singular.</i>		
N.	ὅστις	ἥτις	ὅ τι
G.	οὗτινος or ὅτου	ἥστινος	οὗτινος
D.	ὧτινι or ὅτῳ	ἥτινι	ὧτινι
A.	ὧτινα	ἥτινα	ὅ τι
	<i>Plural.</i>		
N.	οἵτινες	αἵτινες	ἅτινα
G.	ὧντινων		
D.	οἷστίσι	αἷστίσι	οἷστίσι
A.	οὗστινας	ἅστινας	ἅτινα
	<i>Dual.</i>		
N.A.	ὧτινε	ἅτινε	ὧτινε
G.D.	οἷντινοιν	αἷντινοιν	οἷντινοιν

242

(9) Reciprocal Pronoun.

<i>Plural.</i>			<i>Dual.</i>		
G.	ἀλλήλων		G.D.	ἀλλήλοιον	-αὶν -οῖν
D.	ἀλλήλοις	-αῖς -οῖς	A.	ἀλλήλω	-α -ω
A.	ἀλλήλους	-ας -α			

243

(10) Correlative Adjectival Pronouns.

These pronouns are called *correlative*, because they always refer to a *relative* expressed or understood, in connexion with which there is generally also an interrogative and indefinite pronoun: thus *τοσούτος*, with *τόσος* and *τοσόσδε*, refers to the relative *ὅσος* and the interrogative and indefinite *πόσος*, *ποσός*; *τοιούτος*, with *τοῖος* and *τοιόσδε*, to the relative *οἷος* and the interrogative and indefinite *ποῖος*, *ποιός*; and so on, according to the following table:

<i>Demonstrative.</i>	<i>Indefinite.</i>	<i>Relative.</i>	<i>Direct Interrogative.</i>	<i>Indirect Interrogative.</i>
<i>τόσος, τοσόσδε, τοσούτος</i> "so much or great"	<i>ποσός</i> "ever so much or great"	<i>ὅσος</i> "as much or great as"	<i>πόσος;</i> "how much or great?"	<i>ὅποσος</i> "how much or great"
<i>τοῖος, τοιόσδε, τοιούτος</i> "such, or of such a kind"	<i>ποιός</i> "of any kind however constituted"	<i>οἷος</i> "as, of such a kind as"	<i>ποῖος;</i> "of what kind?"	<i>ὁποῖος</i> "of what kind"
<i>τηλικός, τηλικόσδε, τηλικούτος</i> "so old, or of such an age"	wanting	<i>ἡλικός</i> "as old as"	<i>πηλικός;</i> "how old?"	<i>ὀπηλικός</i> "how old"
<i>ἡμεδαπός</i> "of our country"	} wanting	} wanting	<i>ποδαπός;</i> "of what country?"	<i>ὀποδαπός</i> "of what country"
<i>ὑμεδαπός</i> "of your country"				
<i>ἄλλοδαπός</i> "of another country"				
<i>παντοδαπός</i> "of all countries"				

The simple forms *τόσος* and *τοῖος* are seldom used in prose, and generally when there is little emphasis, as in the phrase *τόσα καὶ τοῖα*, "such and such numbers." Corresponding to *τοῖος* we have *παντοῖος*, *ἀλλοῖος*, *ἐτεροῖος*; and corresponding to *τόσος*, *τοσοῦτος*, we have *τίννος*, *τιννούτος*, "so little," *tantillus*.

The declension of *τοσόσδε*, *τοιόσδε*, *τηλικόσδε* corresponds to that of *ὅδε*, so that the accent always remains on the penultima; thus, *τοσοῦδε*, *τοσοῖδε*, *τοσῶνδε*, &c. The words ending in *-ουτος* are declined as follows:

τοσοῦτος, so *much*.

Singular.

N.	<i>τοσοῦτος</i>	<i>τοσαῦτη</i>	<i>τοσοῦτο</i> and <i>τοσοῦτον</i>
G.	<i>τοσοῦτου</i>	<i>τοσαύτης</i>	<i>τοσοῦτου</i>
D.	<i>τοσοῦτι</i>	<i>τοσαύτη</i>	<i>τοσοῦτι</i>
A.	<i>τοσοῦτον</i>	<i>τοσαύτην</i>	<i>τοσοῦτο</i>

Plural.

N.	<i>τοσοῦτοι</i>	<i>τοσαῦται</i>	<i>τοσαῦτα</i>
G.	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>	<i>τοσοῦτων</i>
D.	<i>τοσοῦτοις</i>	<i>τοσαύταις</i>	<i>τοσοῦτοις</i>
A.	<i>τοσοῦτους</i>	<i>τοσαύτας</i>	<i>τοσαῦτα</i>

Dual.

N. A.	<i>τοσοῦτω</i>	<i>τοσαῦτα</i>	<i>τοσοῦτω</i>
G. D.	<i>τοσοῦτοι</i>	<i>τοσαύται</i>	<i>τοσοῦτοι</i>

244 (11) Discretive and Distributive Pronouns.

(a) The *discretive* pronouns are *ἄλλος*, *ἄλλη*, *ἄλλο*, "another" (out of many), and *ἕτερος*, *ἑτέρα*, *ἕτερον*, "another" (out of two). The former of these, a representative of the Latin *alius*, *olius* and *ille*, may be traced to an identity of origin, as it bears the same or nearly the same meaning, with *κεῖνος*, *-η*, *-ο*, "that other." With the exception of the neuter in *-ο*, it is regularly inflected. The discretive *ἕτερος* means literally "nearer on this side" (cf. the Latin *citra*, *citerior*, *citimus*, &c.), and is referred to the reflexive element. *ε*. Instead of *ὁ ἕτερος* the Attic writers have *ἄτερος*, *ἄτεροι*, and still more frequently in the neuter *θάτερον* and *θάτερα* for *τὸ ἕτερον* and *τὰ ἕτερα*. The Ionic dialect has the *crasis*

οὔτερος, the Doric either *ἄτερος* or *ᾠτερος* (see Ahrens, *Dial. Dor.* p. 114). Ultimately the corruption *θάτερος*, *θατέρα*, *θάτερον* established itself in the *κοινή διάλεκτος*, and we have an apparent example of this as early as Euripides, who writes *θάτερον* for *τὸν ἕτερον* (*Ion*, 849; cf. Böckh, *C. I.* I. No. 2119). We have also a discrepant relation between *οὐδεὶς*, *μηδεὶς*, and *οὐδέτερος*, *μηδέτερος*.

(b) The *distributive* pronouns are *ἕκαστος*, *ἐκάστη*, *ἕκαστον*, "each one" (of many), Latin *unus-quisque*, and *ἐκάτερος*, *ἐκατέρα*, *ἐκάτερον*, "either one" (of two), "both the one and the other," Latin *uterque*, as distinguished from *ambo*, *ἄμφω*, *ἀμφότερος*. See Plato, *Theætet.* 185 B: *ὅτι ἀμφοτέρω δύο, ἐκάτερον δὲ ἓν*. These distributives are derived from an old pronominal compound signifying "one," which is still extant in the Sanscrit numeral *ekas*, "one;" and is also seen in the particle *έκας*, Latin *secus*, "apart," "by itself." The phrase *ὡς ἕκαστοι* means "severally," as in Thucyd. 1. 3: *οἱ ὡς ἕκαστοι Ἕλληνες*, "the several Hellenic tribes," "the Hellenes taken severally or as separate tribes, afterwards known by a common designation."

245 Besides the inseparable affixes *-δε* and *-ι* (the latter of which, however, is sometimes liable to a kind of *tnesis* in the Attic comedies; above, 112), we have moveable suffixes, in the case of certain particles, which give a special value to some of the pronouns.

(a) The 1st and 2nd personal pronouns combine themselves with the moveable affix *γε* into a strengthened whole (like the Latin *egomet*), in which the accent is drawn back; thus we have *ἐγῶ γε*, *ἐμοί γε*; but *ἐμοῦ γε* and *ἐμέ γε*.

(b) The particles *τε* and *περ* added to relative and correlative pronouns give them a special and emphatic value; thus (1) *ὅς τε* means "the particular person who," and is used regularly in the phrase *ἐφ' ᾧ τε*, "for the particular reason which," i. e. "on condition that;" and in the adverb *ὥς τε* (*ὥστε*), "in the particular manner in which," i. e. "so that, to the extent that, on the condition that;" (2) *οἷός τε*, properly the correlative of *τοῖός τε*, means "just such a one as," i. e. "able or capable;" as *οἷός τ' εἰμι ταῦτα ἔρῃ*, "I am just such a person as (I am able) to do these things;" (3) *ὅς περ*, *ὅσος περ*, "exactly the person who," "just as much

as," to indicate that the relation specially holds in the particular instance.

(c) The particles $\delta\eta$ and $\sigma\upsilon\nu$ are added to correlatives, so as to throw the accent forwards and make a new form, in the sense of the Latin *-cunque* and our "-soever;" as in $\delta\sigma\sigma\omicron\upsilon\delta\eta$, *quantumcunque*, "how much soever;" similarly $\delta\pi\omicron\upsilon\delta\eta$, $\delta\pi\omicron\iota\omicron\varsigma$ $\delta\eta\pi\omicron\tau\epsilon$, $\delta\sigma\tau\iota\sigma\omicron\upsilon\nu$, $\sigma\upsilon\pi\epsilon\pi\omicron\upsilon\nu$, $\delta\pi\omicron\sigma\sigma\omicron\upsilon\nu$, $\eta\gamma\tau\iota\omega\sigma\omicron\upsilon\nu$ or $\eta\gamma\tau\iota\omega\nu$, &c. The best writers do not add $\delta\eta$ to the simple relative ζ s (see Lobeck, *Phryn.* p. 373).

§ V. Numerals.

246 Comparative philology teaches us that numerals are closely connected with the primitive pronouns, and that they are themselves positional or pronominal words (above, 78). In fact, the first numeral, originally $\mu\epsilon\iota\varsigma$, $\mu\iota\alpha$, $\mu\acute{\epsilon}\nu$, is identical with the first pronominal element. The second numeral $\delta\upsilon\omicron$ = δFo contains the second element. The third numeral $\tau\text{-}\rho\epsilon\iota\varsigma$ = $\tau\acute{\alpha}\text{F-}\rho\epsilon\iota\varsigma$ contains the second numeral with the element $-\rho\alpha$ superadded. The fourth numeral was originally $\pi\acute{\epsilon}\text{-}\tau\omicron\pi\epsilon\varsigma$, i.e. $\pi\epsilon$ (= 1) + $\tau\omicron\pi\epsilon\varsigma$ (= $\tau\text{-}\rho\epsilon\iota\varsigma$) q. d. $1 + 3 = 4$. The fifth numeral, originally $\text{F}\acute{\epsilon}\nu\tau\epsilon$ = $\kappa\pi\acute{\epsilon}\nu\tau\epsilon$ (whence $\pi\acute{\epsilon}\nu\tau\epsilon$ by 108), is connected with an old root $\text{F}\acute{\epsilon}\nu$, "to take," found in the Homeric $\gamma\acute{\epsilon}\nu\tau\omicron$, in $\kappa\acute{\upsilon}\omicron\nu\text{-}\varsigma$, "the dog," i.e. "the seizer," Latin *canis*, and in *hund*, "hound," "hand," &c. As meaning the "hand" with its five fingers, it refers to the old method of counting five by showing the open hand. Similarly the tenth numeral, $\delta\acute{\epsilon}\text{-}\kappa\alpha$ = $\delta\text{F}\acute{\epsilon}\text{-}\kappa\epsilon\nu\tau\text{-}$ (by 85), means "two hands," i.e. the ten fingers on the two hands held out together. There are greater corruptions in $\xi\xi$ = $\sigma\acute{\epsilon}\xi$ (by 114) = $\kappa\sigma\acute{\epsilon}\text{-}\kappa\varsigma$ (by 108) = $3 + 3$; in $\acute{\epsilon}\pi\tau\acute{\alpha}$ = $\sigma\epsilon\text{-}\pi\text{-}\tau\acute{\alpha}$ = $\kappa\sigma\epsilon\text{-}\pi\text{-}\tau\acute{\alpha}[\rho\alpha]$ = $3 + 4$; and in $\acute{\epsilon}\nu\acute{\nu}\epsilon\alpha$ = $\acute{\epsilon}\nu\acute{\nu}\acute{\epsilon}\text{F}\alpha$ = $10 - 1$ (?). The eighth numeral is the dual of "four¹."

It is a remarkable fact, that the first four numerals in Greek and Sanscrit, and the first three in Latin, are declined, while all the others remain without inflexion. There must be some reason for this. Now we know that the oldest Greek year was divided into three seasons of four months each: and the subdivision of the fundamental number twelve in the state-division of the Ionians into the factors 3×4 , of which 4 was the basis, need not be insisted on. The first four numerals, therefore, would be more

¹ On these derivations, see *New Cratylus*, book II. ch. 2.

frequently used as adjectives than the others, and for this reason would have inflexions, which the others, whose use would be more adverbial, might omit without so much inconvenience. The same remark applies to the corresponding fact in regard to the numerals of the Romans, whose fundamental number was three.

247 Numerals are divided into two classes: A. *Cardinals*, B. *Ordinals*. The former express a definite number. The latter express the position of the objects in a succession of numbers. So that although the cardinal is by its origin a positional word, it includes in its meaning all the positions up to that which it designates: for this is the process in counting.

248 All ordinals are declined like adjectives of three genders.

249 A. *Cardinal Numbers* (answering to the question "How many?")

εἷς, *one*.

N.	εἷς	μία	ἓν
G.	ένός	μιᾶς	ένός
D.	ένί	μῇ	ένί
A.	ἓνα	μίαν	ἓν

Compounds of εἷς.

οὐδεῖς and μηδεῖς.

N.	οὐδεῖς (in later writers οὐθελς)	οὐδεμία	οὐδέν
G.	οὐδένοϑ	οὐδεμίας	οὐδένοϑ
D.	οὐδένι	οὐδεμῇ	οὐδένι
A.	οὐδένα	οὐδεμίαν	οὐδέν

So μηδεῖς, μηδεμία, μηδέν.

250

δύο, *two*.

N.A. δύο or δύω

G.D. δυοῖν or δυεῖν

Another form of the dative is δυσί.

So ἄμφω, *both*.

Dual.

N.A. ἄμφω

G.D. ἄμφοιν

251 *τρεις, three.*

	MASC. FEM.	NEUT.
N.	τρεις	τρία
G.	τριῶν	
D.	τρισί	
A.	τρεις	τρία

252 *τέσσαρες or τέτταρες, four.*

	MASC. FEM.	NEUT.
N.	τέσσαρες	τέσσαρα
G.	τεσσάρων	
D.	τέσσαρσι	
	τέττασι in the poets	
A.	τέσσαρας	τέσσαρα

253

Cardinals and Numeral Signs.

α',	εἰς, one.
β',	δύο, two.
γ',	τρεις, three.
δ',	τέσσαρες, four.
ε',	πέντε, five.
ς',	ἕξ, six.
ζ',	ἐπτά, seven.
η',	ὀκτώ, eight.
θ',	ἐννέα, nine.
ι',	δέκα, ten.
ια',	ἐνδεκα, eleven.
ιβ',	δώδεκα, δωδέκα, and δυοκαίδεκα, twelve.
ιγ',	τρισκαίδεκα and δεκατρεῖς, thirteen.
ιδ',	τεσσαρεσκαίδεκα and τεσσαρακαίδεκα, fourteen.
ιε',	πεντεκαίδεκα, fifteen.
ισ',	ἑκκαίδεκα, sixteen.
ιζ',	ἐπτακαίδεκα, seventeen.
ιη',	ὀκτωκαίδεκα, eighteen ¹ .
ιθ',	ἐννεακαίδεκα, nineteen.
κ',	εἴκοσι(ν), twenty.
κα',	εἰς καὶ εἴκοσι ² , twenty-one.

¹ Instead of "eighteen" or "nineteen," the Greeks frequently said "twenty wanting two" or "one:" e.g. *ῥῆς δύοις* or *μῆς δεῦσαι ἑκοσι*, *twenty ships wanting two or one*, i. e. 18 or 19 ships; and so for 28, 29, 38; and this applies to detailed numbers, as in Thucyd. VII. 31: *τετρακόσιοι καὶ δύοις δεύοντες πενήκοντα ἄνδρες*, "four hundred and forty-eight men;" and to hundreds as well as to tens; thus we have in Thucyd. II. 31: *τριακοσίων ἀποδέοντα μύρια*, "nine thousand seven hundred."

² In the composition of two numbers, if the smaller precedes, the two are joined by *καὶ*; if the greater, the conjunction is omitted: as *πέντε καὶ ἑκοσι*, Herod.; *ἑκοσι πέντε*, Demosth. In Pindar, *Ol.* I. 128, we have the two numbers combined by *τε καὶ*.

- κβ', δύο καὶ εἴκοσι, *twenty-two*.
 κγ', τρεῖς καὶ εἴκοσι, *twenty-three*.
 κδ', τέσσαρες καὶ εἴκοσι, *twenty-four*.
 κέ', πέντε καὶ εἴκοσι, *twenty-five*.
 κς', ἕξ καὶ εἴκοσι, *twenty-six*.
 κζ', ἑπτὰ καὶ εἴκοσι, *twenty-seven*.
 κη', ὀκτὼ καὶ εἴκοσι, *twenty-eight*.
 κθ', ἐννέα καὶ εἴκοσι, *twenty-nine*.
 λ', τριᾶκοντα, *thirty*, Ionic τριήκοντα.
 μ', τεσσαράκοντα, *forty*, Ionic τεσσαρήκοντα.
 ν', πενήκοντα, *fifty*.
 ξ', ἑξήκοντα, *sixty*.
 ο', ἑβδομήκοντα, *seventy*.
 π', ὀγδοήκοντα, *eighty*, Ionic ὀγδώκοντα.
 Ϟ, ϣ, or ι, ἐνενήκοντα, *ninety*.
 ρ', ἑκατόν, *a hundred*.
 σ', διακόσιοι, *two hundred*, Ionic διηκόσιοι, declined thus:

Plural.

N.	διακόσιοι	-αι	-α
G.	διακοσίων	-ων	-ων
D.	διακοσίοις	-αις	-οις
A.	διακοσίους	-ας	-α

- τ', τριᾶκόσιοι, *three hundred*.
 υ', τετρακόσιοι, *four hundred*.
 φ', πεντᾶκόσιοι, *five hundred*.
 χ', ἑξᾶκόσιοι, *six hundred*.
 ψ', ἑπτᾶκόσιοι, *seven hundred*.
 ω', ὀκτᾶκόσιοι, *eight hundred*.
 Ϡ, ἐνᾶκόσιοι (ἐννᾶκόσιοι), *nine hundred*.
 ϡ, χίλιοι, *a thousand* (lit. "as in a heap of fodder").
 β, δισχίλιοι, *two thousand*.
 γ, τρισχίλιοι, *three thousand*.

In the *Odys.* XVI. 249, we ought perhaps to read *πίσυρες καὶ Φεῖκοι* for *πίσυρές τε καὶ Φεῖκοι*. The cardinal numbers compounded with *σύν* signify:

1 "Together," *σύνδύο*, *two together*.

2 "At a time," or the distribution of a whole number into equal aliquot parts, *σύντρεις*, *three at a time*.

The same meaning may be expressed by *δύο* and *εἰς*, the latter being used of the array of soldiers, as *εἰς ὅκτώ*, "eight deep."

δ, τεσσαρακισχίλιοι, *four thousand*.

ρ, μύριοι, *ten thousand* (lit. "as in drops of water").

Obs. 1 The following are the alterations observable in the cardinal numbers:

(a) In Homer we find ἴα, ἰῆς for μία, μῆς, and even ἰῶ once for ἐνί (*Il.* vi. 422). The forms μῆ, οὐδεμίην are hyper-Ionic, and are found only in Hippocrates.

(b) Homer and the later epic poets write δοῖός, δοιή, δοιών, in addition to δύω and δύο. In Herodotus we find δυῶν, δυοῖσι; in Doric δυῶν, and in Æolic, according to Eustathius, δύνειν (δύνεισιν).

(c) In old Doric inscriptions we have τρίς for τρεῖς; and τριοῖσι for τρισί is quoted from Hipponax.

(d) For τέσσαρες, which is the form adopted by the old Ionic, by Thucydides, and the tragedians, we have τέτταρες in newer Attic, τέσσαρες in Herodotus, τέτερες in Doric and in Hesiod, *Op. et D.* 698, and πίσυρες or πέσσυρες in Æolic.

(e) The Æolic form of πέντε was πέμπε, from which come the Homeric and Attic derivatives πεμπάς, πεμπάζω, &c., and the common ordinal πέμπτος. K. O. Müller has proposed to write πέμπων for the gen. pl. in an admirable emendation of Alcæus, *ap. Strab.* p. 617.

(f) Homer writes Φεῖκοσι and εἰέκοσι. The Doric forms are εἰκατι, Φέικατι, βεῖκατι (*Ahrens, Dor. Dial.* p. 279), and the initial letter is retained in the Latin *viginti*.

(g) It will be observed that the formative α in τριάκοντα, &c. is always long after a vowel, but otherwise short or changed into η. In epic and Ionic Greek we have τριήκοντα and even τριηκόντων (*Hesiod, Op. et D.* 694). For τεσσαράκοντα the Doric dialect gives τετρώκοντα (*Ahrens, Dor. Dial.* p. 280).

(h) As far as can be determined from the variations of the MSS., it is best to write ἐνενήκοντα and ἐνακόσιοι with a single ν.

(i) For χῆλιοι the Lesbians wrote χέλλιοι, the Bæotians χεῖλιοι, and the Doric χήλιοι (*Ahrens, Dor. Dial.* p. 281).

(j) It was customary to distinguish between μύριοι, "ten thousand," and μυρίος, "infinitely numerous." Homer has always μυρίος both in the singular and in the plural, and always uses the word in the indefinite signification. With the definite value, as an indication of number, the singular is used with collective nouns in the historical writers; thus we have μυρία ἄσπις in Xenophon for "ten thousand heavy-armed men;" similarly χιλὴ ἵππος, "a thousand cavalry," in Herodotus; and διακοσία ἵππος, "two hundred horsemen," in Thucydides.

Obs. 2 In statements of considerable and detailed numbers, it is common to begin with the digits and so ascend to the tens, hundreds, &c. Thus the number 63,974 will be expressed τέτταρα καὶ ἑβδομήκοντα καὶ ἐνακόσια καὶ τρισχίλια καὶ ἑξακισμύρια. But the reversed order is often adopted, especially when the sum consists of only two numbers;

thus we have in Xenophon, *Anab.* v. 5, § 4: σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασύγγαι ἑξακόσιοι καὶ εἴκοσι, στάδιοι μύριοι καὶ ὀκτακισχίλιοι καὶ ἑξακόσιοι. Very large numbers are frequently expressed by multiples of the substantive μυριάδες, to which the smaller amounts are added; thus we have δέκα μυριάδες, 100,000; τρισχίλια καὶ πέντε μυριάδες, 53,000; μυριάκις μύρια μυριάδες, "a billion." We have also colloquial exaggerations, such as ψαμμακόσιοι in the comedians and Athenæus, p. 671 A.

Obs. 3 In combining the numerical signs, which are indicated before each number, only the last of the same series bears the appropriate accent; thus we write κζ', 27; σξ', 260; αωνθ', 1859; γγχιπβ', 53,682.

Obs. 4 Besides the cyphers given above, there is an older method of expressing numbers by the initial letters of ἑῖς, Πέντε, Δέκα, Ἑκατόν, Χίλιοι and Μύριοι. According to this method I is 1, II 2, III 3, IIII 4; Π is 5, III 6, IIIII 9; Δ is 10, ΔΙ 11, ΔΙΙ 15, ΔΙΙΙΙ 18, and so on; ΔΔ is 20, ΔΔΔΔ 40, and so on. In the same way H is 100, HH 200, X 1,000, XX 2,000, M 10,000. There were also abbreviated combinations of Π and other letters; thus 50 was written Η, F, i.e. πεντάκις δέκα; 500 was written Η or H, i.e. πεντάκις ἑκατόν; 5,000 was written Η, F, i.e. πεντάκις χίλιοι, &c. Similarly they expressed multiples of 10,000; thus 20,000 was $\overset{\beta}{M}$, 100,000 was $\overset{\gamma}{M}$, 1,000,000 was $\overset{\delta}{M}$. It was also possible to express powers of 10,000 by repeating the letter M; thus MM was 100,000,000. In writing fractions either γ, δ alone meant $\frac{1}{2}$, $\frac{1}{4}$, or the denominator was placed above the numerator; thus $\frac{3}{5}$ was written γ, $\frac{26}{49}$ was written $\frac{\mu\theta'}{\kappa\varsigma'}$. In the works of the Greek mathematicians there are abundant examples of these numerical signs.

Obs. 5 The rhapsodies of Homer, the symbols of the Heliastæ, and other conventional numbers, were indicated by the letters of the alphabet, counted α—ω = 1—24. For recollecting the place of a letter in the alphabet the combination ηντ, indicating the first letters of the last three hexads, furnishes a convenient *memoria technica*.

254 Ordinal Numbers (answering to the question "Which of the number?")

πρῶτος, *first*.

δεύτερος, *second*.

τρίτος, *third*.

τέταρτος and τέτρατος, *fourth*.

πέμπτος, *fifth*.

ἕκτος, *sixth*.

ἑβδόμος, *seventh*.

ὀγδοος, *eighth*.
 ἔνατος, *ninth*.
 δέκατος, *tenth*.
 ἐνδέκατος, *eleventh*.
 δωδέκατος and δυοκαδέκατος, *twelfth*.
 τρισκαδέκατος and τρίτος καὶ δέκατος, *thirteenth*.
 τεσσαρακαδέκατος and τέταρτος καὶ δέκατος, *fourteenth*.
 εἰκοστός, *twentieth*.
 εἰκοστός πρῶτος, *twenty-first*.
 τριακοστός, *thirtieth*.
 τεσσαρακοστός, *fortieth*.
 πεντηκοστός, *fiftieth*.
 ἑξηκοστός, *sixtieth*.
 ἑβδομηκοστός, *seventieth*.
 ὀγδοηκοστός, *eigh tieth*.
 ἐνενηκοστός, *ninetieth*.
 ἑκατοστός, *hundredth*.
 διακοσιοστός, *two-hundredth*.
 τριακοσιοστός, *three-hundredth*.
 τεσσαρακοσιοστός, *four-hundredth*.
 χιλιοστός, *thousandth*.
 μυριοστός, *ten-thousandth*.
 And so on.

Obs. 1 The ordinals are used idiomatically to denote broken numbers. (a) When the fraction only is expressed, we have a compound of the ordinals τρίτος, τέταρτος, &c. with the word μόριον, "a part;" thus τριτημόριον, "one-third;" τεταρτημόριον, "one-fourth," &c. The adjective ἡμιος expresses "one-half;" and for definite magnitudes we have compounds with ἡμι-, e.g. ἡμιτάλαντον, "half a talent," ἡμιώβολον or ἡμιωβόλιον, "half an obol." We may also express a fraction by saying τῶν πέντε αἱ δύο μοῖραι or τῶν πέντε μερῶν τὰ δύο, i.e. "two-fifths" (Thucyd. i. 10¹; Arist. *Pol.* ii. 6), or τῶν ἑξ αἱ τρεῖς μοῖραι, i.e. "three-sixths." Or if the denominator exceeds the numerator by one only, we may omit the former, as τὰ δύο μέρη, "two-thirds." (b) When a whole number is expressed as well as its fractional part, we may either use cardinal numbers, as πέντε ἡμιτάλαντα, "two talents and a half;" or ordinals, as ἑβδομον ἡμιτάλαντον, "six talents and the seventh a half talent," i.e. 6½ talents; and as σπιθαμὴ is half a πήχυς, we have in Herodotus, ii. 106, πεμπτῆς σπιθαμῆς, "four cubits and a half." Compare the Latin *sestertius*, &c.

¹ There is no reference in this passage to the usual and territorial divisions of the Peloponnesus, which were six and not five, but it is merely a computation of the relative extent of territory belonging to the Lacedæmonians.

Obs. 2 Μόνος, "alone," "only," i.e. "one-ly," Ionic μῶνος, is of the nature of an ordinal, and is connected with the first numeral in its original form μείς, μία, μέν.

Obs. 3 The ordinals are sometimes combined with cardinals, as in the phrase τῇ ὀγδόῃ καὶ ἐνάτῃ ἐπὶ δέκα, and the like.

Obs. 4 The following are epic forms of the ordinals: πρόμος, τρίτατος, τέτατος, ἑβδόματος, ὀγδόματος, εἵνατος, by the side of which the ordinary forms also are used. We have, besides, δεύτατος, "the last." The Doric dialect has πῶτος by the side of πᾶν for πῶαν, and τέροτος is given by Chæroboscus, *Cramer. Anecd.* II. p. 275, 23, as the Æolic form of τρίτος.

255 From the feminine of the ordinal may be formed a secondary ordinal expressing the day on which an event happened; as τριταῖος ἀπέθανεν, "he died on the third day," i.e. τρίτῃ ἡμέρᾳ, πεμπταῖοι ἦλθομεν, "we came on the fifth day." Also the interrogative ποστιάιος; "on what day?" "after how many days?"

256 We have also (a) multiple adjectives, ἀπλός (-οῦς), "single," διπλός (-οῦς), "double," τριπλός (-οῦς), "treble," &c. (for the declension see above, 205). Rarer forms are διφάσιος, τριφάσιος, &c.

- (b) Proportional adjectives are such as
 διπλάσιος, "twice as much,"
 τριπλάσιος, "thrice as much,"
 πολλαπλάσιος, "many times as much."

These answer to the question ποσαπλάσιος.

Obs. The difference between the adjectives in -όσιος and those in -άσιος is thus given by Ammonius (*de diff.* p. 43): διπλοῦς κατὰ μέγεθος, διπλάσιος κατ' ἀριθμόν, i.e. διπλοῦς, *duplex*, defines the number of parts into which the whole is divided; διπλάσιος, *duplus*, how many times a given number contains another in itself; thus Plato says (*Charm.* p. 168 c): οὐ γὰρ ἐστὶ πον ἄλλον διπλάσιον ἢ ἡμίσεος, but (*Cratyl.* 408 c): διπλοῦς ὁ λόγος ἀληθὴς τε καὶ ψευδής.

257 Numeral adverbs are such as

- (a) δίχα, "in two ways,"
 τρίχα, "in three ways,"
 τέτραχα, "in four ways,"
 &c.

answering to the adjectives in -πλοῦς, and

- (b) ἅπαξ, "once,"
 δὶς, "twice,"
 τρίς, "thrice,"
 τετράκις, "four times,"
 &c.

answering to the adjectives in -πλάσιος, probably formed from those in -πλοῦς (above, 107). We have also more general adverbs of the same kind; as ἰσάκις, πολλάκις, πλεονάκις, &c.; the interrogative ποσάκις, and the correlatives τοσάκις, ὁποσάκις.

258 Numeral substantives, besides μυριάς, which has been already mentioned, are such as μονάς, "unity," δυάς, "duality," τριάς, τετράς, πεμπάς (later πεντάς, or even πεμπτάς), ἑξάς, ἑπτάς, ὀκτάς, ἑννεάς, δεκάς, δωδεκάς, &c.; εἰκάς, τριακάς, τεσσαρακοντάς, &c.; ἑκατοντάς, χιλιάς.

§ VI. *Adverbs.*

259 When some case of a declinable word—whether substantive, adjective, or pronoun—has fixed itself absolutely for the expression of certain secondary predications (see Syntax, 435), it is called an ADVERB. The prepositions, conjunctions, and interjections, which are generally regarded as distinct parts of speech, are, in regard to their origin and primitive use, neither more nor less than adverbs. Their right to a separate place in the grammar of an inflected language depends upon their syntactical functions only. The preposition is an adverb of place, specially defined by the apposition of the case of a noun; the conjunction is an adverb of manner, specially defined as the relative or antecedent in some connected sentences; the interjection is the vocative case of a noun, or some single sound, used as an exclamatory adverb.

260 We may treat of adverbs, as they are generally understood, with reference either to their meaning or to their form.

α. With regard to their meaning, adverbs are divided into

(α) Adverbs of quality or manner; as *καιρῶς*, "opportunistically;" *πρεπόντως*, "becomingly;" *βαρβαρικῶς*, "barbarously;" *ταυρηδόν*, "like a bull;" *ἀναφανδόν*, "openly;" *ὀνομαστί*, "by name, naming-

ly," *nominatim*; ἐξαίφνης, "suddenly;" ὀδᾶξ, "bitingly;" λίαν, "excessively;" προῖκα, "gratuitously," &c.

(β) Adverbs of place; as οἰκοθεν, "from home;" Ὀλυμπίαζε, "to Olympia;" Πυθοῖ, "at Delphi;" ἐτέρωσε, "in a different direction;" ἐνδοθι, "within," &c.

(γ) Adverbs of time; as πρῶν, "before;" τότε, "then;" ἡνίκα, "when;" ἥμος, "while;" τέως, "so long as;" πότε; "when?" &c.

261 *b.* With reference to their form (*a*), sometimes the adverb corresponds exactly to some existing case of the noun; as

Dat. κομιδῇ, "with abundance," i.e. "very much;" so also δημοσίᾳ, "publicly;" ἰδίᾳ, "privately;" κοινῇ, "in common;" περὶ, "on foot;" σπουδῇ, "zealously;" ἡρι, "in the spring;" ἰφί, "violently;" ἑκῆτι, "willingly," &c.

Acc. ἀρχήν or τὴν ἀρχήν, "at the beginning," i.e. "at all," "wholly," "entirely;" so also ἀκμήν, "at the point," "hardly;" δωρεάν or προῖκα, "gratis or in vain;" μακράν, "far;" πέραν, "on the other side;" and especially neuter adjectives; as καλόν, "beautifully;" βραχέα, "briefly;" ἀντίπαλον, "correspondingly" (Thucyd. i. 3, § 4, vi. 23, § 1), &c.

And sometimes to a noun with its preposition; as

παραχρῆμα, "along with the business," i.e. "on the spot," "directly."

καθάπερ = καθ' ὃ περ, "according to which things in particular," i.e. "like."

προὔργου = πρὸ ἔργου, "for the business," "advantageously."

ἐκποδῶν = ἐκ ποδῶν, "out of the way."

ἐξαπνῆς or ἐξαίφνης = ἐξ ἀπνῆς (later αἰπεινῆς), *ex præcipiti*, "on a sudden."

ἰσχυρῶ and ἐπισχυρῶ = ἐν σχερῶ, ἐπὶ σχερῶ, "in order."

The irregular forms νύκτωρ and ἐμποδῶν are contractions for νυκτὸς ὥρα¹ and τὸ ἐν ποσὶν ὄν (cf. τὰ ἐν ποσὶ εἰλεμένα. Herod. ii. 76).

¹ We should expect νύκτωρ, but it might be connected with ὥρα, like φρυκτωρός. Rosen (*Rig-Veda*, Annot. p. v.) has compared the termination with the Vaidik *vas-tar* = *was*. But the *τ* belongs to the crude form of νύκτ-*s*, and if the generally-received etymology, which is given in the text, is to be rejected, we must conclude that νύκτωρ is a corruption of νύκτws, formed from the genitive (ablative) like the other adverbs in -*ws*.

262 (β) Sometimes the adverb preserves a genuine but obsolete inflexion; as

G. οὐρανό-θεν, "from heaven."

D. αὐτό-θι, "there."

A. οἰκό-ν-δε, "homewards."

And plural D. Ἀθήνησι, "at Athens."

A. Ἀθήναζε for Ἀθήνας-δε, "to Athens."

Obs. 1 In these terminations the principal changes are the following:

-θεν becomes -θα, -δα, -δον, -δην, -τει, -τι, -ς.

-θι becomes -ι, -οι, and even -ου.

-δε becomes -δεις, and in derivatives from pronouns it is always -ς.

Obs. 2 The locative termination -σι or -ι has often a moveable (above, 85), which is sometimes represented by σ, also moveable, as sometimes by the open vowel α (above, 107). Thus we have, on the one hand, πέρυσσι and πέρυσιν, πάλι and πάλιν; then ἄχρι and ἄχρις, αὐθι and αὐθις, πολλάκι and πολλάκις; then ἄρτι, ἔτι, ὕψι, &c. without any σ. Again, we have αἰί, αἰεί, αἰέν, αἰές, but αὐτε, ὅψε, τῇλε, without a consonantal affix or representative even of ι. Again, we have adverbs both in -α and -εν, as ἕνεκα and ἕνεκεν, ἐνταῦθα, ἐντεῦθεν, ἐνθα and ἐθε and both in -α and -ις, as ἀνάμικτα by the side of ἀνάμιξις, μέγα by the side of μόγις, μάλα by the side of μόλις; but also adverbs in -α without a trace of a consonantal affix, and in σ without any further trace of the formative insertion, as τάχα, ὥκα, κάρτα, ἀλλά, σάφα, αὐτίκα, and τί λάξ, ὁδός, γνίξ, ἄλις. Finally, we have adverbs in -ον, like σήμερον, αὔριον, πλήσιον, which must represent an original termination -αι or -α. This appears not only from internal evidence, but from the changes in the person-endings of verbs from -ην to -ον or -αι, and from comparative like πλησυσταίτερος.

Obs. 3 The greatest irregularity is that which we observe in relative and interrogative adverbs. Thus instead of

ὅθι, "where," πόθι, "where?" we find οὗ, ποῦ, which are proper equivalents to ὅθεν, πόθεν:

and instead of

ὅσε, "whither," πόσε, "whither?" we find οἶ, ποῖ, which are proper equivalents to ὅθι, πόθι.

263 (γ) The most common form of the adverb is when the gen. is assimilated to -ως. There is hardly any adjective which cannot furnish an adverb of this form, thus:

σοφός, "wise," gen. σοφοῦ, adv. σοφῶς, "wisely."

ἡδύς, "sweet," gen. ἡδέος, adv. ἡδέως, "sweetly."

χαρίεις, "graceful," gen. χαρίεντος, adv. χαριέντως, "gracefully."
 εὐδαίμων, "happy," gen. εὐδαίμονος, adv. εὐδαιμόνως, "happily."

We have seen, however, that it is only with nouns in F that we practically find this gen. in -ως as a case. Many of these adverbs cast off the final -ς; as ἄφνω, "suddenly;" ἄνεω, "silently;" ὀπίσω, "behind;" and this is always the case with those derived from prepositions; as ἄνω, "upwards;" κάτω, "below;" εἴσω and ἔσω, "within;" ἔξω, "without;" πρόσσω and πόρῳ, "afar." We have both οὕτως and οὕτω (above, 85). But it may be doubted whether the latter forms are not connected rather with the dat. than with the gen., to which we assign the adverbs in -ως. Dialectical variations, such as ἐξοῖ, ἔξω, would seem to point to this; but these forms are in many instances so mutilated and corrupt, that we can scarcely hope to arrive at a certain analysis. Thus, in the correlative adverbs, those in -ως refer to manner, as πῶς, "how?" πως, "somehow;" ὡς, "in what way," &c. And yet the shortened form πῶ refers to time, as in οὐπῶ, *nondum*, "not yet," i. e. "at no previous time." If τε is added to the crude form, another relation of time is expressed; for πότε means "when;" ποτε, "at any time;" τότε, "then" or "at that time;" ὅτε, "at which time;" οὐ ποτε, "not at any time," "never," *nunquam*, either of past or present time; οὐ πώποτε, "never yet," "never at any previous time." In perhaps the only passage in which πῶ appears as an interrogative (*Æschyl. Agam.* 1507), it is obviously synonymous with πῶς.

The following table shows how these irregular adverbs are used express place, time, and manner.

<i>Interrogative.</i>	<i>Indefinite.</i>
ὅθι (poet.) } "where?"	ποθί } "any where"
ὧ } "whence?"	πού } "from any place"
ὅθεν, "whence?"	ποθεν, "from any place"
σε (poet.) } "whither?"	ποί, "some whither"
ῖ } "when?"	ποτέ, "at some time"
ε, "when?"	πῶς, "somehow"
ῖ, "how?"	πῶ, "at some time, yet"
"how?"	πή, "in some way"
"whither?" "in what way?"	

Dependent Interrogative.

ὅπου	}	“where”
ὅπου		
ὅθεν		“whence”
ὅπου	}	“whither”
ὅπου		
ὅποτε		“whenever”
ὅπως		“as”
ὅπου		“whither,” “in what way”

*Demonstrative.**Relative.*

τόπου	}	“where”
τόπου		
τόθεν		“whence”
ὅπου		“whither”
τότε		“when”
ὅπως	}	“so”
ὅπως		
ὅπως		
ὅπως		
τῇ	}	“in this way”
τῇδε, ταύτῃ		
ὅπου		“where,” “in which way”

We have also *πηνίκα*, “at what particular time?” with its correlatives *ὁπηνίκα*, *τηνίκα*, *τηνικαῦτα*, *τηνικάδε* and *ήνίκα*.

264 Adverbs in *-ως* are often formed from participles; thus we have not only *τεταγμένως*, “in an orderly manner;” *ἀνεμμένως*, “negligently,” &c. from participles in *-ως*, but also similar forms from present and perfect participles of the active form, as *πρεπόντως*, “becomingly;” *λυσιτελούντως*, “profitably;” *εἰκότως*, “probably.” And even when the participle governs a case, as *νουνεχόντως* or *ἐχόντως νούν* (Plat. *Legg.* 686 E), “sensibly;” whence we should, with Dobree, read in Herod. iv. 36: *γελαῶ ὀρέων οὐδένα νόον ἐξηγησάμενον*, “I am amused to see that no one has given a sensible explanation.”

265 (δ) Participial adverbs in *-δα*, *-δον*, *-δην*, express the mode of action; thus we have *κρύβδην*, “secretly,” from *κρύπτω*; *συλλήβδην*, “concisely,” from *συλλαμβάνω*; *πλέγδην*, “interwovenly,” from *πλέκω*; *σποράδην*, “scatteredly,” from *σπαίρω*;

ἐπιτροχάδην, "cursorily," from ἐπιτρέχω; ἀναφανδόν, ἀμφαδόν, ἀμφαδά, "openly," "visibly," from ἀναφαίνω. These correspond to another class in -τι, -τει; as ὀνομαστί, "namingly," from ὀνομάζω; ἐλληνιστί, "in the way of speaking Greek," from ἐλληνίζω; αὐτοσχεδιαστί, "extempore," from αὐτοσχεδιάζω; ἀδακρυτί, ἀνωμωκτί, ἀστενακτί, "without weeping, wailing, or groaning," from δακρύω, οἰμώζω, στενάζω. These affixes are still farther softened into -ει, -ς, or even -α attached to the simple stem (above, 262, *Obs.* 2): compare ἀμαχητί, ἀμάχει; ἄπρηνδα, ἀπρικτεί, ἀπρίξ; ἀναμήγδην, ἀνάμνδα, ἀναμίξ, ἀνάμνγα.

266 Adverbs with this participial signification are often derived from nouns: thus we have πλουτίν-δην, "in the way of wealth;" αὐτονυκτί, "that very night;" αὐτοχειρί, "with the very hand;" ἀνδριστί, "after the manner of men;" ἀμισθί, "unhiredly;" βοτρυν-δόν, "clusteringly;" ἰλα-δόν, "troopingly," *cateruatim*; κυνη-δόν, "dog-wise;" καναχη-δά, "noisily;" εὐράξ, "sideways," &c. And even from other adverbs, as νεωστί, "newly;" πέριξ, "around."

267 To the same list belong a considerable class of adverbs in -ίν-δα, expressing the names of games (παιδιῶν ὀνόματα, J. Pollux, ix. 110), such as ὀστρακ-ίνδα, "the game of the potsherd;" βασιλ-ίνδα, "the game of king," &c.

268 Although there is sometimes an apparent identity between the adverb and the nom. masc. of an adjective, what we have seen of the mutilations, which take place in these forms, will caution us against supposing that this identity is real. Thus ἔμπας or ἔμπα is obviously ἐν πάσιν; and although εὐθύς is an adverb as well as εὐθύ¹ (above, 85), the coincidence of the former with the masc. adjective is only the accidental result of a corruption, probably of the adverb with one of these locative or genitive endings.

We see in the prepositions and conjunctions, which are all pronominal adverbs, the extent to which this corruption may be carried.

¹ In Attic Greek εὐθύ refers to place, as εὐθὺ Ἀθηνῶν, "straight to Athens;" and εὐθές to time, "straightways." Heindorf. *ad Plat. Lys.* p. 203 E.

§ VII. *Degrees of Comparison.*(1) *Regular Comparison in -τερος, -τατος.*

269 The usual method of expressing a comparison between two or more objects in regard to quality is by affixing, to an adverbial inflexion of the adjective denoting the quality, the syllables -τερος, when two objects are compared, and the syllables -τατος when more than two objects are referred to. The former, as we have already seen (77), expresses *motion from a certain point*, and *away*, and the latter, *motion through a series of points*. Consequently if κοῦφο-s expresses the quality of "lightness," κοῦφό-τερος means "light beyond or before a certain point or object," and κοῦφό-τατος, "light beyond a series of such points or objects." And this is always the meaning of *comparative* and *superlative* adjectives.

270 As might be expected from the length of the increased word, the adverbs, to which these terminations are appended, always appear in an abridged or mutilated form, and we have seen that the endings of the adverbs themselves admit of almost unlimited disintegration. We may however recognize the terminations -ως, -αι, -ις, or the neuter of the adjective used adverbially (above, 261), and the Latin proves that the degrees of comparison are expressed by a formative affix appended to the adverbial inflexion, and not to the crude form of the adjective itself. The following are the rules for the degrees of comparison, so far as any general rules can be established.

(a) If the penultima is short, the adverb retains the ω before these affixes; if long, ο is the only representative of the original -ως, thus:

σοφό-s	σοφώ-τερος	σοφώ-τατος
κοῦφο-s	κοῦφό-τερος	κοῦφό-τατος

It is generally supposed that this change from ω to ο or *vice versa* is merely a metrical affection occasioned by the exigencies of hexameter verse. That this is not the case, and that the ω is the original vowel, which has yielded to the weight of the preceding syllable, according to a general principle of euphony, is shown by the fact that Homer has λαρώτατος (*Od.* II. 350), κακοξυνώτερος (*Ib.* 366), οἰζυρώτερον (*Il.* XVII. 446).

271 (b) If the adjective-form ends in -υ, -ες, -αν or -αρ, these affixes may be immediately appended to the uninflected form (above, 261); as

γλυκύ-ς, -ύ	γλυκύ-τερος	γλυκύ-τατος
ἀληθής, -ές	ἀληθέσ-τερος	ἀληθέσ-τατος
μέλας, -αν	μελάν-τερος	μελάν-τατος
μάκαρ	μακάρ-τερος	μακάρ-τατος

272 (c) If the adjective-form ends in -ητ or -εντ, this is softened into σ on account of the dental following, thus :

πένης for πένητ-ς	πενέσ-τερος	πενέσ-τατος
χαρίεις for χαρίεντ-ς	χαρίέσ-τερος	χαρίέσ-τατος

In contracted forms we may have -ησ- for -ες-, as in Sophocles (*Phil.* 972), *τολμήστατος* for *τολμέστατος*.

For the softening of the dental, compare the Latin *duris-simus* for *dured-timus*.

Obs. Compounds of χάρις for χάριτ-ς form the comparative and superlative from the gen., on the same principle as in σοφός, σοφῶς, σοφώτερος, thus :

εὐχαρις	εὐχαρίτως	εὐχαριτώ-τερος	εὐχαριτώ-τατος
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273 (d) Adjectives in -ων (-ον-ς), and the few which end in -ξ (-κ-ς), change the ω of the adverb into ε and retain the σ, thus :

σωφρον	σωφρόνως	σωφρονέσ-τερος	σωφρονέσ-τατος
εὐδαιμων	εὐδαιμόνως	εὐδαιμονέσ-τερος	εὐδαιμονέσ-τατος
ἀφηλιξ	ἀφηλίκως	ἀφηλικέσ-τερος	

To the same class belong the contracted forms in -οος, -ους, which change the -οως of the included adverb into -οες, -ους ; as

ἀπλόος	ἀπλοέσ-τερος	-ούσ-τερος
εὐνοος	εὐνοέσ-τερος	-ούσ-τερος

Some other long forms adopt the same change ; as

ἐρρωμένος	ἐρρωμένεσ-τερος
αἰδοῖος	αἰδοιέσ-τερος
ἄκρατος	ἄκρατέσ-τερος
ἐπίπεδος	ἐπιπεδέσ-τερος (<i>Xen. Hell.</i> vii. 4, § 13).

274 (e) The included adverb is shortened into -ις instead of -ες in some of these forms : thus from ἄρπαξ (*ἀρπακτής*) and μισο-

πόρπαξ, we have ἀρπαγίσ-τατος and μισοπορπακίσ-τατος. This is particularly observed in the comparison of nouns in -ης, -ου: thus we have κλέπτης, κλεπτίσ-τερος; πότης, ποτίσ-τατος; λάγνης, λαγνίσ-τατος; πλεονέκτης, πλεονεκτίσ-τατος. But ὕβριστης makes ὕβρις-τότερος on account of the cacophony in ὕβριστίσ-τερος. Some nouns in -ος, -ου follow this analogy: thus we have λάλος, "talkative," λαλίσ-τερος; πτωχός, "beggary," πτωχίσ-τερος; ὀψοφάγος, "gluttonous," ὀψοφαγίσ-τατος; μονοφάγος, "eating alone," μονοφαγίσ-τατος.

275 (f) Forms which present adverbial inflexions in -αι (η, ς) or have by-forms in -ιος, which are in themselves of a comparative nature, attach the comparative suffix to an adverbial inflexion in -αι; as

παλαιός (πάλαι)	παλαί-τερος	παλαί-τατος
φίλος (by-form φίλιος)	φιλαί-τερος	φιλαί-τατος
μέσος (μέση)	μεσαί-τερος	μεσαί-τατος
ἴδιος (ιδίᾳ)	ιδιαί-τερος	ιδιαί-τατος
γεραίος	γεραί-τερος	γεραί-τατος
σχολαίος (σχολῇ)	σχολαί-τερος	σχολαί-τατος
ἴσος (ἴση)	ισαί-τερος	ισαί-τατος
ἡσυχος (ἡσύχη, by-form ἡσύχιος)	ἡσυχαι-τερος	ἡσυχαι-τατος
εὐδιος (εὐδίᾳ)	εὐδιαί-τερος	εὐδιαί-τατος
ὀρθριος (ὀρθρίᾳ)	ὀρθριαί-τερος	ὀρθριαί-τατος
ὄψιος (ὄψέ, ὄψιᾳ)	ὄψιαί-τερος	ὄψιαί-τατος
πρώιος (πρώϊ, πρωτῆ)	πρωϊαί-τερος	πρωϊαί-τατος
θέρειος (θέρει)		θερεί-τατος
πλήσιος (πλήσιον = πλησίᾳ)	πλησιαί-τερος	πλησιαί-τατος

276 The vacillation in these forms of the comparative, and the frequent use of more than one form for the same adjective, must be referred to laws of euphony acting on the termination of the included adverb. The following list contains the most important variations:

ἄσμενος	ἄσμενῶ-τερος	ἄσμενῶ-τατος, ἄδν. ἄσμενέσ- τατα and ἄσμεναί-τατα
ἄφθονος	ἄφθονῶ-τερος ἄφθονέσ-τερος	ἄφθονῶ-τατος

εὖζωρος	εὖζωρό-τερος εὖζωρέσ-τερος	εὖζωρό-τατος
εὖροος	εὖροώ-τερος εὖρούσ-τερος	εὖροώ-τατος
εὖχροος	εὖχροώ-τερος εὖχρούσ-τερος	
ἥδυμος	ἥδυμώ-τερος ἥδυμέσ-τερος	ἥδυμώ-τατος ἥδυμέσ-τατος
ἥσυχος	ἥσυχαί-τερος ἥσυχώ-τερος	ἥσυχαί-τατος ἥσυχώ-τατος
παλαιός	παλαί-τερος παλαιό-τερος	παλαί-τατος παλαιό-τατος
πτωχός	πτωχίς-τερος πτωχό-τερος	πτωχό-τατος
σπουδαίος	σπουδαίό-τερος σπουδαιέσ-τερος	σπουδαιό-τατος σπουδαιέσ-τατος
σχολαίος	σχολαί-τερος σχολαιό-τερος	σχολαί-τατος σχολαιό-τατος
φίλος	φιλαί-τερος φιλώ-τερος φίλ-τερος φιλ-ίων	φιλαί-τατος φιλώ-τατος φίλ-τατος φίλισ-τος

(2) *Qualitative Comparison in -ίων, -ισ-τος.*

277 The comparative degree is also expressed by the qualitative ending *-ίων = -ιον-ς*, which is merely a strengthened form of the qualitative termination *-ιος*; compare the relative words *med-ius*, *al-ius*, with the comparative endings *-ior* (for *-ίος*), neuter, *-ius*, gen. *-iōris*. This qualitative ending, which is appended not to an adverbial inflexion, but to the uninflected form, does not imply excess like that in *-τερος*, but only a considerable amount of the quality indicated by the adjective—rather more than less—and this is often the force of the Latin comparative. So also our termination *-ish*, as *brack-ish* = “rather salt than otherwise,” &c.

278 The comparatives in *-ίων* are, for the most part, appropriated to positives in *-υς*, or to other positives, chiefly in *-ρος*, which seem to have had by-forms in *-υς*, or, which is the same thing, adverbs in *-υς*. From this latter form there is a corresponding

superlative in *-τος*, which bears the same relation to the ending in *-τατος* that *τρί-τος* does to *τρί-τατος*. Thus we have

ἡδύ-ς ἡδ-ίων ἡδισ-τος

where the penultima of *-ίων* is long in Attic Greek; short in old epic and Ionic (above, p. 30, B, 4).

Similarly, because *αἰσχ-ρός* and *καλ-ός* (for *καλ-λός* from *καδ-λός*, above, 87) had by-forms in *-υς*, as appears from *αἰσχύ-νομαι* and *καλλύ-νω*, we have

αἰσχ-ρός αἰσχ-ίων αἰσχισ-τος
καλ-ός καλλ-ίων κάλλισ-τος

279 If the ending *-ύς*, *-ρός* is preceded by a guttural or dental, the *ι* of the termination is either transposed or absorbed, and the guttural or dental is represented by a compound sibilant (above, 103).

Thus we have

<i>ταχύ-ς</i>	<i>θάσσω</i> (for <i>ταχ-ίων</i>)	<i>τάχισ-τος</i>
<i>βαθύ-ς</i>	<i>βάσσω</i> (for <i>βαθ-ίων</i>)	<i>βάθισ-τος</i>
<i>μέγας (μόγης, magis)</i>	<i>μείζω</i> (for <i>μεγ-ίων</i>)	<i>μέγισ-τος</i>
<i>γλυκύς</i>	<i>γλύσσω</i> (for <i>γλυκ-ίων</i>)	<i>γλύκισ-τος</i>
<i>βραδύς</i>	<i>βράσσω</i> (for <i>βραδ-ίων</i>)	<i>βράδισ-τος</i>
<i>παχύς</i>	<i>πάσσω</i> (for <i>παχ-ίων</i>)	<i>πάχισ-τος</i>
<i>μακ-ρός</i>	<i>μάσσω</i> (for <i>μακ-ίων</i>)	<i>μήκισ-τος</i>
	neut. <i>μᾶσσω</i>	

Obs. By the side of these qualitative comparisons in *-ίων*, *-ισ-τος* we may have regular comparisons in *-τερος*, *-τατος*. Thus we find

<i>βαθύς</i>	<i>βαθύ-τερος</i>	<i>βαθύ-τατος</i>
	<i>βαθ-ίων</i>	<i>βάθ-ιστος</i>
<i>βραδύς</i>	<i>βραδύ-τερος</i>	<i>βραδύ-τατος</i>
	<i>βραδίων</i>	<i>βράδισ-τος</i>
<i>βραχύς</i>	<i>βραχύ-τερος</i>	<i>βραχύ-τατος</i>
		<i>βράχισ-τος</i>
<i>παχύς</i>	<i>παχύ-τερος</i>	<i>παχύ-τατος</i>
	<i>παχίων</i>	<i>πάχισ-τος</i>
<i>πρέσβυς</i>	<i>πρεσβύ-τερος</i>	<i>πρεσβύ-τατος</i>
		<i>πρέσβισ-τος</i>
<i>ώκός</i>	<i>ώκύ-τερος</i>	<i>ώκύ-τατος</i>
		<i>ώκιστος</i>
<i>γλυκύς</i>	<i>γλυκύ-τερος</i>	<i>γλυκύ-τατος</i>
	<i>γλυκίων</i>	<i>γλύκισ-τος</i>

ἐχθρός	ἐχθ-ίων	ἐχθισ-τος
	ἐχθρό-τερος (rare)	ἐχθρό-τατος (rare)
κυδρός	κυδ-ίων	κύδισ-τος
	κυδρό-τερος (rare)	
οἰκτρός	οἰκτρό-τερος	οἰκτισ-τος

280

(3) *Anomalous Comparisons.*

Many common adjectives have forms of comparison derived from other positives, which are sometimes obsolete and sometimes not used in the same sense as their comparatives and superlatives. The following are the most common examples :

- 1 ἀγαθός, "good" ἀμείνων (for ἀμείων from ἀμειύς,
"a warrior")
ἀρείων, Hom. (from ἀρής, "a warrior") ἄριστος
βελ-τίων βέλ-τιστος
βέλ-τερος (Lat. bonus) βέν-τιστος
βέλ-τερος
φέρ-τερος (Lat. frugī) φέρ-τατος
φέρισ-τος
κρείσσων (for κρατίων from κρατερός) κράτισ-τος
λῶων (λᾶω, "to take or choose") λῶστος

That these comparative forms are not altogether synonymous is shown by their use in the same passage; as Xen. *Anab.* i. 7, § 3: νομίζων ἀμεινονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι. *Ibid.* v. 10, § 15: πότερα λῶον καὶ ἄμεινον ἔνῃ. Cf. Plat. *Gorg.* p. 488 B. The general distinction is this: ἀμείνων is "better" for use and externally; κρείττων, "better," as more powerful; βελτίων, "better" morally; λῶων, "better," as preferable; φέρτερος, "better," as more profitable.

- 2 κακός, "bad" κακίων κάκιστος
χείρων (for χερίων from χερεύς, χείριστος
"a workman")
ἥσσων adv. ἥκιστα

Of these synonyms, κακίων means "more cowardly," "baser born," and the like, in opposition to ἀρείων and βελτίων; χείρων is "inferior," in opposition to ἀμείνων; and ἥσσων is "weaker," in opposition to κρείσσων.

3	μικρός, "little"	ελάχιστων (from ελαχίστη)	ελάχιστος
	παῦρος	μικρότερος	μικρότατος
4	ὀλίγος, "few"	ὀλίγων (for ὀλιγίων)	ὀλίγιστος
		μείων	
5	πολύς, "much"	πλέων or πλείων	πλείστος
6	ῥάδιος, "easy"	ῥάων	ῥᾶστος
7	ἀλγεινός, "painful"	ἀλγεινότερος	ἀλγεινότατος
		ἀλγίων (from ἀλγιστή)	ἄλγιστος
8	πίων, "fat"	πιώτερος	πιότατος
9	πέπων, "ripe"	πεπαίτερος	πεπαίτατος

281 (4) Comparisons of Substantives.

Besides the appellative nouns in -της and -ος, which we have already mentioned (274), and others of a still more completely adjectival nature, which form their degrees of comparison regularly, such as δούλος, δουλότερος, ἑταῖρος, ἑταιρότερος, βάρβαρος, βαρβαρώτερος, κύριος, κυριώτερος, &c., we have this comparison also in the case of substantives denoting persons or things, which are not capable of being used in their existing forms as qualitative adjectives: thus we have βασιλεύ-τερος, "more kinglike," βασιλεύ-τατος, "most kinglike," from βασιλεύς; κύν-τερος, "more doglike, i.e. more shameless," κύν-τατος, "most shameless," from κύων; so also κερδίων and κέρδιστος from κέρδος, ἐλέγχιστος from ἔλεγχος (or perhaps from the obsolete ἐλεγχής), μυχοίτατος and μύχτατος from μύχος.

282 (5) Comparisons of Adverbs.

As it seems that the terminations which indicate comparison are appended (at least those in -τερος, -τατος) to adverbs, that is, to fixed forms of the adjectives, it may be scarcely necessary to remark, that they may be affixed to pronominal and other adverbs. Of these formations there are in fact two classes.

(a) When the comparative or superlative of the adverb is itself an adjective: thus we have

πρό	πρό-τερος	πρώ-τος
ὑπέρ	ὑπέρ-τερος	ὑπέρ-τατος, ὑπερώ-τατος
ὑπό	ὑσ-τερος	ὑσ-τατος
ἐξ		ἔσχατος (ἐκ-σχα-τος)

ἄνω	ἁνώ-τερος	ἁνώ-τατος
ὀπίσω, ὀπισθε		ὀπίσ-τατος, ὀπισθό-τατος
ὑψι	ὑψίων	ὑψισ-τος
ὑψοῦ		
ἄγχι	ἁγχό-τερος	ἁγχισ-τος
ἡρεμα	ἡρεμέσ-τερος	ἡρεμέσ-τατος
προὔργου	προὔργιαί-τερος	προὔργιαί-τατος
πλησίον	πλησιαί-τερος	πλησιαί-τατος
πέρα	περαί-τερος	

(δ) When the comparative or superlative of the adverb is itself an adverb; and here we have either (α) a comparative adverb formed from the neut. sing., and a superlative adverb formed from the neut. plur. of the adjectives of those degrees, thus:

σοφῶς	σοφώ-τερον	σοφώ-τατα
σαφῶς	σαφέσ-τερον	σαφέσ-τατα
σωφρονῶς	σωφρονέσ-τερον	σωφρονέσ-τατα
χαριεντῶς	χαριέσ-τερον	χαριέσ-τατα
αἰσχροῦς	αἰσχιον	αἰσχισ-τα
ἡδέως	ἡδιον	ἡδισ-τα
ταχέως	θάσσον (τάχιον)	τάχισ-τα
ἄγχι	ἄσσον (ἄγχιον)	ἄγχισ-τα
μάλα	μᾶλλον (μάλιον)	μάλισ-τα
πλησίον	πλησιαί-τερον	πλησιαί-τατα

or we have (β) a comparative in -τέρως by the side of one in -τερον, the superlative in -ως not being used, thus:

ἀπόρως	ἀπορω-τέρως	and	ἀπορώ-τερον
βεβαίως	βεβαιω-τέρως	and	βεβαιό-τερον
σαφῶς	σαφεσ-τέρως	and	σαφέσ-τερον
καλῶς	καλλιόνως	and	κάλλιον
μικρῶς	ἐλασσόνως	and	ἐλασσον
εὖ	κρεισσόνως	and	κρεῖσσον

or lastly, we have (γ) a comparative in -τέρω by the side of a superlative in -τάτω, thus:

ἄνω	ἄνω-τέρω	ἄνω-τάτω
ἄπω	ἄπω-τέρω	ἄπω-τάτω
κάτω	κάτω-τέρω	κάτω-τάτω

ἔξω	ἔξω-τέρω	ἔξω-τάτω
ἔσω οἱ εἶσω	ἔσω-τέρω	ἔσω-τάτω
πόρρω	πόρρω-τέρω	πόρρω-τάτω
ἀγχοῦ		ἀγχο-τάτω and ἀγχο-τάτα
τηλοῦ	τηλο-τέρω	τηλο-τάτω
ἐνδον	ἐνδο-τέρω	ἐνδο-τάτω
ἐκάς	ἐκασ-τέρω	ἐκασ-τάτω
ἐγγύς	ἐγγυ-τέρω	ἐγγυ-τάτω
	and ἐγγύ-τερον	and ἐγγύ-τάτα
	(later ἔγγιον)	(later ἔγγιστα)
πέρα	περαι-τέρω	
	and περαι-τερον	

283

(6) *Extended Comparisons.*

For the purpose of emphasis or exaggeration, the comparison is sometimes extended by a superaddition of the affix: thus we have *προτεραίτερος* from *πρότερος* (Aristoph. *Equi.* 1165), and similarly *χρειώτερος*, *πλειώτερος*, *ἀρειώτερος*, *ἀμεινότερος*, *βελτίστερος*, *γλυκύτερος*, *μειζότερος*, &c. To the same class belong such words as *αὐτότερος*, *αὐτότατος* (Lat. *ipsissimus*), *παντοδαπώτατος*, and the like. Other exaggerations are *παγκάκιστος*, *πανύστατος*, *τρισμαίεστος*, *φαυλεπιφαιλότατος*.

§ VIII. *Undeclined, Irregular, and Defective Nouns.*

284 Although the laws which lead to apparent anomalies of inflexion have been already explained, it will be most convenient to the learner, if we follow the example of previous grammarians, and add here a list of those nouns which are either undeclinable, defective, or irregular.

ἀηδών, "nightingale;" gen. *ἀηδόνης*, *ἀηδούς*, dat. *-όνι*, *-οι*. So also

Γοργών, *εἰκών*, *χελιδών* (184).

ἀλκι by the side of *ἀλκη*, "with strength."

ἅλς in the signification "salt," generally in the pl. *οἱ ἅλς*. In the sing. *ἡ ἅλς* is poetically "the sea."

ἄλως, "threshing-floor;" gen. *-ω*, *-ως*, also *ἄλων*, *-ωνος*.

ἄνα, "O king," in addresses to gods, for *ἄναξ*.

ἄιδος, *ἄιδι*, *ἄιδα* for *ἄιδου*, &c. from *Ἄιδης*.

ἄλφι, "barley-meal;" secondary form ἄλφιτον. So also κρή by the side of κρήθη, "barley." Ἄλφι and κρή were probably dental forms like μέλι-τ, "honey."

ἄμφω, "both;" gen., dat. ἀμφοῖν.

ἀνδράποδον, "slave;" dat. pl. ἀνδραπόδοις and ἀνδραπόδεσσι. The latter form shows, as does also the form ἀνδραποδίζω, that the derivation is ἀνὴρ and ποῖς, not ἀνὴρ and ἀποδίδωμι; hence the original word was ἀνδράπους, like τρίπους, and the name is best explained by the boast of the Dorian warrior (Hybr. *ap. Ath.* xv. p. 695 F): πάντες γόνυ πεπτηῶτες ἄμὸν προσκυ-νεύντι με δεσπότην. There is a similar irregularity in Οἰδί-πους, q. v.

Ἀνδρομέδα retains the -α throughout. So also some other proper names, such as Ἀθήδα, Φιλομήλα. Cf. 18, g, 119, 161.

ἀνὴρ, "a man," i. e. *vir*, not *homo* (185).

Ἀπόλλω for Ἀπόλλωνα (184).

ἀργήτος, -τι, instead of ἀργήτος, ἀργήτι.

Ἄρης, "the god of war;" Ἄρεος, Ἄρει, Ἄρη and Ἄρην. Also in epic poetry Ἀρήος, Ἀρήι. That the original form of the nom. was Ἄρευς appears from the comparative ἀρείων (278).

ἀρνός, masc. and fem., "of the lamb;" ἀρνί, ἄρνα, ἄρνες, ἀρνάσι, used instead of the inflexions of ἀμνός. The true nom. was ἀρρήν, "the male."

ἀστήρ, masc., "a star;" dat. pl. ἀστράσιν.

βρέτας, "an image;" neut. βρέτεος, βρέτη.

γάλα, neut., "milk" (182 a₁).

γέλως, masc., "laughter," -ωτος, -ωτα, and -ων, -ον. So also ἔρως, "love;" ἰδρως, "sweat" (180). Compare ἥρως for ἥρω-τ-ς (192).

γόνυ, neut., "knee" (182 a₂). So also δόρυ.

γυνή, fem., "woman" (179).

δαί, dat., "in the fight" (Lobeck, *Paralip.* p. 89 sq.).

δάμαρ, fem., "wife" (181).

δάκρυον, neut., "tear;" dat. pl. δάκρυσιν from the poetic δάκρυ.

δεῖνα, "a certain person" (240).

δένδρον, neut., "tree;" dat. pl. both δένδροις and δένδρεσιν from δένδρος. There is also a form δένδρεον, whence δένδρεα, δενδρέοις.

δεσμός, masc., "chain;" pl. -μοί and -μά; δίφρος, masc., "seat," has also both forms, but the masc. pl. is more common.

Δημήτηρ, "the goddess of corn;" Δημήτρος, Δημήτρι, Δημήτρα (Δήμητραν), Δημήτηρ.

δορυξέ, masc., "O spear-shaft-maker," from δορυξός.

δρυμός, masc., "oak-grove;" pl. -μοί and -μά.

ἔαρ, neut., "Spring;" ἔαρος, ἔαρι, ἦρος, ἦρι.

ἔγχελυς, fem., "eel," -υος; but αἱ and τὰς ἐγγέλεις, τῶν ἐγγελέων in the pl.

εἰκων, fem., "image" (184).

ἐρεμός, masc., "oar;" pl. ἐρεμοί and ἐρεμᾶ.

ἑως, fem., "morning" (171).

Ζεὺς, masc., "Jupiter;" gen. Διός; dat. Διί; acc. Δία. Also Ζηνός, Ζηνί, Ζήνα.

ἡλέ, masc., "O madman." Hom.

ἦρα, neut. acc., "help."

Θαλῆς, masc., Θαλέω, Θαλῆ, Θαλῆν. The forms Θαλοῦ, Θάλητος, &c. are later.

θέμις, fem., "law," has the genitive forms θέμιστος, θέμιτος, θέμιδος and θέμιος. Homer has the acc. θέμιστα, pl. θέμιστες; Pindar has θέμιτες, θέμισσιν. In some passages θέμις is neut. and indeclinable.

θεσμός, masc., "decree;" pl. -μοί and -μά.

θρίξ, fem., "hair;" τριχός, θριξί (97).

θυγάτηρ, fem., "daughter;" θυγατρός, θυγατρί, -τέρα, θύγατερ, θυγατέρε, -τέρουν, -τέρες, -τέρων, -τράσι, -τέρας.

κάλως, masc., "cable;" -ω, -ων; pl. -ωες and -οι; acc. -ους.

κάρᾱ, neut., "head;" κρατός, κρατί, κρᾶτα, masc. But τὸ κρᾶτος occurs in Sophocles.

κέλευθος, fem., "road;" pl. -θοι and -θα.

κλαδί, κλαδεσί, coexist with the regular inflexions of κλάδος, "a bough:" see στιχός.

κλείς, fem., "key;" acc. κλειῖδα and κλείν; pl. κλειῖδες, κλειῖδας and κλειῖς. In old Attic we have also κλῆς, -ηδός.

κνέφας, neut., "darkness;" gen. -εος, -ους; dat. -αί, -α, whence κνεφαῖος.

κοινωνός, masc., "partaker;" pl. (only in Xenophon) κοινωνῶνες, -ες, as from κοινῶν, ξυνάν.

κρίνον, neut., "lily;" κρίνεα, κρίνεσι.

κύκλος, masc., "circle;" pl. κύκλοι and κύκλα.

κύων, masc., fem., "dog" (184).

λίπα, neut., old dative, "with oil."

λίς, masc., "a lion;" acc. λῖν, Hom. λίες and λίες, Euphor. λῆσιν.

λύχνος, masc., "lamp;" pl. λύχνοι and λύχνα.

μάλης for μασχάλης, in the phrase ὑπὸ μάλης, "under the arm."

μάρτυς, masc., fem., "witness;" regular in μάρτυρος, &c.; but dat. pl. μάρτυσιν, and acc. sing. μάρτυν in Simonides.

μείς, masc., "month," for μῆν.

μέλε, masc., "O wretch."

μόσυν, masc., "a wooden tower;" gen. μόσυνος, &c.; but dat. pl. μosityνοις.

μύκης, masc., "a mushroom;" gen. μύκητος and μύκου.

ναῖς, fem., "ship;" sing. νεώς, νηῖ, ναῦν; gen., dat., dual νεοῖν; pl. νῆες, νεῶν, ναυσίν, ναῖς (189).

νύξ, fem., "night" (180).

Οἰδίπους, Οἰδίποδος, and -που, -ποδι, -ποδα, and -πουν; voc. -που.

Also gen. Οἰδιπόδαο, -δα, -δεω; dat. -δη; acc. -δην; voc. -δα.

οἷς, fem., "sheep;" οἶός, οἶί, οἶν; οἶες or οἷς, οἶων, οἰσίν, οἶας or οἷς.

ὄναρ, neut., "dream;" only nom. and acc.

ὄνειρος, masc., "dream;" both -ου masc. and -ατος neut.

ὄρνις, masc., fem., "bird;" ὄρνιθος, -θι, -νῖν and -νῖθα; voc. ὄρνι; pl. ὄρνιθες, &c.; and also ὄρνεις, ὄρνεων, and in the acc. ὄρνις.

The Dorians wrote ὄρνιχος, ὄρνιχα, &c.

ὄσσε, "eyes;" gen. ὄσσων; dat. ὄσσοις.

οὔδας, neut., "floor;" gen. οὔδεος; dat. οὔδει.

οὖς, neut., "ear;" ὠτός, ὠτων, ὠσίν.

πνίξ, fem., "house of assembly;" πνικνός, &c.; later, πνυκός.

Ποσειδών, "the god of the sea;" acc. Ποσειδῶ.

πρεσβευτής, masc., "ambassador;" but πρεσβύτες or πρέσβυς, "old man;" in the former sense, gen. πρέσβευς; acc. πρέσβυν; pl.

πρέσβεις; dat. πρέσβεσι; in the latter only acc. πρέσβυν and voc. πρέσβυ.

πρόσωπον, neut., "countenance;" pl. προσώπατα, -πασιν.

πρόχους, -ους, fem., "pitcher;" dat. pl. πρόχουσιν.

πῦρ, neut., "fire;" πῦρός; pl. τὰ πυρά, τοῖς πυροῖς, "watch-fires."

σῆς, masc., "moth;" σεός; pl. σέες, σέας, σέων. In later writers, σητός, &c.

σῆτος, masc., "corn;" pl. -τοι and -τα.

σκάωρ, "dung" (181).

στάδιον, neut., "a furlong;" οἱ στάδιοι, τὰ στάδια.

σταθμός, masc., "standard;" pl. -μοι and -μα, "balance."

στοιχός, gen. and pl. στίχες from στίχος, "a row."

τάν in ὦ τάν, "O thou," old form of τυνή.

Τάρταρος; pl. Τάρταρα.

ταῶς, masc., "peacock;" both regular and also ταῶνι, ταῶνες, ταῶσιν.

ὔδωρ, neut., "water" (181).

υἱός, masc., "son," in addition to the regular declension has the following: gen. υἱέος; dat. υἱέϊ; acc. υἱέα; dual υἱέε, υἱέουν; pl. υἱεῖς, υἱέων, υἱέσιν, υἱέας, -εῖς.

φρέαρ, neut., "well;" φρέατος and φρητός.

χείρ, fem., "hand;" χειρός, χερός, χερσί, &c.

χοῦς, masc., "a congius" or "liquid measure;" χοός, χοῖ, χοῖν, χόες, χόας. Also, as from χοεύς, χοῶς, χοᾶ, χοᾶς, &c. But χούς, masc., "a heap of earth," has only gen. χοός; acc. χοῖν, &c.

χρέως, neut., "debt;" also χρέος; gen. χρέως and χρέους; pl. χρέα. There is no dat.

χρώς, masc., "skin;" gen. χρωτός, &c. Ionice χροός, χροῖ, χροᾶ.

We have also the phrase ἐν χροῖ for ἐν χρωτί.

ὦ τάν. See τάν.

CHAPTER II.

CONJUGATION OF THE VERB.

§ I. *Differences of Voice.*

285 A VERB (*ῥήμα*) is a word which contains a predication of time, with reference to one or other of the three primary positions: and these primary positions are expressed by objective cases of the primitive pronouns. Thus we have *δίδω-μι*, "a giving by me," = "I give;" *δίδω-τι*, "a giving by him," = "he gives;" *δίδω-μεν*, "a giving by us," = "we give;" *δίδω-ντι*, "a giving by them," = "they give;" *δίδω-μαι*, "a giving on or of me," = "I am given;" *δίδω-ται*, "a giving of or on him," = "he is given."

286 When the inflexions represent different pronominal elements, these differences are called the first, second, and third *persons* of the verb; and, as in the declensions, they appear in three *numbers*, singular, dual, and plural.

287 When the inflexions represent different cases of the pronominal elements, these differences are called *voices*. According to the inflexions there are only two voices, the *active* (*ῥήμα ἐνεργητικόν*) and the *passive* (*ῥήμα παθητικόν*): but the active form may denote (a) that the action passes on (*transit*) to an object, in which case it is called a *transitive* verb; as *δίδωμι ἄρτον*, "I give bread;" or (b) that the action does not pass beyond the agent, in which case it is called *intransitive* or *neuter*; as *τρέχω*, "I run," or "there is a running by me." And the passive form may denote (c) that the action refers to and terminates with the *person* implied in the inflexion, in which case it is properly and strictly called *passive*; as *τύπτομαι*, "I am beaten;" or (d) that it is caused to be done for the agent, in which case it is called *middle*; as *διδάσκομαι ταῦτα*, "I get a boy taught for myself;" or (e) that, although it really terminates with the agent, it appears as his act, in which case it is called *deponent*, and in this class we have both transitive

and intransitive verbs; thus we may say, *αἰσθάνομαι κτύπον*, "I perceive a noise," i.e. "I am impressed with the perception of it;" and *ἄφικνοῦμαι*, "I arrive," i.e. "I cause myself to come." The discussion of these different usages of the verb belongs to Syntax, and more properly to the idioms or peculiarities of the Greek language.

§ II. *Differences of Tense or Time.*

288 But besides these differences of inflexion, there are affections of the uninflected form, which are not less important.

289 By a prefix, affix, or both, to the uninflected form, it becomes capable of predicating differences of time or *tense*. Thus,

(a) The prefix or *augment* *ἐ-* (a residuary or apocopized form of *ἐ-να*, *ἀ-να*, signifying "distance" or "negation," above, 114) always implies time *past* or *non-existent* time.

(b) The affix *σ-* (a residuary form of *σα = κα* signifying "proximity") always implies *future* or coming and approximating time.

(c) When the form has the augment *ἐ-* as well as the prefix *σ-*, it implies that the act spoken of *was* future and *is* past, or that it took place within limits which require to be defined; it is therefore called the *aorist* or indefinite tense: though, in fact, all augmented tenses are indefinite, as will be shown in the Syntax.

(d) When the root-syllable is *reduplicated*, or prefixed in a weaker shape, the form predicates *present* or continuous time, and, with the augment, an *imperfect* or continued action in past time.

(e) When *σ-* is affixed in addition to the reduplication prefixed (which, of course, is still farther weakened by this elongation of the word), the form implies *perfect* time, or a past action continued in itself or its effects up to the present time.

(f) When this perfect receives an augment, it expresses the completion of an action in reference to some past time, and the tense is called *plu-perfect* or *plusquam-perfectum*.

(g) When we have an augment alone without reduplication or affix, the form implies transitory or momentary action completed in

past time; and from the resemblance in signification between this and the tense which implies that an action *was* future and *is* past, the form is called the *second aorist*. With regard to this *second aorist*, it is to be observed that the passive form is not distinguished by a change in the inflexions of the person-ending, but by a pronominal insertion, analogous to that which discriminates the case-endings of the noun, and which must be carefully distinguished from the affix *-σα-*, which marks approximate actions in the *future tense*, although it is ultimately the same element. For δά-σω = δά-σο-μι signifies, "there will be a giving by me;" and ἔ-δω-ν = ἔ-δο-μι means, "there was a solitary act of giving by me;" but ἔ-δό-θη-ν = ἔ-δό-[θη-μι] implies, "there was a solitary act of giving in relation to me," (i.e. it took place in the line from position 2 to position 1, above, 77). So that the pronominal element belongs to the *verb-root* in the *first aorist active*, and to the *person-ending* in the *passive aorist*. Of this passive aorist there are two forms, the *θη-* being occasionally softened or weakened into *η*.

(h) By a subsequent extension, when the original significance of this insertion was no longer felt, it was arbitrarily used to make a distinction between middle and passive, even in forms which already exhibited differences of inflexion in the person-endings; and thus arose a passive future in *-θήσομαι*, as *δοθήσομαι*, "I shall be given."

290 The following examples will suffice to exhibit the process of formation which has been described.

A.

Present tense (*χρόνος ἐνεστώς*).

Reduplication of the root.

δί-δω-μι, "I am giving."

δί-δο-μαι, "I am being given."

From this, by augment, the imperfect tense (*χρόνος παρατατικός*).

ἐ-δίδω-ν, "I was giving."

ἐ-διδό-μην, "I was being given."

B.

Future tense (*μέλλον*).

Affix of *σ-* sometimes represented by *κ*.

δά-σω = δά-σο-μι, "I shall give."

δά-σο-μαι, "I shall give myself."

From this, by augment, the first aorist (ἀόριστος πρῶτος).

ἔ-δω-κα for ἐ-δῶ-σα-μι, "I gave."

ἐ-δω-κά-μην, "I gave myself."

C.

Perfect tense (παρακείμενος).

Reduplication + affix.

δέ-δω-κα[-μι], "I have given."

δέ-δο-μαι (from δε-δῶκα-μαι), "I have been given."

From this, by augment, the plusquam-perfectum or pluperfect (ὑπερσυντελικός).

ἐ-δεδώ-κει-ν, "I had given."

ἐ-δεδό-μην (from ἐδεδωκά-μην), "I had been given."

The perfect also admits of a future of the form B, which is then called the *paulo-post futurum* (ὁ μετ' ὀλίγον μέλλων χρόνος). This is more common in the passive than in the active. It will be observed that the affix σα = κα, which is appended to tenses B and C, sometimes appears as the hard κ-, sometimes as the soft σ-, and sometimes vanishes altogether, as in the perfect passive. This is due to the nature of the guttural, which, as we have seen, can pass through the sibilant to the mere aspirate, and so vanish (above, 107; below, 302, B, 2, (a)).

These are all the regular formations. They present themselves in pairs of simple and augmented tenses, the former expressing definite, the latter indefinite, relations of time. But besides these, we have, as we have seen, the secondary aorist (ἀόριστος δεύτερος) and its peculiar passive formation, which are of course limited to the expression of indefinite time.

D.

291 Second aorist (ἀόριστος δεύτερος).

Augment without affix or reduplication.

ἔ-δω-ν, "I gave."

With compound person-ending.

ἐ-δό-θην, "I was given."

The shortened form, in -ην only, does not appear when the verb-form ends in ο or ε, but is common enough when the root ends in α or a consonant. It is to be noticed that although the

aorists in *-θην* and *-ην* are alike derived from the second aorist active, custom has given to the aorist in *-θην* the name of the first aorist passive, while that in *-ην* is called the second aorist passive.

The improper, or secondary future passive, is formed from the passive aorist, contrary to all analogy, by the substitutions of *-θήσομαι* for *-θην* or *-ήσομαι* for *-ην*. Thus we have

δο-θήσομαι, "I shall be given."

§ III. *Differences of Mood.*

292 Besides these formations, which are devoted to the expression of various relations of *tense* and *voice*, the accurate syntax of the Greek language has taken into use, for the expression of *modal* relations, forms of the future and aorist which bear the same analogy to the regular forms in *-σ-*, that the usual genitive of the second declension does to its original form; namely, the analogy of *-ιο* to *-σιο*. This new future and aorist are called the *subjunctive* and *optative moods* (*ἐγκλίσεις ὑποτακτική καὶ εὐκτική*), and the tenses which we have hitherto discussed are said to belong to the *indicative mood* (*ἐγκλίσεις ὀριστική*).

293 By an affection of the person-endings only, which are either omitted or made more emphatic—according to the analogy of the vocative case of nouns—the indicative mood is converted into what is called the *imperative mood* (*ἐγκλίσεις προστακτική*).

294 When the third person plural in *-ντ-* of an indicative tense becomes the vehicle of a set of case-endings, the verb is said to become an active *participle* (*μέτοχος*), as *partaking* of the nature of the noun and verb (above, 61). The crude verb, similarly inflected with the suffix *-μενο-*, becomes a passive participle. The aorist in *-θην-ν, -ην-ν* makes its participle in *-ντ*. It is scarcely necessary to observe that the augment is always omitted in the participle, though the reduplication is retained. In addition to the participle, the verb is capable of a nominal inflexion when the termination *-τέος* (from *-τέφος*) or *-τός* is appended to the root in the form which it assumes in the first aorist passive. Thus from *πλέκ-ω, ἐπλέχ-θην*, we have the verbals *πλεκ-τέος* and *πλεκ-τός*; from *φιλέω, ἐφιλή-θην*, the verbal *φιλη-τέος*; from *χέω*, root *χεF*, *ἐχ-ύ-θην, χυ-τός*; *τείνω*, root *τα-*, *ἐτά-θην, τα-τέος*. It seems probable

that these forms are derived from the verbal noun in *-τής*, signifying the action of the verb, and corresponding in origin, as these forms do in use, to the Latin supines and gerunds. (See the Syntax, 421, for the use, and for the forms, 302, D, (h)).

295 An inflexion, analogous to the passive person-endings, becomes fixed adverbially for the expression of what is called the *infinitive mood* (*ἔγκλισις ἀπαρέμφατος*). The passive form of this inserts, according to an analogy not very easily explicable, the element which forms the passive aorist.

296 The following may serve as exemplifications of these processes.

Indicative Mood.

δίδω-μι, "I am giving."

δίδο-μαι, "I am being given."

Imperative.

δίδο-θι, "give thou."

δίδο-σο, "be thou given."

Subjunctive.

διδῶ for δίδοι-μι, "I am likely to give."

διδῶ-μαι, "I am likely to be given."

Optative.

διδούην for ἐδιδούα-μι, "I was likely to give."

διδού-μην, "I was likely to be given."

Infinitive.

διδό-ναι, "to give."

διδό-σθαι, "to be given."

Participle.

διδούς = δίδό-ντ-ς, "giving."

διδό-μενος, "being given."

δούς = δό-ντ-ς, "having given."

δο-θείς = δο-θέ-ντ-ς, "having been given."

Verbal.

δο-τός, "capable of being given."

δο-τέος, "required to be given."

§ IV. *Different Classes of Verbs.*

297 Having thus stated the general procedure in the *genesis* of verbal inflexions, the next step will be to give the practical rules for the application of these principles to the different tenses and moods of the same verb, and to the different kinds or forms of verbs.

298 There are two classes of verbs, discriminated by their person-endings: A. Primary verbs in *-μι*; B. Secondary verbs in *-ω*. And class B is again subdivided, according to the crude forms, into (a) verbs of which the crude form terminates in a consonant or one of the vocalized consonants *ι, υ*: (b) verbs of which the crude form terminates in one of the articulation-vowels *α, ε, ο*.

299 According to the sub-varieties of the crude form, it is customary to subdivide these classes of verbs into *conjugations* (*συνζυγίαι*). This term, which properly refers to any class of words, whether nouns or verbs, which are inflected according to the same laws (for Dionysius says [*Anecd. Bekk.* p. 638, cf. 892]: *συνζυγία ἐστὶν ἀκόλουθος ὀνομάτων κλίσις*), is limited to the arrangement (*διάθεσις*) of verbs according to their root or characteristic letter. The flexion of the verb, like that of the noun, is called *declension* (distinguished as *κλίσις ὀνομάτων* and *κλίσις ῥημάτων*).

In class A there are four conjugations:

1 Verbs in <i>-α-μι</i>	as <i>ἴσ-τ-η-μι, ἴσ-τ-ά-ναι</i>	fut. <i>στή-σω</i>
2 Verbs in <i>-ε-μι</i>	as <i>τίθ-η-μι, τίθ-έ-ναι</i>	... <i>θή-σω</i>
3 Verbs in <i>-ο-μι</i>	as <i>διδ-ω-μι, διδ-ό-ναι</i>	... <i>δώ-σω</i>
4 Verbs in <i>-νυ-μι</i>	as <i>δείκ-νυ-μι, δεικ-νύ-ναι</i>	... <i>δείξω</i>

In class B, (a), there are six conjugations:

1 Labial verbs,

in <i>π</i>	as <i>τέρπ-ω</i>	fut. <i>τέρψω</i>
or <i>π-τ</i>	as <i>τύπ-τ-ω</i>	... <i>τύψω</i>
in <i>β</i>	as <i>λείβ-ω</i>	... <i>λείψω</i>
in <i>φ</i>	as <i>γράφ-ω</i>	... <i>γράψω</i>

2 Guttural verbs,

in κ	as πλέκ-ω	fut. πλέξω
or κ-τ	as τίκ-τ-ω	... τέξω
in γ	as λέγ-ω	... λέξω
in χ	as τρέχ-ω	... θρέξω

3 Dental verbs,

in τ	as ἀνύτ-ω	... ἀνύσω
in δ	as ἐρείδ-ω	... ἐρείσω
in θ	as πείθ-ω	... πείσω

4 Liquid verbs,

in λ	as στέλλω	... στελώ
in μ	as νέμ-ω	... νεμῶ
or μ-ν-	as τέμ-ν-ω	... τεμῶ
in ν	as κριν-ω	... κρινῶ
in ρ	as σπείρ-ω	... σπερῶ

5 Assimilated verbs in σσ- or ττ-.

- α. From labials, as πέσσω (πεπ-), fut. πέψω.
 β. From gutturals, as πράσσω (πραγ-), fut. πράξω.
 γ. From dentals, as ἐρέσσω (ἐρετ-), fut. ἐρέσω.

In ζ.

- α. From gutturals, as κράζω (κραγ-), fut. κράξω.
 or σαλπίζω (σαλπίγγ-), fut. σαλπύγξω
 β. From dentals, as φράζω (φραδ-), fut. φράσω.

6 Verbs in F, i.e. in ι or υ.

- α. Simple, as τίω, λύω, fut. τίσω, λύσω.
 β. Diphthong, as παύω, κλείω, κελεύω, ῥέω, fut. παύσω,
 κλείσω, κελεύσω, ῥεύσω.

In class B, (δ), there are three conjugations:

1 Verbs in -α-, as

τιμά-ω, fut. τιμήσω; or σπά-ω, fut. σπάσω.

2 Verbs in -ε-, as

φιλέ-ω, fut. φιλήσω; or καλέ-ω, fut. καλέσω.

3 Verbs in -ο-, as

δηλό-ω, fut. δηλώσω; or ἄρό-ω, fut. ἄρόσω.

Obs. The classification of verbs according to the *genesis* or origination of the crude form by derivation, belongs to a different part of the subject (below, Part IV. 358, 363).

§ V. *Determination of the Characteristic.*

300 It will be observed that these classes or conjugations depend on the form of the root (*θέμα*), or rather on its last letter or characteristic. In each case it is assumed that this characteristic is known or determined. But it is not always easy to determine the characteristic or eliminate the root from an existing form of the verb, and it is often most disguised in the present indicative, under which the verb is registered in the dictionaries. In the other tenses, the affections of consonants in contiguous syllables (above, 86 sqq.) deprive us of any criterion as to the particular labial, guttural, or dental, which is the characteristic of the verb; thus in *κρύψω*, *ἐκρύφθην*, *κρυπτός*, the characteristic might be π or φ, but it is β; in *βάψω*, *ἐβάφθην*, *βαπτός*, it might be π or β, but it is φ. And even the vowel verbs do not always leave the genuine *thema* when the termination is removed; thus *ἐκελεύσθην* and *κελευστός* leave it doubtful whether the original form of the root was *κελευ-* or *κελευθ-*, and *ἐπλεύσθην* and *πλευστός* undoubtedly contain an inserted σ- in addition to the root *πλευ-* for *πλεφ-*. The following principles will assist the student in extricating the root from any verb-form presented to him.

(a) That the second aorist is the simplest form of the verb appears not only from the consideration already mentioned (289, (g)), that it conveys the unqualified notion of the word, that of a single act, and from the fact that it furnishes the basis of the passive aorists and of the verbal, which gives the meaning of the verb with the implication of capability or requirement (302, D, (h)); but also because it generally exhibits the vowel of articulation in its heaviest or least affected form *a* (above, 20, a). Thus we often observe the following changes in the vowels:

Second Aorist.	Second Perfect or Verbal Noun.	Present.
ἐ-στάλ-ην	στόλος	στέλλω
ἐ-βαλ-ον	βολή	βάλλω
ἐ-ταμ-ον	τόμος	τέμνω

Second Aorist.	Second Perfect or Verbal Noun.	Present.
ἐ-σπάρ-ην	σπορά	σπείρω
ἐ-δρακ-ον	δέδορκα	δέρκομαι
ἐ-τράφ-ην	τροφή	τρέφω

And when the present is strengthened by *ectasis*, whether it be the insertion of *ν* (*γ*) or of a vowel, with or without the further influence of an *hyperthesis*, we find these elements wanting in the 2 aor. Thus we have

Second Aorist.	Second Perfect or Verbal Noun.	Present.
ἐ-πάγ-ην	πέπηγα	πήγ-νυ-μι
ἐ-λαχ-ον	εἴληχα	λαγχάνω
ἐ-λαβ-ον	εἴληφα	λαμβάνω
ἐ-δακ-ον	δέδηχα	δάκνω
ἐ-τακ-ον	τέτηκα	τήκω
ἐ-φάν-ην	πέφηνα	φαίνω
ἐ-χαρ-ην		χαίρω
ἐ-στιχ-ον	στοῖχος	στείχω
ἐ-στίβ-ην	στοιβή	στείβω
ἐ-λιπ-ον	λέλοιπα	λείπω
ἐ-πιθ-ον	πέποιθα	πείθω
ἐ-φυγ-ον	πέφευγα	φεύγω
ἐ-ζύγ-ην	ζεῦγος	ζεύγ-νυ-μι
ἐ-τυχ-ον	τέτευχα	τυγχάνω
		τεύχω

(b) When the 2 aor. does not appear either in the active or passive, we may generally determine the characteristic by means of the verbal noun; thus we know that *φ* and not *π* or *β* is the characteristic of *βάπτω*, *βάψω*, because we have the verbal noun *βαφή*, and that *γ* and not *κ* or *χ* is the characteristic of *τάσσω*, *τάξω*, because we have the verbal nouns *ταγός* and *τάγμα*.

Applying one or other of these criteria, we ascertain,

(a) That in class B, (a), 1, the following verbs in *πτ* have *β* for their characteristic: *βλάπτω*, *κρύπτω*; the following have *φ*: *βάπτω*, *θάπτω*, *ράπτω*, *σκάπτω*, *θρύπτω*.

(β) That in class B, (a), 5, the following verbs in *σσ* have a dental characteristic: *έρέσσω*, *πάσσω*, *πλάσσω*, *βράσσω*, *πίσσω*, *βλίσσω*, *άρμόττω*, *νάσσω*, *άφύσσω*; that *φρίσσω* has for its characteristic *κ* instead of *γ* or *χ*; and that of the verbs in *ξ* the

following have a guttural characteristic: κράζω, στενάζω, οἰμώζω, ἀλαλάζω, στάζω, στίζω, στηρίζω, μαστίζω, σφύζω, ἀλαπάζω; the following have γγ: σαλπίζω, κλάζω; and the following vacillate between δ and γ: παίζω, ἀρπάζω, βαστάζω, νυστάζω.

§ VI. *The Vowel of Connexion.*

301 In almost all cases the crude or uninflected form of the verb contains, besides the root, a vowel of connexion, which is the vehicle of the person-endings.

(1) *Indicative Mood.*

In verbs of class A, the vowel of connexion is represented only by a lengthening of the root-vowel, but there is reason to believe that these verbs were originally connected with the person-ending by an intervening *ä* or *ε*, so that ἴστημι represents ἰστααμι (ἰσταεμι), τίθημι represents τιθεαμι (τιθεεμι), δίδωμι represents διδοαμι (διδοεμι), and δείκνυμι represents δεικνῦαμι (δεικνῦεμι). In obedience to a law of euphony, which is known as the influence of the weight of the person-endings, this connecting vowel is retained only in the singular of the active voice. Thus, while we have ἴστημι, ἴστης, ἴστησι, we have ἴστατον, ἴσταμεν, ἴσταμαι, ἰστάμεθα, &c.

In verbs of class B, (a), the vowel of connexion is dropt in the perfect and pluperfect passive, which connect the person-endings immediately with the root, according to the following rules:

(a) If the verb character is *ι* or *υ*, this is followed unaltered by the person-endings; as

λέλυμαι	ἐλελύμην
λέλυσαι, &c.	ἐλέλυσο, &c.

(b) If the verb character is a mute, it is liable to be affected by contact with the person-endings, according to the rules given above (86, &c.). Thus we have

γέγραμμαι, πέπλεγμαι, πέπεισμαι for γέγραφ-μαι, πέπλεκ-μαι, πέπειθ-μαι
 γέγραψαι, πέπλεξαι, πέπεισαι for γέγραφ-σαι, πέπλεκ-σαι, πέπειθ-σαι
 γέγραπται, λέλεκται, πέπεισαι for γέγραφ-ται, λέλεγ-ται, πέπειθ-ται

And the participial ending *-μένος* is affixed to the root in the same way as the first personal ending in all three numbers, as *γεγραμμένος* for *γεγραφ-μένος*, where the accentuation of the penultima shows that the vowel of connexion has been dropt. When *γγ* or *μμ* would, according to rule, appear before *μ* in these cases, the middle *γ* or *μ* is elided; thus we have *ἐλήλεγμαι* for *ἐλέλεγγμαι*, *ἐλέλεγχμαι*, *κέκαμμαι* for *κέκαμμμαι*, *κέκαμπμαι*. The middle *σ* is elided (according to rule 86) in *τέτυφθε* for *τέτυφσθε*, and *πέπεισθε* is written for *πέπειθ-σθε*. In the same way we form *ἔσπεισμαι*, *ἔσπεισθε* from *σπένδω*, on the analogy of the fut. *σπείσω*; cf. *πάσχω* = *πένθ-σκω*, fut. *πείσομαι*. In the plural *ν* is turned into *α* in the endings *-νται*, *-ντο* (above, 107); thus we have *τετύφαται*, *ἐφθάραται*, *κεχωρίδατο*, *τετάχαται*, *τετράφατο*, where also the aspirate, which is the representative of the tense in the active form, is restored to its proper place in connexion with the labial or guttural of the characteristic.

For the other tenses the following rules apply:

(a) In the pres., imperf., fut., 2 aor. act. and mid., the vowel of connexion is *ο*, when the suffix is or begins with *-μ* or *ν*, and *ε* in all other cases; thus we have *τύπτεις* (for *τύπτεσι*), *ἔτυπτες*, *ἐτύπτομεν*, *ἐτύπτετε*, *ἔτυπτον*.

(b) In the perf. and 1 aor. act. the connecting vowel is *α* for all persons, except the 3 sing., when it is *ε*; thus we have *ἔτυψα*, *τέτυφας*, *ἔτυψε*, *τετύφαμεν*. In the 1 aor. mid. *α* is the vowel of connexion throughout; thus we have *ἐτυψάμην*, *ἐτύψω* = *ἐτύψαο*, *ἐτύψατο*.

(c) In the plup. act. the original *εα*, *εε* appear as *ει*; thus we have *ἐτετύφεα*, *ἐτετύφειν*, *ἐτετύφει*, *ἐτετύφει*.

In verbs of class B, (b), the vowel of connexion, as included in the contractions, is the same as that in class B, (a). But the perf. and plup. pass. append the person-endings to the long vowel which appears before *-κα* in the perf. act., and before *-θην* in the 1 aor. pass. Thus we have

<i>πεποίη-κα</i>	<i>τετίμη-κα</i>	<i>μεμίσθω-κα</i>
<i>ἐποίη-θην</i>	<i>ἐτιμή-θην</i>	<i>ἐμισθώ-θην</i>
<i>πεποίη-μαι</i>	<i>τετίμη-μαι</i>	<i>μεμίσθω-μαι</i>
<i>ἐπεποιή-μην</i>	<i>ἐτετιμή-μην</i>	<i>ἐμεμισθώ-μην</i>

(2) *Imperative Mood.*

The imperative mood observes the same rules for the vowel of connexion as the indicative, except that (a) in the 2 sing. of the 1 aor. act. we have -σον for -σαθι, as λύσον, λυσάτω, cf. σήμερον for σημέραθι or σημέραι (above, 262, *Obs.* 2); (b) in the 2 sing. of the 1 aor. middle we have -σαι for -σασο, as λύσαι, λυσάσθω; (c) in the 2 sing. perf. pass. we have the termination -σο of the pluperfect, and in the other tenses the forms of the secondary instead of the primary tense; thus we have τύπτομαι, τύπτει, τίθεμαι, τίθεται; but in the imperative, τύπτου like ἐτύπτου, and τίθεσο like ἐτίθεσο.

(3) *Subjunctive Mood.*

In the subjunctive mood we have ω where the indicative has ο or ου, and η where the indicative has ε; thus for

τύπτεις	τύπτομεν	τύπτετε	τύπτουσι
we have			
τύπτῃς	τύπτωμεν	τύπτῃτε	τύπτωσι

(4) *Optative Mood.*

The vowel ι, which distinguishes this mood, is regularly appended to the ο or α in the corresponding tense of the indicative, the combination οι or αι being retained throughout the persons; thus we have

indic. λύω, λύεις, λύει, λύομεν, λύουσι; ἔλυσα, ἔλυσας, ἔλυσαν.
opt. λύοιμι, λύοις, λύοι, λύοιμεν, λύοιεν; λύσαιμι, λύσαις, λύσαιεν.

Obs. 1 For the 1 aor. opt. act. in -σαιμι, -σαις, -σαι, the best Attic writers generally, and Thucydides almost exclusively, used the so-called Æolic form in -σεια, -σειας, -σειε, -σειαν; as τύψεια, τύψειας, τύψειε, τύψειαν.

Obs. 2 Verbs of the classes A, 3, B, (b), the perfect of verbs of the class B, (a), 1, 2, 3, and the future of verbs of the class B, (a), 4, with some other instances, as the aorist σχολῖν from ἔχω, prefer an optative in -οιεν to one in -οιμι; thus we have διδοίην, φιλοίην, τιμῶην, πεφευγόην, ἰροίην. The inflexions are

-οιην	-οιης	-οιη
	-οιητον	-οιητην
	(-οιτον	-οιτην)
-οιημεν	-οιητε	-οιησαν
(-οιμεν	-οιτε	-οιεν)

Obs. 3 Verbs of the class A, 2, and the aor. 1 and 2 pass. of all verbs, form their optative in *-ειην*; thus we have *τιθείην, θείην, ἐτυφθείην, ἐτυπείην*. The inflexions are

-ειην	-ειης	-ειη
	-ειητον	-ειητην
	(-ειτον	-ειτην)
-ειημεν	-ειητε	-ειησαν
(-ειμεν	-ειτε	-ειεν)

Obs. 4 Verbs of the class A, 1, form their optative in *-αίην*; thus we have *ιστάίην, φαίίην*. The inflexions are

-αίην	-αίης	-αίη
	-αίητον	-αίητην
	(-αίτον	-αίτην)
-αίημεν	-αίητε	-αίησαν
(-αίμεν	-αίτε	-αίεν)

(5) Infinitive Mood.

(a) Present tense. In verbs of class A the infinitive termination *-ναι, -σθαι* is attached to the mere root; thus we have *ιστά-ναι, τι-θέ-ναι; ἵστα-σθαι, τίθε-σθαι*. In other verbs the vowel of connexion is *ε*, combined with an hyperthesis of *ι* from the termination *-ναι* in the active, so as to make the ending *-ειν*, but appearing alone before the passive ending; thus we have *τύπτειν, τιμαεῖν (τιμᾶν), τύπτε-σθαι, τιμαέ-σθαι (τιμᾶσθαι)*.

(b) The future of all verbs follows in the infinitive the form of the present in class B; thus we have *θήσειν, τύψειν, θήσεσθαι, τύψεσθαι*.

(c) The 1 aor. act. and middle always ends in *-σαι, -σασθαι*; thus we have *στήσαι, τύψαι, στήσασθαι, τύψασθαι*.

(d) The 2 aor. act. in class A ends in *-ῆναι, -εῖναι, -οῦναι*, according to the characteristic vowel of the verb; thus we have *στήναι, θεῖναι, δοῦναι*. In other verbs it ends in *-εῖν*, as *τυπ-εῖν, βαλ-εῖν*, a form which indicates, like *στήναι, θεῖναι, δοῦναι*, compared with *ιστάναι, τιθέναι, διδόναι*, that the infinitive termination of the aorist was longer originally than that of the present; perhaps *τύπτειν* was only *τυπτέναι*, but *τυπεῖν* was *τυπεμέναι*: cf. *εἶναι, ἐμέναι, &c.* The passive of aor. 1 and 2 follows a similar analogy, being always like *στήναι*; thus we have *τυφθήναι, τυπήναι*. The 2 aor. middle ends in *-έσθαι*, and is always *paroxytone*, as *βαλέσθαι*.

(c) The perf. always ends in *-έναι* or *-σθαι*, affixed to the characteristic; thus we have *τεθεικ-έναι*, *γέγραφ-θαι*, the *σ* being omitted according to the rule (86).

§ VII. *Formation of the Tenses in the different Conjugations.*

A. Present and Imperfect.

302 From the present, whether active or passive, the imperfect is formed by prefixing the augment, and adopting a weaker form of person-endings according to the following sections; thus we have

pres.	ἴστημι	τίθημι	τύπτω	ἵσταμαι	τίθεμαι
imp.	ἴστην	ἐτίθην	ἔτυπτον	ιστάμην	ἐτιθέμην

B, 1. Future.

The future is formed from the root by the affix *σ-*, with the interposition of a vowel of connexion when the root or crude form ends with a vowel, and with the affections of the characteristic resulting from the contact with *-σ*, which have been noticed in the dative plural of labial, guttural and dental nouns.

Thus (1) in class A we have

root	στα-	θε-	δο-
future	στα-ε-σω = στήσω	θε-εσω = θήσω	δο-εσω = δώσω

And (2) in class B, (b), we have

root or crude form	τιμα-	φιλε-	δηλο-
future	τιμα-ε-σω = τιμήσω	φιλε-ε-σω = φιλήσω	δηλο-ε-σω = δηλώσω

But (3) in class B, (a), 1—3, 5 we have

root or crude form	τυπ-	βρεχ-	σπενδ(σπειδ)-	φραδ-
future	τυπ-σω = τύψω	βρεχ-σω = βρέξω	σπενδ-σω = σπείσω	φραδ-σω = φράᾶ-σω

And (4) in class B, (a), 6, we have

root	τι-	λυ-	πau-	χεF(χευ)-	καF(και)-
future	τίσω	λύσω	παύσω	χεύσω	καύσω

(5) Liquid verbs form a class by themselves, for they do not retain the *λ* and *ρ* and simply drop the *ν* before the *σ* of the

future; but in all these contacts, and in that with the characteristic μ , the σ is changed through ϵ into ϵ , and represented only by a contraction of the termination. Thus we have

root	αγγελ-	νεμ-	ταμ-	κταν-	σπαρ-
future	(αγγελ-σω)	(νεμ-σω)	(ταμ-σω)	(κταν-σω)	(σπαρ-σω)
	(αγγελ-ιω)	(νεμ-ιω)	(τεμ-ιω)	κτεν-ιω	(σπερ-ιω)
	= ἀγγελῶ	= νεμῶ	= τεμῶ	= κτενῶ	= σπερῶ
	-εῖς	-εῖς	-εῖς	-εῖς	-εῖς
	-εῖ	-εῖ	-εῖ	-εῖ	-εῖ
	-εῖτον	-εῖτον	-εῖτον	-εῖτον	-εῖτον
	-οὔμεν	-οὔμεν	-οὔμεν	-οὔμεν	-οὔμεν
	-εῖτε	-εῖτε	-εῖτε	-εῖτε	-εῖτε
	-οὔσι	-οὔσι	-οὔσι	-οὔσι	-οὔσι

Obs. 1 All verbs in -ζω, which form their future in -ασω, -ισω, -νσω, have a dental characteristic which is omitted before σ (92), so that the penultima is necessarily short. Compare παρασκευάζω, fut. παρασκευᾶσω with λαμπάσι for λαμπάδ-σι; and νομίζω, fut. νομίσω with ἐλαΐσι for ἐλαΐδ-σι.

Obs. 2 Certain verbs in -αω, -εω, -οω, -νω, leave the vowel short before the future -σω. These verbs are the following:

in -αω: γελᾶω, θλάω, κλάω ("I break"), σπάω, χαλάω.

in -εω: αἰδέομαι, ἀκέομαι, ἀλέω, ἀρκέω, ἐμέω, ζέω, καλέω, ξέω, τελέω, τρέω.

in -οω: ἀρόω.

in -νω: ἀνύω, ἀρύω, μεθύω, πτύω.

In these cases the real characteristic, a dental or F, has been dropt altogether; for example, γέλωτ-s shows that the original form of γελᾶω was γελάτ-ω; σπάδ-ων, σπάθ-η, σπέ-ν-δω, &c. show that σπάω was originally σπάθ-ω; with regard to καλέω, ξέω, ἀρόω, we have remains of the F in κλύω, ξύω, ξίφος, *arvum*, and the like. For ἀνύω we have actually the by-form ἀνύτ-ω. Conversely the ν for F is restored in χέω, ῥέω, πλέω, πνέω, and θέω, fut. χεύσω, βεύσω, πλευσσῶμαι, πνεύσω, θεύσω.

Obs. 3 Futures in -εσω, -ᾶσω and -ῖσω from verbs in -εω, -αζω and -ιζω, may omit the σ (above, 107) and receive *synaeresis* in the forms -ῶ for -έω, -ῷ for -άω, and -ῖῷ for -ίω. Thus for καλέσω we have καλῶ, -εῖς, -εῖ, &c.; part. καλῶν for καλέσων; for βιβᾶσω we have βιβῶ, βιβᾶς, βιβᾶ, &c.; for νομίσω we have νομιῶ, νομιεῖς, νομιεῖ, &c. Similarly in the middle forms we have μαχοῦμαι and ἰδοῦμαι from μάχομαι and ἵζομαι. This is called the Attic future, and it is common enough in most verbs of this class. Rarer examples are such as ἐξετῶ for ἐξετάσω, Isocr. 9, 34; κολῶ for κολάσω, Aristoph. *Eq.* 456; *Vesp.* 244; στασιῶ for στασιᾶσω, *Lyrist.* 768; κατασκιῶ for κατασκιᾶσω, Soph. *Oed. T.* 406.

Obs. 4 Conversely the future σ - is sometimes lengthened into $-\sigma\epsilon$ for $-\sigma\iota$ (a form which is supported by the desiderative verbs in $-\sigma\epsilon\acute{\iota}\omega$ and the aorist optat. in $-\sigma\epsilon\iota\alpha$), and then contracted; thus from $\pi\acute{\iota}\pi\tau\omega$ and $\chi\acute{\epsilon}\zeta\omega$ we have $\pi\epsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$, $\chi\epsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$; and we find, by the side of the form in $-\sigma\omicron\mu\alpha\iota$, $\pi\lambda\epsilon\upsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$, $\phi\epsilon\upsilon\zeta\sigma\acute{\upsilon}\mu\alpha\iota$, $\nu\epsilon\upsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$, $\kappa\lambda\alpha\upsilon\sigma\sigma\acute{\upsilon}\mu\alpha\iota$, $\pi\alpha\iota\zeta\sigma\acute{\upsilon}\mu\alpha\iota$, $\pi\upsilon\zeta\sigma\acute{\upsilon}\mu\alpha\iota$ from $\pi\lambda\acute{\epsilon}\phi\omega$, $\phi\epsilon\acute{\upsilon}\gamma\omega$, $\nu\acute{\epsilon}\phi\omega$, $\kappa\lambda\alpha\acute{\iota}\omega$, $\pi\alpha\acute{\iota}\zeta\omega$, $\pi\upsilon\acute{\gamma}\omega$.

Obs. 5 From $\epsilon\sigma\theta\acute{\iota}\omega$ and $\pi\acute{\iota}\nu\omega$ we have the futures $\epsilon\delta\omicron\mu\alpha\iota$ and $\pi\acute{\iota}\omicron\mu\alpha\iota$, in the former of which the future characteristic is lost without compensation, while in the latter it is represented by the lengthened vowel of the root.

B, 2. Aorist 1.

The first aorist is regularly formed from the future by changing $-\sigma\omega$, $-\sigma\epsilon\iota\varsigma$, $-\sigma\epsilon\iota$, &c. into $-\sigma\alpha$, $-\sigma\alpha\varsigma$, $-\sigma\epsilon$, &c. in the active, and $\sigma\alpha\mu\eta\nu$, $(-\sigma\alpha\sigma\omicron, -\sigma\alpha\omicron)$, $-\sigma\omega$, $-\sigma\alpha\tau\omicron$, &c. in the middle. The exceptions to this rule are the following:

(a) Three important verbs of class A, $\tau\acute{\iota}\theta\eta\mu\iota$, "I put down," $\epsilon\lambda\theta\eta\mu\iota$, "I send forth or throw," and $\delta\acute{\iota}\delta\omega\mu\iota$, "I give," form the first aorist active and middle in $-\kappa\alpha$; thus: $\epsilon\theta\eta\kappa\alpha$, $\epsilon\theta\eta\kappa\acute{\alpha}\mu\eta\nu$; $\eta\kappa\alpha$, $\eta\kappa\acute{\alpha}\mu\eta\nu$; $\epsilon\delta\omega\kappa\alpha$, $\epsilon\delta\omega\kappa\acute{\alpha}\mu\eta\nu$. The manner in which κ alternates with the mere aspirate in the perfect active, and the fact that the futures of these verbs have the usual formative σ -, for they are $\theta\acute{\eta}\sigma\omega$, $\eta\acute{\sigma}\omega$ and $\delta\acute{\omega}\sigma\omega$, seem to support the conclusion that this κ is only an incidental strengthening of the aspirate into which the σ had as usual degenerated. The perfects of the first two of these verbs take $\epsilon\iota$ instead of the usual η ; thus we have $\tau\acute{\epsilon}\theta\epsilon\iota\kappa\alpha$ and $\epsilon\iota\kappa\alpha$; but $\delta\acute{\epsilon}\delta\omega\kappa\alpha$ has the same vocalization as $\epsilon\delta\omega\kappa\alpha$.

(b) In some few irregular verbs the σ of the aorist has passed away without any compensation; such are $\epsilon\lambda\pi\alpha$, $\eta\nu\epsilon\gamma\kappa\alpha$ and $\epsilon\chi\epsilon\alpha$ from $\chi\acute{\epsilon}\omega = \chi\acute{\epsilon}\phi\omega$. The last is also written $\epsilon\chi\epsilon\upsilon\sigma\alpha$ and $\epsilon\chi\epsilon\upsilon\alpha$.

(c) In the liquid verbs the formative σ is not only vocalized into ϵ , as in the future, but it is also transferred by hyperthesis to the previous syllable, where it either remains as a diphthong, or is represented by a lengthening of the syllable (above, 104). Thus we have

Present.	Future.	First Aorist.
$\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$	$\acute{\alpha}\gamma\gamma\epsilon\lambda\acute{\omega}$	$\eta\gamma\gamma\epsilon\lambda\alpha$
$\nu\acute{\epsilon}\mu\omega$	$\nu\epsilon\mu\acute{\omega}$	$\acute{\epsilon}\nu\epsilon\iota\mu\alpha$
$\kappa\tau\epsilon\acute{\iota}\nu\omega$	$\kappa\tau\epsilon\upsilon\acute{\omega}$	$\acute{\epsilon}\kappa\tau\epsilon\iota\upsilon\alpha$

Present.	Future.	First Aorist.
φθείρω	φθερῶ	ἔφθειρα
σφάλλω	σφᾶλῶ	ἔσφηλα
φαίνω	φᾶνῶ	ἔφηνα
πιαίνω	πιᾶνῶ	ἐπιᾶνα
εὐφραίνω	εὐφρᾶνῶ	εὐφρᾶνα
ἐχθαίρω	ἐχθᾶρῶ	ἔχθηρα
τίλλω	τίλῶ	ἔτιλα
κρίνω	κρίνῶ	ἔκρινα
ἄμύνω	ἄμυνῶ	ἤμυνα
σύρω	σύρῶ	ἔσῦρα

C. Perfect and its Derivatives.

(a) Of the perfect active there are two forms generally distinguished as the 1st and 2nd perfect respectively.

(a) The first perfect is regularly formed from the root as it appears in the future or first aorist, with *κ* or an aspirate to represent the formative *σ*, and with a reduplication or syllabic augment of the root syllable. The *κ* is preserved as a general rule in classes A and B, (b), and in the third, fourth, and sixth conjugations of class B, (a), whereas it is represented by a mere aspirate of the characteristic in the first and second conjugations (see above, 290). The assimilated verbs of course apply this rule with a reference to their original characteristics. Thus we have

	Present.	Future.	Perfect.
Class A.	ἵστημι	στήσω	ἔστηκα
Class B. (a) 1	τύπ-τ-ω	τύψω	τέτυφα = τέτυπ- <i>ha</i>
2	πλέκω	πλέξω	πέπλεχα = πέπλεκ- <i>ha</i>
3	πείθω	πείσω	πέπεικα = πέπειθ- <i>ka</i>
4	φαίνω	φάνῶ	πέφαγκα
5	πράσσω	πράξω	πέπρᾶχα = πέπραγ- <i>ha</i>
6	κελεύω	κελεύσω	κεκέλευκα
Class B. (b)	φιλέω	φιλήσω	πεφίληκα

To this general rule there are the following exceptions :

(1) The *ε* of the present is changed into *ο* in these verbs.

λέγω	λέξω	εἵλοχα
κλέπτω	κλέψω	κέκλοφα
πέμπω	πέμψω	πέπομφα

The characteristic being aspirated, it cannot be determined, except by the vocalization (20), whether *στρέφω*, *στρέψω*, *ἔστροφα* belongs to this class, or whether it has only a second perfect. The irregular perfects *ἐδῆδοχα*, *ἐνήνοχα* and *πέπτωκα* are undoubtedly formed with the affix *ha* or *ka*.

(2) The *ε* is changed into *α*, or rather the original vowel is retained (above, 300,(a)) in many of the liquid verbs; thus we have

<i>σπεῖρω</i>	<i>σπερῶ</i>	<i>ἔσπαρκα</i>
<i>στέλλω</i>	<i>στελῶ</i>	<i>ἔσταλκα</i>

(3) *τέθεικα* and *εἶκα*, as already mentioned, change *η* into *ει* to distinguish them from the aorists in *-κα*.

(4) Irregularities, such as *ἠθέληκα*, *δεδράμηκα*, *τέτμηκα*, *νενέμηκα*, *μεμένηκα* from *θέλω*, *τρέχω*, *τέμνω*, *νέμω*, *μένω*, represent a lengthened form of the theme, which has become obsolete, but of which there are other traces, such as the verbal *μενετός* and the 1 aor. pass. *ἐνεμήθην* or *ἐνεμέθην*.

(5) There are some few verbs in *ν* which retain this characteristic before the *-κα* (of course in the form *γ*), as *πέφαγκα* from *φαίνω*, *μεμίαγκα* from *μαῖνω*. This liquid is simply omitted in *κέκλικα*, *κέκρικα*, *πέπλυκα*, *τέτακα* from *κλίνω*, *κρίνω*, *πλύνω*, *τείνω*. Or the perfect is formed from the more original root, as in *κεκέρδηκα* or *κεκέρδακα* from *κερδαίνω*.

(b) The second perfect is distinguished from the first by the omission of the characteristic guttural or aspirate, and generally also by some affection of the root vowel, which is in most cases lengthened or changed from *α* or *ε* into *ο*. There are also many cases in which the second perfect bears an intransitive signification; and, perhaps in consequence of this, it was commonly, but erroneously, called the perfect middle. These anomalies, which will be mentioned in the proper place, are not connected with the form of the tense. Independently of these differences of meaning, a question has arisen with respect to the relations of the two forms of the perfect. Some contend that the second perfect is the original form, (1) because in many verbs it is the only form in use; (2) because the *κ* in the first perfect may be only a stop-gap to avoid the hiatus, like the *κ* in *μηκέτι*; and (3) because the aspiration of the characteristic may be only an euphonic modification, like that in

αὐτός, αὐτοῖς by the side of κρίπτω (root, κριβ-), or in ἐννύχιος, τανυστής, &c. by the side of νύξ = νύκτ-ς. We believe that the 2nd perfect, is correct, and that this form has really lost the characteristic of the 1st perfect, for the following reasons among others: (1) because the vowel of connexion α, peculiar to both perfects and the 1st aor., indicates a community of origin; (2) because the α of the perfect may very well represent the σ of the aorist; (3) because the aorists ἔθραυ, ἔρα, ἔδρα show that this change actually took place; (4) because an aorist like ἐχέα or ἐάθη shows that a characteristic σ may be omitted before the vowel of connexion α, and therefore α *propter* an aspirate might drop out in the similar case of the perfect; (5) because the Latin perfects in -si, -i suggest a similar explanation. The following are the appearances of the 2nd perfect in the different conjugations.

In classes A, B, (A'), 6. and K, (B'), the second perfect is very rare: we have however ἀκούσθαι from ἀκούω, and certain special epic forms in which there is a manifest evanescence of κ; such are ἔστρωσθαι, δέδωκεν, δέδωκεν, τετέλεσθαι, ἔστως, κεκμηώς, βαβαρηώς, τετέλεσθαι &c.

In class K, (A'), 4. we have the following cases of perfect 2:

Πρὸς χαρακτηριστικῇ λ: βάλλω, τέθηλα; ὀλλυμι, ὄλωλα; πάλλω, πέπλωλα; and the poetical δέβουλα and μέμηλα.

Πρὸς χαρακτηριστικῇ μ: the poetic δέδρομα from τρέχω.

Πρὸς χαρακτηριστικῇ ν: γέγονα, γέγονα; κτείνω, ἔκτονα; μαίνω, μέμνηται; ὄλωλα, τέθηλα; χαίω, κέχηνα; γεγωνίσκω, poet. γέγωνα; ὄλωλα, μέμνηται.

Πρὸς χαρακτηριστικῇ ρ: ἀραρίσκω, ἄρᾱρα; ἐγείρω, ἐγρήγορα; ἄνωγα, ἄνωγα; σπείρω, ἔσπορα; φθείρω, ἔφθορα; σαίρω, σέσηρα.

In class K, (A'), 1. we have

Πρὸς χαρακτηριστικῇ π: κόπτω, κέκοπα; λάμπω, λέλαμπα; λείπω, λέλοιπα; ἔλπω, ἔολπα; σήπω, σέσηπα; θαπ-, τέθηπα; ὄλωλα, δέδοκτα.

Πρὸς χαρακτηριστικῇ φ: γράφω, γέγραφα; στρέφω, ἔστροφα; and a number of other verbs, in which the two perfects concur.

In class B, (A'), 2. we have

Πρὸς χαρακτηριστικῇ κ: δέσκομαι, δέδορκα; εἶκω, ἔουκα; τήκω, τέτηκα; τίκτω, τέτοκα; and the poetic λέληκα, μέμηκα, μέμνηκα.

With characteristic γ: ἄγνυμι, ἔαγα; ἀνοίγω, ἀνέφρα; πήγνυμι, πέπηγα; ῥυγέω, ἔρρυγα; ῥήγνυμι, ἔρρωγα; στέργω, ἔστοργα; φεύγω, πέφευγα.

With characteristic χ: βρύχω, βέβρυχα; λαγχάνω, λέλογχα and εἴληχα; and a number of other verbs, in which the two perfects concur.

In class B, (a), 3, we have

With characteristic δ: ἀνδάνω, ἔαδα; ἐσθίω, ἔδηδα; Φιδ-, οἶδα; κήδω, κέκηδα; πέρδω, πέπορδα; χανδάνω, κέχανδα.

With characteristic θ: γηθέω, γέγηθα; ἐλευθ-, ἐλήλυθα; ἐθ-, εἶθα; λανθάνω, λέληθα; πείθω, πέποιθα; πάσχω (πένθ-σκω), πέπονθα; and the poetic βέβριθα, βεβρώθεις, ἀνήνοθε, κέκευθα, πέπληθα.

In class B, (a), 5, we have

With characteristic κ: φρίσσω, πέφρικα.

With characteristic γ: πράσσω, πέπρωγα; κλάζω, κέκλαγγα or κέκληγα; κράζω, κέκρωγα; πλήσσω, πέπληγα; τρίζω, τέτριγα.

With characteristic χ: ὀρύσσω, ὀρώρυχα.

With characteristic δ: ὄζω, ὄδωδα; χέζω, κέχοδα.

(β) The perfect passive is formed from the perfect active by omitting the formative letter and affixing the person-endings to the root of the verb, with the affections of the contiguous consonants, which have been already explained. Some particular cases must be considered in connexion with 2 aor. passive.

(γ) The pluperfect is formed regularly from the perfect, both in the active and passive.

(δ) The paulo-post future is generally found only with the passive ending -σομαι attached to the theme of the perfect passive in the same way as the 2 pers. sing.; thus, γέγραφα, γέγραμμαι = γέγραφ-μαι, 2 pers. sing. γέγραψαι, paulo-post fut. γεγράψομαι. It is seldom found in the case of verbs which have a liquid for their characteristic; and there are only the following instances of this tense belonging to verbs which begin with a vowel: εἰρήσομαι from εἶρηκα, root ἐρ-, which is of common occurrence; ἡρήσομαι from αἶρέω (Plat. *Protag.* 338 c); and ἡτιμάσομαι from ἀτιμώ (Dem. *de fals. leg.* § 284). The vowel before -σομαι is lengthened even when

THE PASSIVE INDEED : SUCH, LIKE THE $\delta\epsilon\delta\omicron\mu\alpha\iota$ WE HAVE $\delta\epsilon\delta\omicron\mu\epsilon\sigma\mu\alpha\iota$; THE ANALOGUE ASSUMING $\alpha\iota$. With the active ending $-\sigma\omega$ we have $\epsilon\iota\sigma\tau\epsilon\iota$: BUT ONLY IN SUCH CASES AS $\epsilon\iota\sigma\tau\epsilon\iota$ FROM $\epsilon\iota\sigma\tau\epsilon\omega$, BECAUSE THE TYPICAL ASSAULTS THE ASSAULTS. But we have a PASSIVE FORM IN SUCH CASES AS $\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$: "I shall have been assaulted."

3. SECOND AORIST AND 2d INDICATIVE.

4. THE SECOND AORIST WHICH AS WE HAVE SEEN, exhibits the VERB ROOT IN ITS SIMPLEST FORM IS THE BASIS OF CERTAIN DERIVATIVE FORMS WHICH ARE TO BE NOTED BY THEMSELVES. As might be expected THE 2d AORIST AND 2d INDICATIVE FORMS, THE 2d AOR. IS COMPARATIVE WITH THE 1st AORIST AND DOES NOT EXIST IN SECONDARY AND DERIVATIVE FORMS : $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$: IT IS NOT THE ONLY FORM WHICH HAS A MORE GENERAL CHARACTERISTIC, FOR THERE ARE OTHERS : $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$ $-\alpha\iota$: IT IS WANTING IN THOSE VERBS IN WHICH THE ROOT IS NOT IDENTIFIED FROM THE IMPERFECT, WHICH IT REPRESENTS IN SUCH CASES AS $\epsilon\iota\sigma\tau\epsilon\omega$: THOUGH THESE VERBS HAVE THE 2d AOR. PASSIVE AS $\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$. BECAUSE THERE IS A SUFFICIENT DIFFERENCE IN THE CONJUGATIONS. THE ONLY VERB WHICH HAS THE 2d AOR. AND 2d INDICATIVE IN ALL THE VERBS IS $-\alpha\iota$:

	Active	Passive	Passive
1st AOR.	$\epsilon\iota\sigma\tau\epsilon\omega$	$\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$	$\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$
2d AOR.	$\epsilon\iota\sigma\tau\epsilon\iota$	$\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$	$\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$

5. IN THE ACTIVE AND PASSIVE FORMS THE 2d AOR. PASS. IS FORMED FROM THE 2d AOR. AND WITHOUT ANY INTERMEDIATE ADDITION OR STRENGTHENING OF THE ROOT SYLLABLE : THIS WE HAVE

$$\begin{array}{cc} \epsilon\iota\sigma\tau\epsilon\omega & \epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota \\ \epsilon\iota\sigma\tau\epsilon\iota & \epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota = \epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota \end{array}$$

AND THOUGH THE 2d AOR. AND 2d INDICATIVE IS NOT THE 2d AOR. PASS. WE MAY SAY THAT IT WAS $\epsilon\iota\sigma\tau\epsilon\omega$, $\epsilon\iota\sigma\tau\epsilon\omega$, $\epsilon\iota\sigma\tau\epsilon\omega$, $\epsilon\iota\sigma\tau\epsilon\omega$, $\epsilon\iota\sigma\tau\epsilon\omega$, $\epsilon\iota\sigma\tau\epsilon\omega$. FROM THE ANALOGY OF $\epsilon\iota\sigma\tau\epsilon\omega$ AND $\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$, AND FROM THE 1st AOR. PASS. $\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$.

6. WHERE THE 1st AOR. AND DOES NOT EXIST WE OFTEN FIND THE SIMPLE ROOT IN THE 1st AOR. PASS. : AS IN $\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$, $\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$, $\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$, $\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$, $\epsilon\iota\sigma\tau\epsilon\sigma\theta\alpha\iota$, &c.

(d) The unaffected root is always found in the 2d aor. pass., whether the corresponding active form is or is not extant ; thus we

have *χαίρω, ἐχάρην; φαίνω, ἐφάνην; δέρκομαι, ἐδράκην; στέλλω, ἐστάλην; σήπω, ἐσάπην; τήκω, ἐτάκην*. In fact, the only 2 aor. pass. which has not a short penultima is *ἐπλήγγην* from *πλήσσω*, and this follows the rule in its compounds *ἐξεπλήγγην, κατεπλήγγην, &c.* As these compounds exhibit the usual effect of a lengthened form on the weight of the syllables, perhaps it may be inferred that the root of *πλήσσω* is really *πληγ-*, and not *πλαγ-*.

(e) In the majority of ordinary verbs the 1 aor. pass. exhibits the root in the same form which it presents in the perf. pass. Thus we have

Present.	Future.	Perf. Pass.	First Aor. Pass.
<i>λαμβάνω</i>	<i>λήψομαι</i>	<i>εἴλημμαι</i>	<i>εἰλήφθην</i>
<i>βάλλω</i>	<i>βαλλήσω</i>	<i>βέβλημαι</i>	<i>έβλήθην</i>
<i>σπένδω</i>	<i>σπείσω</i>	<i>ἔσπεισμαι</i>	<i>έσπείσθην</i>
<i>φιλέω</i>	<i>φιλήσω</i>	<i>πεφίλημαι</i>	<i>έφιλήθην</i>

(f) In this connexion we observe that both the perfect and 1 aor. pass. occasionally admit an *σ* before the termination, which does not appear to belong to the root, at least as it generally presents itself. In such words as *σπένδω, ἀνύτω*, the forms *ἔσπεισμαι, έσπείσθην; ἥνυσμαι, ἥνύσθην*, are explained by the usual assibilation of the dental. In some verbs in *ν* this characteristic is occasionally changed into *σ* in the first person of the perfect only; thus we have

<i>φαίνω</i>	<i>πέφασμαι</i>	<i>πέφανσαι</i>	<i>πέφανται</i>
<i>σημαίνω</i>	<i>σεσήμασμαι</i>	<i>σεσήμανσαι</i>	<i>σεσήμανται</i>
<i>παχύνω</i>	<i>πεπάχυσμαι</i>	<i>πεπάχυνσαι</i>	<i>πεπάχυνται</i>
<i>πραύνω</i>	<i>πεπράϋσμαι</i>	<i>πεπράϋνσαι</i>	<i>πεπράϋνται</i>

In others the *ν* is assimilated; thus we have

<i>ξηραίνω</i>	<i>ἐξήραμμαι</i>	<i>ἐξήρανσαι</i>	<i>ἐξήρανται</i>
<i>παροξύνω</i>	<i>παρώξυμμαι</i>	<i>παρώξυνσαι</i>	<i>παρώξυνται</i>
<i>αἰσχύνω</i>	<i>ῥσχυμμαι</i>	<i>ῥσχυνσαι</i>	<i>ῥσχυνται</i>

or absorbed, as in

<i>τραχύνω</i>	<i>τετράχϋμαι</i>	<i>τετράχυνσαι</i>	<i>τετράχυνται</i>
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But in the class of verbs to which we are referring, the *σ* does not appear as the substitute for another letter like *ν*, but is either an euphonic insertion, or must be supposed to represent some older

and ~~inflect~~ form of the root. The following are some of the commonest examples :

Inflect.	Perfect Passive.	First Aor. Passive.
ἔστη	ἔστημαι	ἐπύσθην
ἤκουσεν	ἤκουσμαι	ἠκούσθην
ἔβη	ἔβησμαι	ἐβύσθην
ἔβραυνεν	ἔβραυσμαι	ἐβραύσθην
ἐκέλευεν	ἐκέλευσμαι	ἐκελεύσθην
ἐκράνεν	ἐκράνσμαι	ἐκραίσθην
ἐκύλισεν	ἐκύλισμαι	ἐκυλίσθην
ἔλευσεν	ἔλευσμαι?	ἐλεύσθην
ἔξυσεν	ἔξυσμαι	ἐξύσθην

Τ: τίς ἐστι πᾶς ἢ ἀπὸ τῆς ταλαίας, πῶς, πταίω, ραίω, σείω, ἵκω, χῶς καὶ ψάω.

In the following verbs the inserted *σ* is sometimes dropt :

παύω	παύωμαι	ἐπαύσθην, rarely ἐπαύθην
κέλευω	κέλευμαι καὶ κέλευμαι	
κράνω	κράνωμαι καὶ κράνσμαι	
κράνω	κράνωμαι καὶ κράνσμαι	ἐκραίσθην
ἐκκολοῦν	ἐκκολοῦμαι καὶ ἐκκολοῦμαι	ἐκολούσθην and ἐκολούθην

(g) The passive futures are regularly formed from the passive aorists by omitting the augment and adding -σομαι, &c. to θη or τ, as

ἐδόθην	δοθήσομαι	ἐσπάρην	σπαρήσομαι
ἐτίφθην	τιφθήσομαι	ἠλλάγην	ἀλλαγήσομαι
ἐλήφθην	ληφθήσομαι	ἐπάγην	παγήσομαι
ἐβραίσθην	βραυσθήσομαι	ἐζύγην	ζυγήσομαι
ἐφιλήθην	φιληθήσομαι	ἐτάγην	ταγήσομαι

(h) To the derivatives from the 2 aor. must be added the verbals or gerundial adjectives in -τος and -τέος. These adjectives, like the Latin gerundials in *-ndus* and the supines in *-tum*, *-tu*, which latter contain the same affix as the Greek verbals before us, bear the same meaning as the active infinitive of the verbs to which they belong, and being connected with a noun either as epithet or predicate, they convey the idea of capability or adaptation. Thus in English "a man to choose" is "a man

capable of being chosen, adapted for choice," or, as we express it by a Latin form, "an eligible man." This in Greek is signified by the verbal in *-τός*, as *αἰρετός*. As the qualification or capacity generally implies that the property is inherent in the person or thing so qualified or capable, we sometimes find that verbals in *-τός* express the result of the capability; thus *αἰρετός* may mean "chosen" as well as "choosable;" and in some few cases the qualification assumes an active form; thus *μεμπτός* may signify "capable of blaming" as well as "culpable" (see Soph. *Trach.* 446). With the longer termination *-τέος*, the verbal expresses the infinitive with an implication of requirement and duty, which, however, belongs rather to the substantive verb, and its dative of limitation, than to the verbal itself; thus, as will be shown in the Syntax, *ἀσκητέα σοί ἐστὶν ἢ ἀρετή* or *ἀσκητέον ἐστὶ σοὶ τὴν ἀρετὴν* means "virtue is for you to cultivate," or "it is for you to cultivate virtue," either of which implies "you have to, you must, cultivate virtue;" by the side of which we may place the well-known example of the form in *-τός*, *διδακτόν ἐστιν ἡ ἀρετή*, "virtue is a thing capable of being taught."

The following table will show the relations between the 1 aor. pass. and the gerundial verb-forms :

	Present.	First Aor. Pass.	Verbal in <i>-τός</i> .	Verbal in <i>-τέος</i> .
Class A.	<i>ἴστημι</i>	<i>ἐστάθην</i>	<i>στατός</i>	<i>στατέος</i>
	<i>τίθην</i>	<i>ἐτέθην</i>	<i>θετός</i>	<i>θετέος</i>
	<i>δίδωμι</i>	<i>ἐδόθην</i>	<i>δοτός</i>	<i>δοτέος</i>
	<i>στρώννυμι</i>	<i>ἐστρώθην</i>	<i>στρωτός</i>	<i>στρωτέος</i>
	<i>σβέννυμι</i>	<i>ἐσβέσθην</i>	<i>σβεστός</i>	<i>σβεστέος</i>
	<i>χώννυμι</i>	<i>ἐχώσθην</i>	<i>χωστός</i>	<i>χωστέος</i>
	<i>πίμπρημι</i>	<i>ἐπρήσθην</i>	<i>πρηστός</i>	<i>πρηστέος</i>
Class B. (a) 1	<i>τρίβω</i>	<i>ἐτρίφθην</i>	<i>τριπτός</i>	<i>τριπτέος</i>
	<i>στρέφω</i>	<i>ἐστρέφθην</i>	<i>στρεπτός</i>	<i>στρεπτέος</i>
	<i>κρύπτω</i>	<i>ἐκρύφθην</i>	<i>κρυπτός</i>	<i>κρυπτέος</i>
	<i>λαμβάνω</i>	<i>ἐλήφθην</i>	<i>ληπτός</i>	<i>ληπτέος</i>
2	<i>λέγω</i>	<i>ἐλέχθην</i>	<i>λεκτός</i>	<i>λεκτέος</i>
	<i>πλέκω</i>	<i>ἐπλέχθην</i>	<i>πλεκτός</i>	<i>πλεκτέος</i>
3	<i>πείθω</i>	<i>ἐπείσθην</i>	<i>πειστός</i>	<i>πειστέος</i>
	<i>σπένδω</i>	<i>ἐσπείσθην</i>	<i>σπειστός</i>	<i>σπειστέος</i>

	Pres. Act. Pres.	Verbal in -τός.	Verbal in -τέος.
ἀνίσταμαι	ἀνίσταμαι	ἀνιστός	ἀνιστέος
βλάπτω	βλάπτω	βλαπτός	βλαπτέος
σταλάω	σταλάω	σταλτός	σταλτέος
φθαρύω	φθαρύω	φθαρτός	φθαρτέος
κρίνω	κρίνω	κριτός	κριτέος
τάττω	τάττω	τατός	τατέος
τακίζω	τακίζω	τακτός	τακτέος
ὕβριζω	ὕβριζω	ὕβριστός	ὕβριστέος
πρακίζω	πρακίζω	πρακτός	πρακτέος
πλατύνω	πλατύνω	πλαστός	πλαστέος
στακίζω	στακίζω	στακτός	στακτέος
καλύπτω	καλύπτω	καλυπτός	καλυπτέος
παιδεύω	παιδεύω	παιδευτός	παιδευτέος
κρουώ	κρουώ	κρουστός	κρουστέος
παύω	παύω	παυστός	παυστέος
χύνω	χύνω	χυτός	χυτέος
τιμωρίζω	τιμωρίζω	τιμητός	τιμητέος
σπασίζω	σπασίζω	σπαστός	σπαστέος
γελασίζω	γελασίζω	γελαστός	γελαστέος
φαρακίζω	φαρακίζω	φαρακτός	φαρακτέος
φιλιγγίζω	φιλιγγίζω	φιλιγγτός	φιλιγγτέος
αἵρω	αἵρω	αἵρετός	αἵρετέος
ἀσκηίζω	ἀσκηίζω	ἀσκητός	ἀσκητέος
τελεσιάζω	τελεσιάζω	τελεστός	τελεστέος
εὐλίζω	εὐλίζω	εὐλτός	εὐλτέος
μισθίζω	μισθίζω	μισθωτός	μισθωτέος

§ VIII. Differences in the Person-endings.

303 The general differences in the person-endings of classes A and B refer entirely to the primary or definite tenses: the secondary or derivative tenses, being affected by augments and additions of different kinds, present corresponding modifications of the person-endings. The following tables will show the various forms of the

Class A.		Primary Tenses.	Secondary Tenses.
Active, singular	1	-μι	-ν
	2	-σι, -θα, -θι	-ς, -θα
	3	-τι, -σι	-ν
	dual 1	—	—
	2	-τον	-τον
	3	-τον	-την
	plural 1	-μες, -μεν	-μες, -μεν
	2	-τε	-τε
	3	-ντι, -νθι, -ᾱσι	-ν, -σαν
Passive, singular	1	-μαι	-μην
	2	-σαι	-σο
	3	-ται	-το
	dual 1	-μεθον	-μεθον
	2	-σθον	-σθον
	3	-σθον	-σθην
	plural 1	-μεθα	-μεθα
	2	-σθε	-σθε
	3	-νται	-ντο
Class B.			
Active, singular	1	-ω	-ν
	2	-ς	-ς
	3	-ι	-ν
	dual 1	—	—
	2	-τον	-τον
	3	-τον	-την
	plural 1	-μεν	-μεν
	2	-τε	-τε
	3	-ου } -ᾱ } -ω } σι	-ν
Passive, singular	1	-μαι	-μην
	2	-σαι, -η, -ει	-σο, -ου, -ω
	3	-ται	-το
	dual 1	-μεθον	-μεθον
	2	-σθον	-σθον
	3	-σθον	-σθην
	plural 1	-μεθα	-μεθα
	2	-σθε	-σθε
	3	-νται, -αται	-ντο, -ατο

§ IX. *Differences in the Augment and Reduplication.*

304 As the vowel at the end of the crude form affects the conjugation of verbs in class B, so a vowel, commencing a crude form, affects the augment and reduplication in verbs of every class. The augment (*αὔξησις*), as we have seen, is the fragmentary remnant of the particle *ἄν* or *ἀνά*, signifying "remoteness," which is the idea of past time. The reduplication (*ἀναδιπλασιασμός* or *ἀναδίπλωσις*) is a repetition of the root syllable for the purpose of expressing repeated and therefore continued action. Augment properly belongs only to the secondary tenses; simple reduplication belongs only to the primary tenses; but the reduplicated tenses are all liable to augmentation, because they may be used as secondary forms; and certain laws of euphony often necessitate the substitution of a mere augment for a complete and genuine reduplication. With reference then to their origin, augment and reduplication may always be distinguished by the class of tenses in which they are respectively found; but with reference to their form, pure reduplication is found only in those cases in which there is also a pure augment, and when besides this the verb root begins with a single consonant or with a mute and liquid. When the verb begins with a vowel, except in the Attic reduplication, and when the augment is followed by doubled consonants of a certain weight, the augment and reduplication concur. It is convenient therefore to speak first of the different modes of augmentation, before we advert to the reduplicated forms.

(1) *Augment.*

305 There are two kinds of augments:

(1) The *syllabic* (*αὔξησις συλλαβική*) or proper augment increases the secondary tenses of verbs beginning with a consonant, by prefixing *ε-*, as in *ἔ-τυπτον* from *τύπτω*, and doubling the initial *ρ*, as in *ῥῥήριπτον* from *ρήριπτω* (105). In some few verbs the syllabic augment appears as *ῆ-*. Thus we have *ῆμελλον*, *ῆδυνάμην*, *ῆβουλόμην* (see however Herodian, *ap. Valckn. Ammon.* p. 195).

This augment takes the place of the reduplication

(a) In verbs beginning with *γν* and *γλ*; as

<i>γνωρίζω</i>	1 aor. <i>ἐγνώρισα</i>	perf. pass. <i>ἐγνώρισμαι</i>
<i>γλύφω</i>	... <i>ἐγλύφα</i>	... <i>ἐγλυμμαι</i>

Obs. Verbs beginning with *βλ*- adopt both forms; thus from *βλάττω* we have the perf. act. *ἐβλάστηκα* (Eurip. *Iph. A.* 574) and the pluperf. *ἐβεβλαστήκει* (Thucyd. iii. 36). Only *βλάπτω* and *βλασφημέω* make their perfects regularly by reduplication, namely, *βέβλαφα* and *βεβλασφήμηκα*; but the *metathesis* of the liquid gives us this form in *βέβληκα* from *βάλλω*.

(b) In verbs beginning with *ρ*- or a double consonant, or two consonants which are not a mute followed by a liquid; thus we have

<i>ράπτω</i>	1 aor. <i>ῥῥάψα</i>	perf. pass. <i>ῥῥαμμαι</i>
<i>ζηλόω</i>	... <i>ἐζήλωσα</i>	perf. act. <i>ἐζήλωκα</i>
<i>ξέω</i>	... <i>ἔξεσα</i>	perf. pass. <i>ἔξεσμαι</i>
<i>ψαύω</i>	... <i>ἔψαυσα</i>	... <i>ἔψαυσμαι</i>
<i>κτείνω</i>	... <i>ἔκτεινα</i>	perf. act. <i>ἔκτονα</i>
<i>πτύσσω</i>	... <i>ἔπτυξα</i>	perf. pass. <i>ἔπτυγμαι</i>
<i>μνημονεύω</i>	... <i>ἐμνημόνευσα</i>	perf. act. <i>ἐμνημόνευκα</i>
<i>φθείρω</i>	... <i>ἔφθειρα</i>	... <i>ἔφθαρκα</i>

Obs. There is a regular reduplication in some few verbs of this kind. Thus, of the verbs beginning with *ρ*-, *ῥνπώ* makes its perf. pass. part. *ῥενυπωμένος* (Hom. *Od.* vi. 59); and this is a solitary example in classical Greek, though the later authors sometimes deviate from the rule (see Lobeck, *Paralip.* p. 13). The verbs *κτάομαι*, *μυμήσκω*, *περάννυμι* and *πίπτω* give us the reduplicated perfects *κέκτημαι*, *μέμνημαι*, *πέπταμαι* and *πέπτωκα*. But Plato and other good authors write *ἐκτῆμαι* for the first, and the last three were originally *μυμένημαι*, *πιπέταμαι*, *πιπέτωκα*.

(2) The *temporal* (*αὐξήσις χρονική*) or quantitative augment is merely an *ectasis* of the initial syllable, in verbs which begin with a mutable vowel. This augment takes the place of reduplication in the perfect of such verbs, and is then retained throughout the moods. The augment in *εἶπον* is considered as a reduplication, and hence we have *εἰπέ*, *εἶπω*, *εἶποιμι*, *εἰπεῖν*, *εἰπών*.

As a general rule, *a* or *e* is changed into *η*, *o* into *ω*, *ai* into *η*, *au* or *eu* into *ηυ*, *oi* into *φ*, *i* into *ι*, and *ū* into *ū*. Thus we have

<i>αἰνέω</i>	imp. <i>ἤνουν</i>	perf. <i>ἤνυκα</i>	pl. p. <i>ἤνυκειν</i>
<i>ἐλπίζω</i>	... <i>ἤλπιζον</i>	... <i>ἤλπικα</i>	... <i>ἤλπικειν</i>
<i>ὁμιλέω</i>	... <i>ὠμίλουν</i>	... <i>ὠμίληκα</i>	... <i>ὠμίληκειν</i>

αἰρέω	imp. ἤρουν	perf. ἤρηκα	pl. p. ἤρήκειν
αὔξανω	... ηὔξανον	... ηὔξηκα	... ηὔξηκειν
εὕρισκω	... ηὔρισκον	... ηὔρηκα	... ηὔρηκειν ¹
οἰκτιζω	... ὤκτιζον	... ὤκτικα	... ὤκτίκειν
ἵκετεύω	... ἵκέτευσον	... ἵκέτευκα	... ἵκετεύκειν
ὑβρίζω	... ὑβρίζον	perf. pass. ὑβρισμαι	... ὑβρίσμην.

Obs. 1 The diphthong *ει* is occasionally augmented in *εικάζω*, which makes in Attic *ἤκαζον*, *ἤκασα*, *ἤκασμαι*, &c., by the side of the ordinary *εἴκαζον*, *εἴκασα*, *εἴκασμαι*, &c. The plup. *ἤδειν* from *οἶδα* is regularly augmented.

Obs. 2 There are ten verbs which change *ε* into *ει* in the augmented tenses. They are *εἰάω*, *ἐθίζω* with its perfect *ἐβθα*, *ἐλίσσω*, *ἐλκω*, *ἐλ-* (*αἰρέω*, aor. *εἶλον*), *ἐπομαι*, *ἐργάζομαι*, *ἐρπω* and *ἐρπύζω*, *ἐστίαω*, *ἐχθα*. To these must be added the aorist *εἶσα* from *εἶω*.

Obs. 3 If the verb begins with *ἄ-* followed by a vowel, the temporal augment is not *η* but *ᾱ*; thus we have *ᾱῖω*, imperf. *ᾱῖον*. To this rule again there is an exception in the verbs *αἶδα*, *αἴσσω*, *αὐτέω*, which substitute *η* for *α* in the augmented tenses.

Obs. 4 The temporal augment cannot be expressed when the verb begins with the long vowels *η*, *ω*, *ου*, *ι* and *υ*, but the long *ᾱ* passes like the short *ᾱ* into *η*; thus we have *ᾱθλέω*, *ᾱθλησα*.

Obs. 5 In some few instances, euphony forbids syllabic augmentation; as in *αὔαινω*, *οἰακίζω*, *οἰκουρέω*, *οἰνίζω*, *οἰστράω*; though we have *ἠῡαινόμην* in Aristoph. *Fragm.* 514. This omission of the augment is limited to cases where the vowel following *αυ* or *οι* belongs to the root; in such words as *οἶομαι*, imperf. *ᾠόμην*, *ᾠμην*, the *ο* is the vowel of connexion.

Obs. 6 Six verbs, which originally began with the digamma, have a syllabic augment instead of the temporal; they are

ᾠθέω	imperf. ἠώθουν	perf. pass. ᾠσμαι
ᾠνέομαι	... ἠωνούμην	... ἠώνημαι
οὔρέω	... ἐούρουν	perf. act. ἐούρηκα
ᾠγνυμι	1 aor. ἔαξα	... ἔαγα
ᾠλίσκομαι	2 aor. ἔαλων, rarely ἤλων	... ἔαλωκα, rarely ἤλωκα
ᾠδάνω	... ἔαδον	

Of these however *ᾠθέω* sometimes omits the augment in compounds, as

¹ The doctrine of the old grammarians that *εὐ-* takes no augment is not accepted by modern scholars. See Elmsley *ad Med.* 191; *Herac.* 305; Dindorf *ad Nub.* 137 Lobeck, *Phryn.* p. 140. But there can be little doubt that *εὐρω*, *εὐρηκα* are the commonest forms, and it is difficult to conceive that *ηυ* could have been a diphthong distinct in pronunciation from *ευ*. See above, 22.

διαθοῦντο, Thucyd. ii. 84; ἀλίσκομαι and ἀνδάνω form the imperfects regularly, as ἡλίσκομένην, ἡνδανον. We have a similar analogy in ἔοικα, ἔοικα and ἔοργα.

Obs. 7 The following verbs combine both the temporal and syllabic augments:

ὁράω	imperf. ἑώραν	perf. ἑώρακα
ἀν-οίγω	... ἀνέψγον	... ἀνέψχα and ἀνέψγα
οἰνοχόω	... οἰνοχόουν	

To this class belong the pluperfects of the three verbs mentioned in the last observation, namely, ἑώρακεν from ἔοικα, ἑώλπειν from ἔοικα, and ἑώργειν from ἔοργα.

(2) Reduplication.

306 Reduplication is found (a) in the present and imperfect of the first three conjugations of verbs in -μι (class A), and in some few consonantal verbs, as πίπτω for πιπέτω, μένω for μμένω, μιμήσκω for μμενήσκω, γιγνώσκω for γυγινώσκω, &c. In these cases the vowel of the reduplicated syllable is ι. In ἴστημι for σίστημι (Lat. *sisto*) there is the usual substitution of the aspirate for the initial σ (above, 114). Aspirated initials of the root are represented in the syllable of reduplication by the corresponding tenuis (above, 98).

(b) It appears also in the perfect and pluperfect of verbs beginning with a single consonant (excepting always ρ) or with a mute followed by a liquid, the vowel of the reduplicated syllable being the lightest ε, in consequence of the weight of the form, and the aspirated initials being changed into tenuous as in the reduplication of the present and imperfect, thus:

λύω	perf. λέ-λυκα
φιλέω	... πεφίληκα
γράφω	... γέγραφα

Obs. Three verbs beginning with λ- take the quasi-augment ει instead of the reduplication; these are

λαμβάνω	perf. act. εἰ-ληφα	perf. pass. εἰ-λημμαι
λαγχάνω	... εἰ-ληχα	
λέγω	... εἰ-λοχα	... εἰ-λεγμαι

In these three, however, there are occasional appearances of the regular form; thus we have λε-λημμένος (Æsch. *Ag.* 876), λε-λήμμεθα (Eurip. *Ion.* 1132), λε-λεγμένου (Æsch. *Sept. c. Theb.* 426), εὐλ-λε-λεγμένος (Arist. *Ecol.* 58). The perfects εἰ-ρηκα and εἰ-μαρται from roots beginning with ρ- or ρε- and μ- follow this analogy.

307 There is an occasional reduplication in Attic Greek even in the case of verbs beginning with *a-*, *e-* or *o-*. Here the first consonant of the root is repeated with the vowel, which is lengthened in the second syllable in order perhaps to give the proper weight to the root, the penultima being generally shortened. Thus we have

Present.	Perfect Act.	Perfect Pass.
ἀγείρω	ἀγ-ήγερ-κα	ἀγ-ήγερ-μαι
ἀκούω	ἀκ-ήκο-α	
ἀλείφω	ἀλ-ήλιφ-α	ἀλ-ήλιμ-μαι
ἀλέω		ἀλ-ήλεσ-μαι
ἀρόω		ἀρ-ήρο-μαι
ἐγείρω	ἐγ-ήγερ-κα [ἐγρ-ήγορ-α]	ἐγ-ήγερ-μαι
ἐσθίω	ἐδ-ήδα and ἐδ-ήδο-κα	ἐδ-ήδεσ-μαι
ἐλαύνω	ἐλ-ήλα-κα	ἐλ-ήλα-μαι
ἐλέγχω		ἐλ-ήλεγ-μαι
ἐλευθ-	ἐλ-ήλυθ-α	
ἐμέω	ἐμ-ήμε-κα	
ἐνεκ-	ἐν-ήνοχ-α	ἐν-ήνεγ-μαι
ἐρείδω	ἐρ-ήρει-κα	ἐρ-ήρεισ-μαι
ῥίζω	ῥδ-ωδ-α	
ῥλλυμι	ῥλ-ωλ-α	
ὀμνυμι	ὀμ-ώμο-κα	ὀμ-ώμοσ-μαι
ὀρύσσω	ὀρ-ώρυχ-α	ὀρ-ώρυγ-μαι

Obs. There is also a reduplicated aorist ἤγ-αγον (from ἀγω), when the first syllable is augmented.

(3) *Augment and Reduplication in Compound Verbs.*

308 (a) In parathetic or separable compounds of preposition and verb, the augment or reduplication stands between the preposition and the verb : as in

Present.	Imperfect.	Perfect.
προσφέρω	προσ-έφερον	
ἐκφέρω	ἐξ-έφερον	
συλλέγω	συν-έλεγον	
συνάγω	συν-ήγον	
προσβάλλω	προσ-έβαλλον	προσ-βέβληκα
περιβάλλω	περι-έβαλλον	περι-βέβληκα
προπέμπω	προὔπεμπον	προ-πέπομφα

Obs. 1 It will be seen from this that assimilations are resolved, that final vowels suffer elision (except in the case of *πρό*, above, 139), and that *πρό* makes a crasis with the augment (except in some few cases, such as *προέωρον*, *προείχον*, *προέσχον*).

Obs. 2 Many verbs derived from nouns compounded with a preposition treat the preposition as still separable, and are augmented between it and the verb; thus we have

pres. <i>ἐπιθυμέω</i>	(from <i>ἐπί</i> and <i>θυμός</i>)	imperf. <i>ἐπ-εθύμουν</i>
... <i>ἐγκωμιάζω</i>	(from <i>ἐγκώμιον</i>)	... <i>ἐν-εκωμιάζον</i>
... <i>προφητεύω</i>	(from <i>προφήτης</i>)	... <i>προ-εφήτευον</i>
... <i>παρανομέω</i>	(from <i>παράνομος</i>)	... <i>παρ-ενόμουν</i>

In the same way the following verbs take the augment after the preposition, though they are all derivative and secondary: *ἐγγιγνέω*, *ἐμφανίζω*, *ἐκκλησιάζω*, *ἐνεδρεύω*, *ἐμπεριπερεύω*, *ἐπιτηδεύω*, *ἀπολογέομαι*, *προξενέω*, *συνεργέω*, *ὑποπτεύω*, &c. So also certain verbs of which the simple forms are rarely, if ever, used; such as *ἀφικνέομαι*, *ἀπαντάω*, *ἐξετάζω*, *ἀποδιδράσκω*, *ἀπολαύω*. For *παρανομέω* and *ἀπολαύω* we find the irregular forms *παρηνόμουν*, *ἀπῆλυνον*, which, however, seem to be erroneous. From *ἐγγύω* we have both *ἡγγύων*, *ἡγγύησα*, and *ἐνεγύων*, *ἐνεγύησα*, and even *ἐνεγγύων*, *ἐνεγγύησα*, in accordance with which are formed the perfects *ἐγγεγύηκα*, *ἐγγεγύημαι*.

Obs. 3 On the other hand, several verbs which are really parathetic compounds, but have become in common discourse inseparable, are treated as simple words, and take the augment before the whole compound; thus we have

pres. <i>καθεύδω</i>	imperf. <i>ἐ-κάθειδον</i>	
... <i>κάθημαι</i>	... <i>ἐ-καθήμην</i>	
... <i>καθίζω</i>	... <i>ἐ-κάθιζον</i>	
... <i>ἁμφιέννυμι</i>	1 aor. <i>ἡμφίεσα</i>	
... <i>ἐπιστάμαι</i>	imperf. <i>ἡπιστάμην</i>	
... <i>ἀφίημι</i>	... <i>ἡφείουν</i>	2 aor. 1 p. pl. <i>ἀφείμεν</i>

Obs. 4 This is properly the case with a number of verbs of the class mentioned in *Obs. 2*; such as

<i>ἐντιδέω</i>	(from <i>ἐντιδικός</i>)	imperf. <i>ἡντιδίκουν</i>
<i>ἐμπεδός</i>	(from <i>ἐμπεδος</i>)	... <i>ἡμπεδούν</i>
<i>ἐναντιόομαι</i>	(from <i>ἐναντιος</i>)	... <i>ἡναντιούμην</i>
<i>παῤῥησιάζομαι</i>	(from <i>παῤῥησία</i>)	... <i>ἐ-παῤῥησιαζόμην</i>
<i>προσιμάομαι</i>	(from <i>προσίμω</i>)	... <i>ἐ-προσιμαζόμην</i>

But of these the first sometimes takes a double augment (below, *Obs. 5*).

Obs. 5 Some verbs compounded with prepositions take a double augment, one before and the other after the preposition; thus we have

ἀμπέχομαι	imperf. ἡμπειχόμεν	2 aor. ἡμπεσχύομεν and ἡμπεσχομένην
ἀνέχομαι	... ἡνειχόμεν	... ἡνεσχύομεν
ἀνορθόω	... ἡνωρθοῦν	... ἡνωρθωσα
ἐνοχλέω	... ἡνώχλουν	perf. ἡνώχληκα
παραινέω	... ἐπαραινέουν	... πεπαραινέηκα

Some other verbs, especially among the later writers, follow this suffixous augmentation; such as ἀμφιγυνοίω, &c. (See Lobeck, *Phryg.* 153 sqq.). And some editors have written ἡντεδίδει, ἡντεδίδευσεν in text of Demosthenes.

Obs. 6 By a false analogy, some verbs not really or not immediately referable to prepositional compounds receive an augment after assumed preposition, or have the double augmentation; such are

δαιτῶ	imperf. δέητων and ἐδέητων	plur. ἐδεδεγήμην
διακονέω	... διηκόνουν and ἐδιηκόνουν	perf. δεδιηκόνηκα
ἀμφισβητέω	... ἡμφεσβήτην	

309 (b) In synthetic or inseparable compounds, the augment or reduplication precedes the whole compound form: as in *τεταποίεω*, *έτεκνopoίουν*; *πλημμελέω*, *πεπλημμελέηκα*; *ἀφρονέω*, *ἡφρουν*; *οἰκοδομέω*, *ῶκοδόμησα*, *ῶκοδόμηκα*.

Obs. 1 There are some few examples of double augment in the case of synthetic compounds; thus from *ὀδοποιεῖν* we have *ὠδοπεποιημένος* (*2 Anab.* v. 3, § 1) by the side of *ὠδοποιημένος* (*Id.* v. 4, § 39), and from *μελοποιέω* we find *μεμελοπεποιημένος* (*Athen.* x. p. 453 D). To this class we must refer *ἱπποτετρόφηκα* (*Lycurg. in Leocr.* c. 35, § 1) where the first augment is of course not indicated in writing.

Obs. 2 In double compounds, both synthetic and parathetic, the augment follows the preposition, or if there is more than one, the first preposition, and precedes the synthetic compound; thus we have *ζευγοτροφήκα*, *συγκατεναυμάχησα*.

310 Compounds with *εὖ* and *δυσ-* are generally considered synthetic; but they vary in regard to the augment according to the letter which follows the particle: if this is a mutable vowel, the particle takes the syllabic augment; thus we have *εὐηργέτουν* from *ἔργεω*; if it be a consonant or immutable vowel, the particle precedes the whole form, as in *ἐδυστύχησα*, *ἐδυσώπουν*, *ἡτ*

Obs. Some compounds with *εὖ*, which ought, according to the regular practice, to take the augment in the first syllable, remain unaugmented; thus we have *εὐωχούμαι*, imperf. *εὐωχούμην*. Even in the case of *εὐεργέω* there is an occasional deviation from the regular practice, and *εὐεργέει* is as common as *εὐηργέτουν*.

(4) *Omission of the Augment.*

311 (a) In the pluperfect the syllabic augment is sometimes omitted in the best editions of the Attic prose writers, generally when a vowel precedes. But as the dramatists always take account of this augment in their metres, and as the best MSS. preserve the augment in those passages where it has dropt out of the received texts, it seems that it ought always to be restored.

(b) The temporal augment of the pluperfect may be omitted in the case of Attic reduplication, especially when the root begins with *e*-, as in ἐλ-ηλά-μην, ἐγ-ηγέ-κειν, &c.; but we also find ἀλ-άλεσαν and ἀε-ηκέσαν.

(c) The omission of the syllabic augment in the imperf. and aor. indicative is a poetical license, except in the case of χράν for ἐχράν. And even in poetry the Attic writers rarely allow themselves to adopt this deviation from the rules of their language, which, however, is common enough in epic poetry. Matthiä has attempted to show (*Gr. Gr.* § 160, *Obs.*) that the augment is omitted by the dramatists only in the speeches of messengers, which have an epic character, and then only at the beginning of the verse or at the beginning of some new sentence. Hermann (*Proef. ad Bacch. Eurip.* p. xxv. sqq.) has given some special rules for this omission.

(d) The temporal augment is never omitted in the dialogues of Attic tragedy. Homer regularly uses the temporal augment, and omits it only when the metre or euphony renders it necessary; but these motives have often been made an excuse for the omission of the augment, whether syllabic or temporal, and in some forms it never appears. In Herodotus, who to a certain extent adopts an epic standard of language, there is great laxity in the use or disuse of the temporal augment.

Paradigms of Regular Verbs.§ X. Class A, or Verbs in *-μ*.

312 Although class A contains only a limited number of verbs, and even these are irregular, defective, or both, it is clear from the following considerations that it represents the oldest and purest form of the Greek verbal inflexions.

(1) It has the fullest forms of the person-endings, which not only admit of pronominal explanation, but must be anterior to the shorter suffixes; for no one would derive *-μ* from *-ω* or *-σων* from *-ν*, though the abbreviations may be easily explained by the laws of language. The forms of the suffixes peculiar to this conjugation are

-μ for the 1 p. sing. pres. indic. act.
-σι(ν) ... 3 p. sing. ...
-σων ... 3 p. pl. of the secondary tenses.
-θι ... 2 p. sing. imper.

(2) The verbs which belong to class A contain the simplest roots, and express those predications which must have belonged to the earliest condition of the language, such as "being," "going," "setting up," "putting down," "giving," "saying," "throwing," &c.

(3) This form of conjugation is predominant in the Sanscrit and other ancient languages of the same family. It must therefore have been the common form of inflexion before the different branches of the family were separated. The identity of the form is shown by the following table:

Greek (Doric).	Sanscrit.	Latin.	Zend.	Lithu- anian.	Old Slavonic.	Gothic.	Armenian.
ἔσμι	asmi	(e)sum	ahmi	esmi	yesmě	im	em
ἔσι	asi	es	ahi	essi	yesi	is	es
ἔστι	asti	est	asti	esti	yestō	ist	ē
ἔσμεν	'smas	'sumus	hmahi	esmi	yesmō	sijum	emq
ἔστε	'stha	estis	stha	este	yeste	sijuth	ēq
ἔντι	santi	sunt	henti	(esti)	somte	sind	en

313 The antiquity of this conjugation, and the fact that it has been superseded in the great majority of Greek verbs, are sufficient to explain the fact that it is limited only to a few tenses of the verbs which still exemplify it, the other tenses, when they exist, being inflected according to the prevalent forms of barytone verbs. In point of fact, the conjugation in *-μι* is applicable only to the present and imperfect of the three voices, to the 2 aor. act. and middle, and to the dual and plural of certain perfects and pluperfects active. And there are only a few verbs which follow this conjugation through the whole of the tenses just mentioned.

314 The oldest and purest of these verbs have the vowel *α, ε* or *ο* for their characteristic. And it will be observed, that all the old consonantal or quasi-consonantal verbs, which still keep up this primitive mode of inflexion, add *-νν* or *-νη* to the root, with the exception of *εἶμι*, root *έσ-*, *εἶμι*, root *ι-*, and *ἔρϋ-μαι*, root *έρν-*. The *ν* is doubled in several verbs in *α, ε, ο*: such as *σκεδάnnυμι*, *κορέnnυμι*, *στραώνnnυμι*. Also in *τίνnnυμι* for *τίννυμι*, which is a solitary case.

315 The following are all the verbs in the Attic dialect which still retain traces, more or less distinct, of the conjugation in *-μι*:

(I) Verbs of which the present or imperfect belongs to class A.

(1) *α* verbs: *ἵστημι* (root *στα-*); pres., imp., 2 aor.

φημί (*φα-*); pres., imp.

πῖμπλημι (*πλα-*); pres., imp.; poet. 2 aor. pass.

ἐπλήμην; optat. *πλείμην*; imp. *πλήσο*; infin. *πλήσθαι*; part. *πλήμενος*.

πῖμπρημι (*πρα-*); pres., imp.

ὀνίημι (*ὀνα-*); pres. act.; pres., 2 aor. middle.

κίχρημι (*χρα-*); pres.

χρή (*χρα-*) and *ἀποχρή*; pres., imp.

ἄγαμαι (*ἄγα-*); pres., imp.

δύναμαι (*δυνα-*); pres., imp.

ἐπίσταμαι (*ἐπιστα-*); pres., imp.

ἔραμαι (*έρα-*); pres., imp.

ἵπταμαι (*πτα-*); pres., imp., 2 aor. act. and middle.

κρέμαμαι (*κρεμα-*); pres., imp.

πρίασθαι (*πρια-*); 2 aor. or imp. middle.

- (2) *e* verbs: τίθημι (root *θε-*); pres., imp., 2 aor.
 ἔημι (*έ-*); pres., imp., 2 aor.
 δίδημι (*δε-*); 3 p. pl. pres. διδάσκει; 3 p. i
 imp. ἐδίδη.
 ἴημι (*έ-*); pres., imp.
 κείμαι (*κε-*); pres., imp.
- (3) *o* verb: δίδωμι (*δο-*); pres., imp., 2 aor.
- (4) *i* verb: εἶμι (*ι-*); pres. and imp. used as fut. and im
- (5) *υ* verb: ἔρῃμαι (*έρυ-*); 3 sing. imp. pass. ἔρῃτο.
- (6) Verb in *έσ-*: εἶμι (*έσ-*); pres., imp.
- (7) Verbs in *-νυμι*: all pres. and imp. only.
- (a) In *-αννυμι*: κεράννυμι (root *κερα-*, *κρα-*).
 κρεμάννυμι (*κρεμα-*).
 πετάννυμι (*πετα-*).
 σκεδάννυμι (*σκεδα-*).
- (b) In *-εννυμι*: ἔννυμι (root *έ-*).
 ξέννυμι (*ξε-*).
 κορέννυμι (*κορε-*).
 σβέννυμι (*σβε-*).
 στορέννυμι (*στορ-*).
 ὀλλνυμι = ὀλνυμι for ὀλε-ννυμι (*όλε-*).
- (c) In *-ωννυμι*: ζώννυμι (root *ζο-*).
 ῥώννυμι (*ρο-*).
 στρώννυμι (*στρο-*); cf. στορέννυμι.
 χρώννυμι (*χρο-*).
 χώννυμι (*χο-*).
 ὄμνυμι (*όμο-*).
- (d) In *-ιννυμι*: τίννυμι (*τι-*).
 κτίννυμι or κτείννυμι (*κτι-* or *κτα-*).
- (e) In *-νυμι* (a) with guttural: ᾄννυμι (root *Farγ-*).
 δείκνυμι (*δεικ-*).
 εἵργνυμι (*είργ-*).
 ζεύγνυμι (*ζυγ-*).
 μέγνυμι (*μογ-*).
 ὀγνυμι (*όγ-*).

ὁμόργνυμι (ὁμοργ-).

πήγνυμι (παγ-).

ρήγνυμι (ραγ-).

φρόγνυμι (φραγ-).

(β) with ρ: ὄρνυμι (ὄρ-).

πτάρνυμαι (πταρ-).

(II) Verbs of which the 2 aorist belongs to class A.

(a) In -αν or -ην: ἔβην, βῆναι (root βα-, pres. βαίνω).

3 pers. sing. ἐγήρᾱ, γηρᾶναι (γηρα-, pres. γηράσκω).

ἔδραν, δρᾶναι (δρα-, pres. διδράσκω).

ἔσκλην, σκληναι (σκληα-, pres. σκέλλω).

ἔτλην, τλήναι (τλα-, pres. τολμάω).

ἔφθην, φθῆναι (φθα-, pres. φθάνω).

ἔκτᾱν, κτάναι (κτα-, pres. κτείνω: cf. κτίνυμι).

3 pers. οὔτα (οὔτα-, pres. οὔτάζω).

ἔρρύην, ρύηναι (ρέF-, pres. ρέω).

ἔσβην, σβῆναι (σβε-, pres. σβέννυμι).

ἐδάην, δαῖναι (δα-).

Obs. The imperatives σχές and φρές really belong to this class: cf. θές, θέτω.

(b) In -ων: ἐάλων and ἤλων, ἀλῶναι (άλο-, pres. ἀλίσκομαι).

ἐβίων, βιώναι (βιο-, pres. βίωω).

ἔγνω, γνῶναι (γνω-, pres. γυγνώσκω).

(c) In -υν: ἔδυν, δύναι (δυ-, pres. δύω).

ἔφυν, φύναι (φυ-, pres. φύω).

Obs. The imper. πῖθι from πίνω points to an analogous form in ι-.

(III) Verbs of which the perfect and pluperfect follow class A in the dual and plural.

δέδια (root δι-): δέδιτον, δέδιμεν, δέδιτε, δεδιᾶσι.

οὔδα (Fιδ-): ὕστον, ὕσμεν, ὕστε, ὕσασι.

τέθνηκα (θαν-): τέθνητον, τέθναμεν, τέθνατε, τεθνᾶσι.

ἔστηκα (στα-): ἔστατον, ἔσταμεν, ἔστατε, ἐστᾶσι.

316 The relation between the original conjugation in $-\mu$ and that in $-\omega$, which comprises most of the verbs in the Greek language, will be best shown by a complete exhibition of some typical verb of class A. It will be most convenient to take $\lambda\sigma\tau\eta\mu$, the first verb in the list just given. But the student will observe that it presents some striking irregularities both in form and meaning. The 2 aor. active given below is merely assumed on the analogy of $\epsilon\theta\eta\nu$ and $\epsilon\delta\omega\nu$. And the perfect and pluperfect, though classed with the active, to which their forms refer them, are always used as intransitive tenses, just as the German *stehe* and *stand*, the present and past tense of the same verb, have become in English the transitive and intransitive verbs "stay" and "stand" respectively. The tenses, which have assumed the same form as the corresponding inflexions of the barytone verbs, are marked with an asterisk.

317

ACTIVE VOICE.

I. Indicative Mood.

(A, 1) Present, *I set up or cause to stand.*

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	$\lambda\sigma\tau\eta\mu$	$\lambda\sigma\tau\eta\varsigma$	$\lambda\sigma\tau\eta\sigma\iota(\nu)$
<i>Plur.</i>	$\lambda\sigma\tau\acute{\alpha}\mu\epsilon\nu$	$\lambda\sigma\tau\acute{\alpha}\tau\epsilon$	$\lambda\sigma\tau\acute{\alpha}\sigma\iota(\nu)$
<i>Dual.</i>		$\lambda\sigma\tau\alpha\tau\omicron\nu$	$\lambda\sigma\tau\alpha\tau\omicron\nu$

(B, 1) Future, *I shall set up or cause to stand.*

<i>Sing.</i>	* $\sigma\tau\acute{\eta}\sigma\omega$	$\sigma\tau\acute{\eta}\sigma\epsilon\iota\varsigma$	$\sigma\tau\acute{\eta}\sigma\epsilon\iota$
<i>Plur.</i>	$\sigma\tau\acute{\eta}\sigma\omicron\mu\epsilon\nu$	$\sigma\tau\acute{\eta}\sigma\epsilon\tau\epsilon$	$\sigma\tau\acute{\eta}\sigma\omicron\nu\sigma\iota(\nu)$
<i>Dual.</i>		$\sigma\tau\acute{\eta}\sigma\epsilon\tau\omicron\nu$	$\sigma\tau\acute{\eta}\sigma\epsilon\tau\omicron\nu$

(C, 1) Perfect, *I have set up (myself) = I stand.*

<i>Sing.</i>	* $\epsilon\sigma\tau\eta\kappa\alpha$	$\epsilon\sigma\tau\eta\kappa\alpha\varsigma$	$\epsilon\sigma\tau\eta\kappa\epsilon(\nu)$
<i>Plur.</i>	$(\epsilon\sigma\tau\acute{\eta}\kappa\acute{\alpha}\mu\epsilon\nu)$	$(\epsilon\sigma\tau\acute{\eta}\kappa\acute{\alpha}\tau\epsilon)$	$(\epsilon\sigma\tau\acute{\eta}\kappa\acute{\alpha}\sigma\iota(\nu))$
	$\epsilon\sigma\tau\acute{\alpha}\mu\epsilon\nu$	$\epsilon\sigma\tau\acute{\alpha}\tau\epsilon$	$\epsilon\sigma\tau\acute{\alpha}\sigma\iota(\nu)$
<i>Dual.</i>		$(\epsilon\sigma\tau\acute{\eta}\kappa\alpha\tau\omicron\nu)$	$(\epsilon\sigma\tau\acute{\eta}\kappa\alpha\tau\omicron\nu)$
		$\epsilon\sigma\tau\acute{\alpha}\tau\omicron\nu$	$\epsilon\sigma\tau\acute{\alpha}\tau\omicron\nu$

(A, 2) Imperfect, *I was setting up.*

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	ἴστην	ἴστης	ἴστη
<i>Plur.</i>	ἰσᾶμεν	ἰσάτε	ἰσᾶσαν
<i>Dual.</i>		ἰσᾶτον	ἰσᾶτην

(B, 2) 1 aor., *I did set up.*

<i>Sing.</i>	*ἔστησᾶ	ἔστησᾶς	ἔστησε(ν)
<i>Plur.</i>	ἐστήσαμεν	ἐστήσατε	ἔστησαν
<i>Dual.</i>		ἐστήσατον	ἐστήσατην

(C, 2) Pluperfect, *I had set up (myself) = I stood.*

<i>Sing.</i>	*ἐσ[εῖς]τήκειν	ἐσ[εῖς]τήκεις	ἐσ[εῖς]τήκει
<i>Plur.</i>	(ἐσ[εῖς]τήκειμεν)	(ἐσ[εῖς]τήκειτε)	(ἐσ[εῖς]τήκεισαν
	ἔσταμεν	ἔστατε	[-εσαν]) ἔστασαν
<i>Dual.</i>		ἐσ[εῖς]τήκειτον	ἐσ[εῖς]τήκείτην
		ἔστατον	ἔστατην

(D) 2 aor., *I did set up.*

<i>Sing.</i>	(ἔστην)	(ἔστης)	(ἔστη)
<i>Plur.</i>	(ἔσταμεν)	(ἔστατε)	(ἔστασαν)
<i>Dual.</i>		(ἔστατον)	(ἔστατην)

II. Imperative Mood.

(A) Present, *set thou up* (i.e. continuously).

	Second Pers.	Third Pers.
<i>Sing.</i>	(ἰσᾶθι) ἴστη	ἰσάτω
<i>Plur.</i>	ἰστατε	(ἰσάτωσαν) ἰσάντων
<i>Dual.</i>	ἰσᾶτον	ἰσάτων

(B) 1 aor., *set thou up* (i.e. as a single act).

<i>Sing.</i>	*στήσον	στησάτω
<i>Plur.</i>	στήσατε	(στησάτωσαν)
		στησάντων
<i>Dual.</i>	στήσατον	στησάτων

(C) Perfect, *stand thou.*

*ἰσᾶθι, ἑστάτω, &c.

III. Subjunctive Mood.

(A) Present, *I may set up* (continuously).

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	*ἵστώ	ἵσῃς	ἵσῃ
<i>Plur.</i>	ἵσώμεν	ἵσῃτε	ἵσώσι(ν)
<i>Dual.</i>		ἵσῃτον	ἵσῃτον

(B) 1 aor., *I may or shall have set up.*

<i>Sing.</i>	*στήσω	στήσῃς	στήσῃ
<i>Plur.</i>	στήσωμεν	στήσητε	στήσωσι(ν)
<i>Dual.</i>		στήσητον	στήσητον

(C) Perfect, *I may stand.*

*ἑστώ, ἑστής, ἑστή, &c.

IV. Optative Mood.

(A) Present, *I might set up* (continuously).

<i>Sing.</i>	ἵσταίνην	ἵσταίης	ἵσταίῃ
<i>Plur.</i>	ἵσταίημεν	ἵσταίητε	(ἵσταίησαν)
	ἵσταῖμεν	ἵσταῖτε	ἵσταῖεν
<i>Dual.</i>		ἵσταίητον	ἵσταίητην
		ἵσταῖτον	ἵσταῖτην

(B) 1 aor., *I might set up* (as a single act).

<i>Sing.</i>	*στήσαιμι	στήσῃς	στήσῃ
		στήσειας	στήσειε
<i>Plur.</i>	στήσαιμεν	στήσαιτε	στήσαιεν
			στήσειαν
<i>Dual.</i>		στήσαιτον	στήσαιήτην

(C) Perfect, *I might stand.*

*ἑσταίην, ἑσταίης, ἑσταίῃ, &c.

V. Infinitive Mood.

(A) Present, ἵσᾶναι, *to set up.*(B, 1) Future, *στήσειν, *to be about to set up.*(B, 2) 1 aor., *στήσαι, *to have set up.*(C) Perfect, *ἑστηκέναι, ἑστάναι, *to stand.*

VI. Participles.

- (A) Present, *ιστάς*, *setting up* (209).
 (B, 1) Future, *στήσων*, *being about to set up* (211).
 (B, 2) 1 aor., *στήσας*, *having set up* (209).
 (C) Perfect, *έστηκώς*, *έστάως* or *έστώς*, *standing* (213).

PASSIVE AND MIDDLE VOICE.

I. Indicative Mood.

- (A, 1) Present, *I am standing* or *causing myself to stand*.

	First Pers.	Second Pers.	Third Pers.
<i>ηγ.</i>	<i>ιστάμαι</i>	<i>ιστάσαι (ίστα)</i>	<i>ιστάται</i>
<i>υρ.</i>	<i>ιστάμεθα</i>	<i>ίστασθε</i>	<i>ίστανται</i>
<i>υαλ.</i>	<i>ιστάμεθον</i>	<i>ίστασθον</i>	<i>ίστασθον</i>

- (B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), *I shall stand*
or *cause myself to stand*.

<i>ηγ.</i>	<i>*στήσομαι</i>	<i>στήσει</i>	<i>στήσεται</i>
<i>υρ.</i>	<i>στησόμεθα</i>	<i>στήσεσθε</i>	<i>στήσονται</i>
<i>υαλ.</i>	<i>στησόμεθον</i>	<i>στήσεσθον</i>	<i>στήσεσθον</i>

- (C, 1) Perfect (passive), *I have stood*.

<i>ηγ.</i>	<i>*έστάμαι</i>	<i>έστάσαι</i>	<i>έστάται</i>
<i>υρ.</i>	<i>έστάμεθα</i>	<i>έστασθε</i>	<i>έστανται</i>
<i>υαλ.</i>	<i>έστάμεθον</i>	<i>έστασθον</i>	<i>έστασθον</i>

- (A, 2) Imperfect, *I was standing* or *causing myself to stand*.

<i>ηγ.</i>	<i>ιστάμην</i>	<i>ίστάσο οι ίστω</i>	<i>ίστατο</i>
<i>υρ.</i>	<i>ιστάμεθα</i>	<i>ίστασθε</i>	<i>ίσταντο</i>
<i>υαλ.</i>	<i>ιστάμεθον</i>	<i>ίστασθον</i>	<i>ιστάσθην</i>

- (B, 2) 1 aor. (middle), *I did cause myself to stand*.

<i>ηγ.</i>	<i>*έστησάμην</i>	<i>έστήσω</i>	<i>έστήσατο</i>
<i>υρ.</i>	<i>έστησάμεθα</i>	<i>έστήσασθε</i>	<i>έστήσαντο</i>
<i>υαλ.</i>	<i>έστησάμεθον</i>	<i>έστήσασθον</i>	<i>έστησάσθην</i>

(C, 2) Pluperfect (passive), *I had stood*.

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	*ἐστάμην	ἐστάσο	ἐστάτο
<i>Plur.</i>	ἐστάμεθα	ἐστασθε	ἐσταντο
<i>Dual.</i>	ἐστάμεθον	ἐστασθον	ἐστάσθην

(D, 1) 1 aor. (passive), *I stood*.

<i>Sing.</i>	ἐστάθην	ἐστάθης	ἐστάθη
<i>Plur.</i>	ἐστάθμεν	ἐστάθητε	ἐστάθησαν
<i>Dual.</i>		ἐστάθητον	ἐσταθήτην

(D, 2) 2 aor. (passive), *I stood*.

<i>Sing.</i>	ἔστην	ἔστης	ἔστη
<i>Plur.</i>	ἔστημεν	ἔστητε	ἔστησαν
<i>Dual.</i>		ἔστητον	ἔστήτην

(D, 3) 1 fut. (passive), *I shall stand*.

<i>Sing.</i>	*σταθήσομαι	σταθήσει	σταθήσεται
	σταθησόμεθα	σταθήσεσθε	σταθήσονται
	σταθησόμεθον	σταθήσεσθον	σταθήσεσθον

(D, 4) 2 fut. (passive), see (C, 1).

(C, 3) Paulo-post fut. (passive), *I shall remain standing*.

*ἐστήξω	ἐστήξεis	ἐστήξει, &c. (like στήσω)
or *ἐστήξομαι	ἐστήξει	ἐστήξεται, &c. (like στήσομαι)

II. Imperative Mood.

(A) Present, *stand thou* (continue standing).

	Second Pers.	Third Pers.
<i>Sing.</i>	ἵστασο (ἵστω)	ἵτάσθω
<i>Plur.</i>	ἵστασθε	ἵτάσθωσαν or ἵτάσθων
<i>Dual.</i>	ἵτασθον	ἵτάσθων

¹ This form is limited to the later Attic; see Elmsley ad *Arist. Acharn.* 597.

(B) 1 aor. (middle), *cause thyself to stand* (as one act).

	Second Pers.	Third Pers.
<i>Sing.</i>	*στήσαι	στησάσθω
<i>Plur.</i>	στήσασθε	στησάσθωσαν or στησάσθων
<i>Dual.</i>	στήσασθον	στησάσθων

(D, 1) 1 aor. (passive), *stand thou.*

<i>Sing.</i>	στάθῃ	σταθήτω
<i>Plur.</i>	στάθητε	σταθήτωσαν
<i>Dual.</i>	στάθητον	σταθήτων

(D, 2) 2 aor. (passive), *stand thou.*

<i>Sing.</i>	στήθι	στήτω
<i>Plur.</i>	στήτε	στήτωσαν
<i>Dual.</i>	στήτον	στήτων

III. Subjunctive Mood.

(A) Present, *I may stand or cause myself to stand.*

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	ίστάμαι	ίστῇ	ίστήται
<i>Plur.</i>	ιστώμεθα	ίστησθε	ιστώνται
<i>Dual.</i>	ιστώμεθον	ίστησθον	ιστήσθον

(B) 1 aor. (middle), *I may or shall have caused myself to stand.*

<i>Sing.</i>	*στήσωμαι	στήσῃ	στήσεται
<i>Plur.</i>	στησώμεθα	στήσῃσθε	στήσονται
<i>Dual.</i>	στησώμεθον	στήσῃσθον	στήσῃσθον

(D, 1) 1 aor. (passive), *I may or shall have stood.*

<i>Sing.</i>	*σταθῶ	σταθῆς	σταθῇ
<i>Plur.</i>	σταθῶμεν	σταθῆτε	στάθωσι(ν)
<i>Dual.</i>		σταθῆτον	σταθῆτων

(D, 2) 2 aor. (passive), *I may or shall have stood.*

	First Pers.	Second Pers.	Third Pers.
<i>Sing.</i>	*στῶ	στῆς	στῇ
<i>Plur.</i>	στώμεν	στήτε	στώσι(ν)
<i>Dual.</i>		στήτον	στήτον

IV. Optative Mood.

(A) Present, *I might stand or cause myself to stand.*

<i>Sing.</i>	ισταίμην	ισταῖο	ισταῖτο
<i>Plur.</i>	ισταίμεθα	ισταῖσθε	ισταῖντο
<i>Dual.</i>	ισταίμεθον	ισταῖσθον	ισταίσθην

(B) 1 aor. (middle), *I might have caused myself to stand.*

*στησαίμην	στήσαιο	στήσαιτο, &c.
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(D, 1) 1 aor. (passive), *I might have stood.*

<i>Sing.</i>	σταθείην	σταθείης	σταθείη
<i>Plur.</i>	σταθείημεν (σταθείμεν)	σταθείητε σταθείτε	(σταθείησαν) σταθείεν
<i>Dual.</i>	.	σταθείητον σταθείτον	σταθείήτην σταθείτην

(D, 2) 2 aor. (passive), *I might have stood.*

<i>Sing.</i>	σταίην	σταίης	σταίη
<i>Plur.</i>	σταίημεν (σταῖμεν)	σταίητε σταῖτε	(σταίησαν) σταῖεν
<i>Dual.</i>		σταίητον σταῖτον	σταίήτην σταίτην

V. Infinitive Mood.

(A) Present, ἵστασθαι, *to stand or cause to stand.*

(B, 1) 1 fut. (middle) and (D, 4) 2 fut. (passive), στήσεσθαι, *to be about to stand or cause oneself to stand.*



- 1 aor. (middle), *στήσασθαι*, *to have caused oneself to stand*.
 1 aor. (passive), *σταθῆναι*, *to have stood*.
 2 aor. (passive), *στήναι*, *to have stood*.
 1 fut. (passive), *σταθήσεσθαι*, *to be about to stand*.

VI. Participles.

Present, *ιστάμενος*, -η, -ον (204), *standing or causing oneself to stand*.

- 1 fut. (middle) and (D, 4) 2 fut. (passive), *στησόμενος*, -η, -ον, *being about to stand or cause oneself to stand*.
 1 aor. (middle), *στησάμενος*, -η, -ον, *having caused oneself to stand*.
 1 aor. (passive), *σταθείς*, -είσα, -έν (210, (c)), *having stood*.
 2 aor. (passive), *στάς*, *στάσα*, *σάν* (202), *having stood*.
 1 fut. (passive), *σταθησόμενος*, -η, -ον, *being about to stand*.

VII. Verbal Adjectives.

στάς, "capable of standing;" *στατέος*, "required to stand."

§ We shall now subjoin a comparison of the different moods and tenses in the four conjugations of class A; (1) in the same mood and tense for the different verbs; (2) in different moods and tenses for the same verb in each conjugation.

(1) COMPARISON OF THE FOUR VERBS

*Active Voice.*Indicative
Mood.

Definite Tenses.

A. Present.	στα-	θε-	δο-	ζυγ-
"I am setting up,"	ἵ-στη-μι	τί-θη-μι	δί-δω-μι	ζεύγ-νῦ-μι
"placing,"	ἵ-στη-ς	τί-θη-ς	δί-δω-ς	ζεύγ-νῦ-ς
"giving,"	ἵ-στη-σι	τί-θη-σι	δί-δω-σι	ζεύγ-νῦ-σι
"yoking."	ἵ-στα-τον	τί-θε-τον	δί-δο-τον	ζεύγ-νῦ-τον
	ἵ-στα-τον	τί-θε-τον	δί-δο-τον	ζεύγ-νῦ-τον
	ἵ-στα-μεν	τί-θε-μεν	δί-δο-μεν	ζεύγ-νῦ-μεν
	ἵ-στα-τε	τί-θε-τε	δί-δο-τε	ζεύγ-νῦ-τε
	ἵ-σταῖσι(ν) for	τιθεῖ-αῖσι(ν)	δι-δό-αῖσι(ν)	ζευγ-νῦ-αῖσι(ν)
	ἵ-στα-ντι	and τιθεί-σιν	or διδοῦ-σι	and ζευγ-νῦ-σι
		for τί-θεντι	for δι-δο-ντι	for ζεύγ-νῦ-ντι
B. Future.	στή-σω	θή-σω	δώ-σω	ζεύξω
"I shall set up," &c.	στή-σεις	&c.	&c.	&c.
	στή-σει			
	στή-σε-τον			
	στή-σε-τον			
	στή-σο-μεν			
	στή-σε-τε			
	στή-σουσι(ν)			
C. Perfect.	ἔ-στη-κα	τέ-θει-κα	δέ-δω-κα	wanting
"I have been set up" (316),	ἔ-στη-κας	&c.	&c.	
"I have placed,"	ἔ-στη-κε-ν			
"given."	ἔ-στή-κα-τον			
	ἔ-στή-κα-τον			
	ἔ-στή-κα-μεν			
	ἔ-στή-κα-τε			
	ἔ-στή-κᾱ-σι(ν)			
	also ἐ-στάα but			
	chiefly in the plural			
	ἔ-στα-μεν			
	-τε			
	-αῖσι			
C + B. Paulo-post Future.	ἔ-στηξω	wanting	wanting	wanting
"I shall remain set up."	&c.			



IN THE SAME MOODS AND TENSES.

*Active Voice.*icative
ood.

Indefinite Tenses.

A.	στα-	θε-	δο-	ζυγ-
perfect.				
ras set-	ἴσθη-ν	ἔ-τι-θη-ν	ἔ-δι-δω-ν	ἔ-ζεύγ-νῦ-ν
up,"	ἴσθη-ς	ἔ-τι-θη-ς	ἔ-δι-δω-ς	ἔ-ζεύγ-νῦ-ς
cing,"	ἴσθη(ν)	ἔ-τι-θη(ν)	ἔ-δι-δω(ν)	ἔ-ζεύγ-νῦ(ν)
	ἴστα-τον	ἔ-τι-θε-τον	ἔ-δι-δο-τον	ἔ-ζεύγ-νῦ-τον
	ἰ-στά-την	ἔ-τι-θέ-την	ἔ-δι-δό-την	ἔ-ζεύγ-νῦ-την
	ἴστα-μεν	ἔ-τι-θε-μεν	ἔ-δι-δο-μεν	ἔ-ζεύγ-νῦ-μεν
	ἴστα-τε	ἔ-τι-θε-τε	ἔ-δι-δο-τε	ἔ-ζεύγ-νῦ-τε
	ἴστα-σαν	ἔ-τι-θε-σαν	ἔ-δι-δο-σαν	ἔ-ζεύγ-νῦ-σαν

B.	ἔ-στη-σα	ἔ-θη-κα	ἔ-δω-κα	ἔ-ζευξα
1 aor.	ἔ-στη-σας	ἔ-θη-κα	ἔ-δω-κα	ἔ-ζευξα
ind set	ἔ-στη-σε(ν)	but in the dual and plu- ral, and in the moods and participles, the 2 aor. is used in prefer- ence.		
&c.	ἔ-στή-σα-τον			
	ἔ-στη-σά-την			
	ἔ-στη-σα-μεν			
	ἔ-στη-σα-τε			
	ἔ-στη-σαν			

C.	εἰ-στή-κειν	ἔ-τε-θέ-λει-κειν	ἔ-δε-δώ-κειν	wanting
perfect.	-κεις	ἔ-κει	ἔ-δω	
ad been	-κει			
p," &c.	-κει-τον			
ind	-κει-την			
pl,"	-κει-μεν			
am."	-κει-τε			
	-κει-σαν			
	or -κε-σαν			

D.	wanting	ἔ-θη-ν	ἔ-δω-ν	wanting
1 aor.		ἔ-θη-ς	ἔ-δω-ς	
placed,"		ἔ-θη	ἔ-δω	
passive."		ἔ-θε-τον	ἔ-δο-τον	
		ἔ-θέ-την	ἔ-δό-την	
		ἔ-θε-μεν	ἔ-δο-μεν	
		ἔ-θε-τε	ἔ-δο-τε	
		ἔ-θε-σαν	ἔ-δο-σαν	

Active Voice.

Definite Tenses.

Imp. Mood.	στα-	θε-	δο-	ζυγ-
A. Present.	ἵ-στη	τί-θει	δί-δου	ζεύγ-νῦ
"Be thou setting up," &c.	for ἵ-στα-θι	for τί-θε-θι	for δί-δο-θι	for ζεύγ-νυ-
	ἵ-στά-τω	τι-θέ-τω	δι-δό-τω	ζευγ-νύ-τω
	ἵ-στα-τον	τί-θε-τον	δί-δο-τον	ζεύγ-νυ-τον
	-των	-των	-των	-των
	-τε	-τε	-τε	-τε
	ιστά-τωσαν	τι-θέ-τωσαν	δι-δό-τωσαν	ζευγ-νύ-τωσι
	and	and	and	and
	ἵ-στά-ντων	τι-θέ-ντων	δι-δόντων	ζευγ-νύ-νται

Subj. Mood or
Secondary fut.

(1)	ἵ-στ-ῶ	τι-θῶ	δι-δῶ	ζευγ-νύ-ω
Reduplicated or strength- ened form.	-ῆ-ς	-ῆ-ς	-ῶ-ς	-ῆ-ς
	-ῆ	-ῆ, &c.	-ῶ	-ῆ, &c.
Pres. Subj.	-ῆ-τον		-ῶ-τον	
"I may be setting up," &c.	-ῆ-τον		-ῶ-τον	
	-ῶ-μεν		-ῶ-μεν	
	-ῆ-τε		-ῶ-τε	
	-ῶ-σι(ν)		-ῶ-σι(ν)	

(2)	στή-σω	θῶ	δῶ	ζεύξ-ω
Simple form.	-ῆς	θ-ῆς	δῶς	-ῆς
Aor. Subj.	-ῆ, &c.	θ-ῆ, &c.	δῶ, &c.	-ῆ, &c.
"I may have set up," &c.	2 aor. wanting	1 aor. wanting	1 aor. wanting	2 aor. wanting

Infin. Mood.

A. Present Tense.	ἵ-στά-ναι	τι-θέ-ναι	δι-δό-ναι	ζευγ-νύ-ναι
"To be set- ting up," &c.				

Participle.

A. Present Tense.	ἵ-στας	τι-θείς	δι-δούς	ζευγ-νύς
"Setting up," &c.	(209)	(210)	(211)	(212)
B. Fut. Tense.	στή-σων	θή-σων	δώ-σων	ζεύξων
	(211)	(211)	(211)	(211)
C. Perfect.	ἑ-στη-κώς	τε-θει-κώς	δε-δω-κώς	wanting
	(213)	(213)	(213)	

*Active Voice.**Imp. Mood.**Indefinite Tenses.*

B or D.	στα-	θε-	δο-	ζυγ-
1 aor.	στή-σο-ν	θέ-ς for	δό-ς for	ζεύξ-ον
2 aor.	στή-σά-τω	θέ-θι	δό-θι	ζευξά-τω
"Set thou up,"	-τον	θέ-τω	δό-τω	-τον
"place thou,"	-των	-τον	-τον	-των
"give thou,"	-τε	-των	-των	-τε
"yoke thou."	στησά-τωσαν	-τε	-τε	ζευξά-τωσαν
	and	θέ-τωσαν	δό-τωσαν	and
	στησά-ντων	and θέ-ντων	and δό-ντων	ζευξά-ντων
	2 aor.	1 aor.	1 aor.	2 aor.
	wanting	wanting	wanting	wanting

*Opt. Mood
or Secondary
aor.*

(1)	ι-σταί-η-ν	τι-θεί-η-ν	δι-δοί-η-ν	ζευγ-νύ-οιμι
Reduplicated or strength- ened form.	-ης	-ης	-ης	-οις
	ιη	-η	-η	-οι
Pres. Opt.	ι-σταί-η-τον	&c.	διδοί-η-τον	-οιτον
"I might be setting up," &c.	and ι-σταί-τον		and δι-δοί-τον	-οίτην
	ι-σταί-ήτην		&c.	-οιμεν
	and			-οιτε
	ι-σταί-την			-οιεν
	ι-σταί-ητε			
	and			
	ι-σταί-τε			
	ι-σταί-εν			

(2)	στή-σαιμι	θεί-η-ν	δοί-η-ν	ζεύξ-αιμι
Simple form.	στή-σαις	-ης	-ης	ζεύξ-αις
Aor. Opt.	στή-σαι, &c.	-η, &c.	-η	ζεύξ-αι, &c.
"I might set up," &c.	2 aor.	1 aor.	1 aor.	2 aor.
	wanting	wanting	wanting	wanting

Infinitive.

B or D.	στή-σαι	θεῖ-ναι	δού-ναι	ζεύξ-αι
Aor.	2 aor.	1 aor.	1 aor.	2 aor.
"To set up," &c.	wanting	wanting	wanting	wanting

Participle.

B or D.	στή-σας	θείς	δούς	ζεύξ-ας
"Having set up," &c.	2 aor.	1 aor.	1 aor.	2 aor.
	wanting	wanting	wanting	wanting
	(209)	(210)	(211)	(209)

COMPARISON OF THE FOUR VERBS

Passive and Middle Voices.

Indicative Mood.	Definite Tenses.			
	στα-	θε-	δο-	ζυγ-
A. Present.	στα-	θε-	δο-	ζυγ-
"I am being set up" or "I am set- ting up myself," &c.	ἵ-στα-μαι -σαι or -α -ται -μεθον -σθον -σθον -μεθα -σθε -νται	τί-θε-μαι -σαι or -η &c.	δί-δο-μαι &c.	ζεύγ-νῦ-μαι &c.
B. Future.	στή-σο-μαι -σει -σεται -σόμεθον &c.	θή-σο-μαι &c.	δώ-σο-μαι &c.	ζεύξομαι &c.
C. Perfect.	ἔ-σταῖ-μαι -σαι -ται &c.	τέ-θει-μαι &c.	δέ-δο-μαι &c.	ἔ-ζευγ-μαι -ξαι -κται &c.
C + B. Paulo-post Future.	ἔ-στήξομαι &c.	wanting	wanting	wanting
Same mean- ing as ἐστήξω				
D ₁ + B. Future Passive.	στα-θή-σομαι &c.	τε-θή-σομαι &c.	δο-θή-σομαι &c.	ζευχ-θή-σομαι
D ₂ + B.	wanting	wanting	wanting	ζυγ-ή-σομαι

IN THE SAME MOODS AND TENSES.

Passive and Middle Voices.

Indicative Mood.	Indefinite Tenses.			
A. Imperfect.	στα-	θε-	δο-	ζυγ-
"I was being set up," &c.	ἰ-στά-μην -σο -το -μεθον -σθον -σθην -μεθα -σθε -ντο	ἐ-τι-θέ-μην &c.	ἐ-δι-δό-μην &c.	ἐ-ζευγ-νύ-μην &c.
B. 1 aor.	ἐ-στη-σά-μην	ἐ-θη-κά-μην	ἐ-δω-κά-μην	ἐ-ζευξά-μην
"I set up myself," &c.	-σω -σατο -σάμεθον &c.	&c.	&c.	&c.
C. Pluperf.	ἐ-στά-μην	ἐ-τε-θεί-μην	ἐ-δε-δό-μην	ἐ-ζεύχ-μην
"I had been set up," &c.	-σο -το &c.	-σο -το &c.	-σο -το &c.	-ξο -το &c.
2 aor.	ἐ-στά-θη-ν	ἐ-τέ-θη-ν	ἐ-δό-θη-ν	ἐ-ζεύχ-θη-ν
(1) in -θη	&c.	&c.	&c.	&c.
(2) in -η	ἔ-στη-ν -ης -η -ητον -ήτην -ημεν -ητε -ησαν	wanting	wanting	ἐ-ζήγ-ην &c.

Passive and Middle Voices.

	Definite Tenses.			
	στα-	θε-	δο-	ζυγ-
<i>Present</i>	ἵστα-σο	τί-θε-σο	δί-δο-σο	ζεύγ-νυ-σο
<i>Wanting up</i>	and ἵ-στω	and τί-θου	and δίδου	-νύ-σθω
<i>Personal, &c.</i>	ἵ-στά-σθω	τι-θέ-σθω	δι-δό-σθω	&c.
	-σθον	&c.	&c.	
	-σθων			
	-σθε			
	-σθωσαν			
	and -σθων			

Subjunctive
Mood.

(1)				
Reduplicated	ἵ-στ-ῶ-μαι	τι-θῶ-μαι	δι-δῶ-μαι	ζευγνυ-ῶ-μαι
or strength-	-στ-ῆ	-θ-ῆ	-δῶ	-ῆ
ened form.	-στ-ῆται	-θ-ῆται	-δῶ-ται	-ῆται
Present	&c.	&c.	&c.	&c.
Subjunctive.				
(2)				
Simple form.	στῶ	θ-ῶ-μαι	δ-ῶ-μαι	wanting
Aor. Subj.	-ῆς	-ῆ	-ῶ	
	-ῆ	-ῆ-ται	-ῶ-ται	
	&c.	&c.	&c.	

Infinitive
Mood.

A. Pres.	ἵστασθαι	τιθεσθαι	διδασθαι	ζεύγνυσθαι
B. Fut.	στήσεσθαι	θήσεσθαι	δώσεσθαι	ζεύξεσθαι
C. Perf.	(ἔστασθαι)	τεθείσθαι	δεδόσθαι	wanting
D ₁ + B, Fut.	σταθήσεσθαι	τεθήσεσθαι	δοθήσεσθαι	ζευχθήσεσθαι
				or ζυγήσεσθαι

Participle.

A.	ιστάμενος	τιθέμενος	διδόμενος	ζευγνυόμενος
B.	στησόμενος	θησόμενος	δωσόμενος	ζευξόμενος
C.		τεθεμένος	δεδομένος	ἐζευγμένος
D ₁ + B.	σταθισόμενος	τεθισόμενος	δοθισόμενος	ζευχθη- } σόμενος
				ζυγ-η- }

Passive and Middle Voices.

Imperative Mood.		Indefinite Tenses.			
	στα-	θε-	δο-	ζυγ-	
B, D.	στή-σαι	θοῦ (θέσο)	δοῦ (for δό-σο)	ζεύξαι	
1 aor.	-σάσθω	θέσθω	δό-σθω	ζεύξάσθω	
"Set thou up thyself," &c.	&c.	&c.	&c.	&c.	
2 aor. D ₁ .	στά-θη-τι	τέθη-τι	δό-θη-τι	ζεύχ-θη-τι	
"Be thou set up," &c.	-τω	-τω	-τω	-τω	
	&c.		&c.	&c.	
D ₂ .	στή-θι				
	-τω				
	&c.				

Optative Mood.					
(1)	ἰ-στ-αί-μην	τι-θ-εῖ-μην	δι-δοί-μην	ζευγν-οί-μην	
Reduplicated or strengthened form.	-αῖο	-εῖο	-οῖο	-οιο	
Present Opt.	-αί-το	-εῖ-το	-οῖ-το	-οι-το	
	&c.	&c.	&c.	&c.	
(2)	σταί-ην	θ-εἰ-μην	δ-οί-μην	wanting	
Simple form.	-ης	-εῖ-ο	-οῖο		
Aor. Opt.	-η	-εῖ-το	-οῖ-το		
	&c.	&c.	&c.		

Infinitive Mood.					
B.	στήσασθαι	wanting	wanting	ζεύξασθαι	
D ₁ .	σταθῆναι	τεθῆναι	δοθῆναι	ζευχθῆναι	
D ₂ .	στήναι	.....	.....	ζυγῆναι	

Participle.					
B.	στησάμενος	.....	.....	ζευξάμενος	
D ₁ .	σταθείς	τεθείς	δοθείς	ζευχθείς	
D ₂ .	στάς	.....	.....	ζυγείς	

(2) COMPARISON OF TENSES IN THE DIFFERENT MOODS OF THE SAME VERR.

		<i>Active Voice.</i>					
		Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Present,	ἵστανμι	}	ἵσταθι	ἵστω	ἵσταίην	ἵσταναι	ἱστάς
Imperfect,	ἵσταν		στήσον	στήσω	στήσαιμι	στήσαι	στήσας
1 aor.	ἕστησα						
Present,	τίθηνμι	}	τίθετι	τιθῶ	τιθείην	τιθέναι	τιθείς
Imperfect,	ἐτίθην						
1 aor.	ἔθηκα, &c.		θές	θῶ	θείην	θεῖναι	θείς
2 aor.	ἔθεμεν, &c.						
Present,	δίδωμι	}	δίδοθι	διδῶ	διδόην	διδόναι	διδούς
Imperfect,	ἐδιδων						
1 aor.	ἔδωκα, &c.		δος	δῶ	δοίην	δοῖναι	δούς
2 aor.	ἔδομεν, &c.						
Present,	ζεύηνμι	}	ζεύουθι	ζευγνώω	ζευγνώοιμι	ζευγνύναι	ζευγνύς
Imperfect,	ἐζεύην						
1 aor.	ἔζευξα		ζεύξον	ζεύξω	ζεύξαιμι	ζεύξαι	ζεύξας

COMPARISON OF TENSES IN THE DIFFERENT MOODS OF THE SAME VERB.

Passive and Middle Voices.

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Pres. pass. and mid. Imperfect, 1 aor. mid.	ἵσταμαι ἵσταμην ἑστησάμην	ἵτασο στήσαι	ἵσθῶμαι στησῶμαι	ἵσταίμην στησαίμην	ἵτασθαι στήσασθαι	ἵστάμενος στησάμενος
Pres. pass. and mid. Imperfect, 2 aor. mid.	τιθέμαι ἐπιθέμην ἐθέμην	τίθεσο (θέσο) θοῦ	τιθῶμαι θῶμαι	τιθείμην θείμην	τιθεσθαι θέσθαι	τιθέμενος θέμενος
Pres. pass. and mid. Imperfect, 2 aor. mid.	δίδομαι ἐδιδόμην ἐδόμην	δίδοσο (δόσο) δοῦ	διδῶμαι δῶμαι	διδόμην δόμην	δίδασθαι δόσθαι	διδόμενος δόμενος
Present, Imperfect, 1 aor. mid.	ζεύγνυμαι ἐζεύγνυμην ἐζευξάμην	ζεύγνυσσο ζεύξαι	ζευγνύωμαι ζεύξωμαι	ζευγνυίμην ζευξαίμην	ζεύγνυσθαι ζεύξασθαι	ζευγνύμενος ζευξάμενος

INFLEXION.

319 *General Observations on the Verbs in -μι¹.*

I. Variation of forms in the conjugation in -μι.

Although the conjugation in -μι predominates in the formation of the verbs above adduced, collateral forms are also found according to the conjugation in -ω, especially in the following cases:

(1) Verbs in -νμι exhibit, even in the 1 pers. pres., the form -ύω by the side of -νμι, and the two are interchanged almost throughout all the forms.

(2) In verbs in -ημι, having the radical vowel ε, and in verbs in -ωμι and -νμι, the singular of the imperf. act. is generally formed according to the conjugation in -ω, with the usual contractions in the ε and ο verbs. Indeed the second and third persons occur almost exclusively in this form, while in the first person the two forms are interchanged with each other. On the contrary, in the verb ἴστημι collateral forms of the imperf. ἴστων, ἴστας, ἴστα, belonging to the conjugation -ω, occur only in the Ionic dialect.

(3) In the pres. the first person of the first three of these verbs is almost invariably found with the termination -μι alone; in the other persons, however, particularly the 2 and 3 sing., collateral forms according to the conjugation in -ω are in τίθημι not unusual even in the Attic dialect; in δίδωμι, on the contrary, δίδοις for δίδως and δίδοι for δίδωσι belong only to the Ionians.

(4) Also the subj. and optat. pass. and mid. of verbs in -ημι (radical vowel ε) and -ωμι have, especially in the Attic dialect, a collateral form according to the conjugation in -ω, in which the characteristic vowels ε and ο are entirely lost, and the accent proves that no contraction must be assumed; e.g. τίθωμαι, τιθείμην; δίδωμαι, δίδοίμην. In ἴστημι this form of the subj. and optat. does not occur, but an accentuation at least appears in the optat. which corresponds to those given forms; e.g. ἰσταίμην, ἰσταω, ἰσταυτο for ἰσταίω, ἰσταίτω. In all other verbs in -ημι, of which the characteristic vowel is α, the subjunctive also has this accentuation, e.g. δύνωμαι, δύνῃται, ἐπίστωμαι, ἐπίστῃται, &c. This analogy explains the varying accentuation of μεμνώμαι or μέμνωμαι, &c.

(5) Verbs in -νμι occasionally present traces of a pass. opt. in -ύμην (for -ύμην), 3 pers. -ύτο, and of a subj. in -ύμαι, 3 pers. -ύται.

¹ These observations are taken from Rost.

e.g. διασκεδάννυται (Plat. *Phædon*. p. 77 B), δαίνυτο (Hom. *Il.* xxiv. 665), δαύνυτο (*Od.* xviii. 248), πήγνυτο (Plat. *Phædon*. p. 118 A). The same analogy is followed by the aorists without a connecting vowel, e.g. φθίμην (Hom. *Od.* x. 51), φθίτο (*Ib.* xi. 330) from φθίω. Much more rare are the examples of similar formations in the active for an opt. in -ύην (for -νίην), and a subj., in which υ absorbs the succeeding η of the termination, as in διασκεδαννύσι (for διασκεδαννύη, Plat. *Phædon*. p. 77 D), ἐκδύμεν (for ἐκδύνμεν, Hom. *Il.* xvi. 99), φύῃ (as opt. of ἔφυν, Theocr. *Id.* xv. 94).

II. Differences of the Dialects.

(1) In the verb ἵστημι the Dorians invariably substituted α for η, and therefore wrote ἱσῆμι, ἱστᾶς, &c.

(2) Instead of the termination -σι of the 3 pers. sing. the Dorians retained the original -τι, e.g. τίθητι, ἱσῆτι, δίδωτι, δεικνύτι.

(3) In the 3 pers. plur. pres. ind. act. the Dorians retained the termination -ντι preceded by a short characteristic vowel, thus: τιθέντι, δίδόντι, δεικνύντι for τιθέασι, &c. In Ionic the form ἱστέασι is used for ἱσῆσι.

(4) For ἐτίθην, as imperf. of τίθημι, the Ionians wrote ἐτίθεα.

(5) Instead of the termination -σαν in the 3 pers. plur. of the historical tenses, the Doric and epic writers used a simple -ν, which is appended to the short radical vowel; e.g. ἐτίθεν, ἔθεν, ἱσῆν, ἔδον, ἔφυν for ἐτίθεσαν, ἔθεσαν, ἕστησαν, ἔδωσαν, ἔφυσαν.

(6) The lengthening of the termination of historical tenses into -σκον, which is noticed below, 331, I, 1, (a), appears in the verbs in -μι, chiefly in the Ionic dialect; e.g. ἱστασκον (for ἱστην), στάσκον (for ἕστην), τίθεσκον (for ἐτίθην), θέσκον (for ἔθην), δόσκον (for ἔδων), &c.

(7) As the subj. is formed in this conjugation by contraction, the Ionians again resolve it, adopting however ε instead of the radical sound α, and ω instead of ο, thus: τιθέω, ἱστέω, διδώω for τιθῶ, ἱσῶ, διδῶ. This resolved form is found also in the epic writers, but in these it experiences, besides this, a twofold change, namely:

(a) The characteristic vowel is lengthened before the termination. In this case ε before ω is always changed into ει; but before η, it is lengthened into η, if α be the primitive sound of the verb; and if the primitive sound be ε, partly into α, partly into η; e.g.

Subj. 2 aor.	Attic.	Ionic.	Epic.
	θῶ	θέω	θείω
	θῆς	θέης	θείης or θήης
	στώ	στέω	στείω
	στής	στέης	στήης
	δῶ	δέω	δείω
	δῆς	δέης	δείης
	δῶμεν	δέωμεν	δείωμεν

(b) The long mood-vowel is shortened ; e.g. *θείομεν* for *θῶμεν*, *στήετον* for *στήητον*, *δῶομεν* for *δῶμεν*.

(8) In the older language the inf. has the terminations *-μεν* and *-μεναι*, before which the short characteristic vowel is always retained, except in the inf. 2 aor. of verbs in *-νμι* and of those in *-νμι* whose characteristic is *α* ; e.g.

<i>τιθέμεν</i>	and	<i>τιθέμεναι</i>	for	<i>τιθέναι</i>
<i>θέμεν</i>	...	<i>θέμεναι</i>	...	<i>θέναι</i>
<i>ιστάμεν</i>	...	<i>ιστάμεναι</i>	...	<i>ιστάναι</i>
<i>στήμεν</i>	...	<i>στήμεναι</i>	...	<i>στήναι</i>
<i>διδόμεν</i>	...	<i>διδόμεναι</i>	...	<i>διδόναι</i>
<i>δόμεν</i>	...	<i>δόμεναι</i>	...	<i>δούναι</i>
<i>δεικνύμεν</i>	...	<i>δεικνύμεναι</i>	...	<i>δεικνύναι</i>
<i>δύμεν</i>	...	<i>δύμεναι</i>	...	<i>δύναι</i>

(9) With the Ionians the 3 pers. plur. pass. changes *ν* before the terminations *-ται* and *-το* into *α*, in which case a preceding *α* is converted into *ε* ; e.g. *τιθέσθαι* for *τίθενται*, *ιστέσθαι* and *ιστέατο* for *ιστάνται* and *ισταντο*, *διδόσθαι* for *δίδονται*, *εδεικνύατο* for *εδείκνυντο*.

(10) The epic dialect, in compliance with the exigencies of the metre, sometimes retains the long vowel before those terminations, where otherwise it ought always to be shortened ; e.g. *τιθήμεναι* and *τιθήμενος* for *τιθέμεναι* and *τιθέμενος*, *δίδωθι* and *διδούναι* for *δίδωθι* and *διδόναι*.

Obs. The differences of dialect with respect to the person-endings, in the secondary forms of the conjugation in *-μι*, are the same as those which occur in the conjugation in *-ω*.

The Verbs εἶμι and εἶμι.

320 As these primitive verbs in *-μι* express those simple actions which are of most frequent occurrence, and as the Greek, like every other copious language, has naturally more than one word to express every-day actions, we find in the verbs in *-μι*, as in other verbs of common occurrence, a sort of co-partnership between

two roots;—one furnishes the aorist, another supplies the future, and so on. The most important example of this is the substantive verb εἰμί, “I am,” which is not only predicative of existence, but also furnishes the copula to connect any predicate with its subject. While therefore we may reserve to the list at the end the consideration of other defective verbs, the substantive verb, which is necessary to the full inflexion of the barytones, must be given at length in this place. And we shall add εἶμι, “I am going,” for the sake of contrast and comparison.

(a) εἰμί.

321 The substantive verb in Greek, Latin, and Sanscrit, makes up its tenses from two roots εἶσ-, φν-; *es-*, *fu-*; *as-*, *bhu-*. We have given the present tense of εἰμί in the different cognate languages (312, (3)), and shall here compare both roots as they appear in the Greek and Latin languages.

In Greek the root εἶσ- furnishes only the present, imperfect and future. The root φν- with the adjunct -ια supplies the aorist and perfect. The same is the case in Latin, except that the present of the root *fu* + *ia* is used, with a different perfect, as the passive of *facio*, and as a synonym for γίγνομαι. This will be made more clear by the following comparison.

Root εἶσ-, *es-*.

Pres. εἰμί = εἶσ-μι	<i>'sum = esum.</i>
Imp. ἦν or ἔα = ἔ-εσαμ	<i>eram = êsam.</i>
Fut. ἔσομαι	<i>ero = es-eso.</i>
Part. ἐὼν = ἐόντ-ς = ἔσεντς	<i>-sens = esents.</i>

Root φν- = φαF-, *fu* = *fuf* = *fac*.

φύω = φάFa-μ, “I bring to light,” <i>fac-io</i> (do.)	
Aor. ἔφυσα	<i>fēci = fefeci.</i>

With adjunct *ια*.

φύω (<i>Et. M.</i> p. 254, 16)	<i>fio = fuio.</i>
Aor. ἔφυν ¹ = ἔφνua-μ (used with εἰμί)	... ..
Perf. πέφυκα (do.)	<i>fui</i> or
= πεφύλακα	<i>fui = fufui</i> (used with <i>sum</i>).
	<i>factus sum</i> (used with <i>fio</i>).

¹ For the inflexions see below, 323.

Part. υῖός =	}	Part. <i>fœtus</i> = <i>fuitus</i> ,
φυῖός = φυῖός		<i>fecundus</i> = <i>fuisecundus</i> ,
φύς = φύντς		<i>fœmina</i> = <i>fuiimina</i> , and
and πεφυκώς = πεφυῖός		in old Italian <i>fuius</i> = <i>filius</i> .

The absorption of *ι* in ἔφυν is shown by the quantity of *υ* in the plural: comp. ἔφυνμεν with ἐδελκύνμεν, and ἔστημεν with ἔθεμεν.

The following are the tenses of the verb εἰμί:

INDICATIVE.

1 Present.

Singular.			Plural.		
εἰμί	εἶ	ἐστί	ἐσμέν	ἐστέ	εἰσὶ
	εἷ Ion.		εἰμέν		εἷ Ion., Dor.
εἰμι Dor.	ἐσσι D., I.	ἐστί Dor.	εἰμεῖς Dor.		ἐσσι Dor.
			εἰμεν Poet.		ἐσσι Dor.

Dual.

ἐστόν	ἐστόν
-------	-------

2 Future.

Singular.			Plural.		
ἔσομαι	ἔσῃ or -εἰ	ἔσται	-όμεθα	-εσθε	-ονται
ἔσσομαι Dor.	ἔσει	ἔσεται, ἔσεται Ion.			ἔσσονται Dor.
		ἔσεῖται Dor.			

Dual.

-όμεθον	-εσθον	-εσθον
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3 Imperfect.

Singular.			Plural.		
ἦν	ἦσθα	ἦν	ἦμεν	ἦτε	ἦσαν
and ἦ		and ἦ		ἦστε	
ἦα	ἦας	ἦν Ion.		ἦατε	ἦσαν Ion.
	ἦς rec. At.	ἦς Dor.			ἦσαν Poet.
ἦα	ἦσθα	ἦεν Ep.	ἦμεν	} Dor.	
ἦον Ep.		ἦεν Ep.	εἰμεν		
ἦσκον		ἦσκε Ep., Ion.	εἰμεν		
ἦμην At.					ἦατο Ep.

Dual.

ἦτον	ἦτην
ἦστον	ἦστην

Instead of the perfect and aorist we may use the perf. γέγονα and 2 aor. ἐγενόμην of γίνομαι, or the perf. πέφυκα, aor. ἔφυν of φύω.

IMPERATIVE.

<i>Singular.</i>			<i>Plural.</i>	
ἴσθι	ἔστω	ἔστε	ἔστωσαν	οἱ ἔστων
ἴσσο Dor.	ἦτω Plat. Resp. p. 361 ο		ἔδωτων Ion.	
ἴσσο Ep., Æol.			ἔδωτω Dor.	

Dual.

ἔστων	ἔστων
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SUBJUNCTIVE.

<i>Singular.</i>			<i>Plural.</i>		
ᾤ	ᾔς	ᾔ	ᾤμεν	ᾔτε	ᾤσι
ᾤω Ion.	ᾔω Ion.	ᾔω Ion.	ᾤωμεν Ion.		ᾤωσι Ion., Ep.
ᾤω Ep.	ᾔω Ep.	ᾔω Ep.	ᾤωμεν Dor.		ᾤωσι Dor.

Dual.

ᾔτων	ᾔτων
	ᾔτων, κ. τ. λ. Ion.

OPTATIVE.

1 Present.

<i>Singular.</i>			<i>Plural.</i>		
εἴην	εἴης	εἴη	εἴημεν	εἴητε	εἴεν
εἴωμι	εἴωσι	εἴωσι Ion.	εἴωμεν	εἴωσι	εἴωσι

Dual.

εἴητων	εἴητην
	εἴητην Δι.

2 Future.

ἔσοίμην	-οιο	-οιτο	-μεθα	-σθε	-ντο
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Dual.

-μεθον	-σθον	-σθην
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INFINITIVE.

Present.

εἶναι		
εἶμεν	εἶμεν Ion.	
εἴμεν	εἴμεν Post.	
εἴμεν	εἴμεν	εἴμεν Dor., Post.

Future.

ἔσεσθαι
ἔσσεσθαι Ep.
ἔσσεισθαι Dor.

	<i>Dual.</i>		
	ἵτον	ἵτων	
SUBJUNCTIVE.	ἴω	ἴῃς	ἴῃ, κ. τ. λ.
OPTATIVE.	ἴοιμι	ἴοις	ἴοι, κ. τ. λ.
	<i>ἴοιμι At.</i>		
INFINITIVE.	ἵεναι		
	<i>ἵμεναι, ἵμεν Ep.</i>		
PARTICIPLE.	ἰὼν	ἰούσα	ἰὼν

εἰσομαι and εἰσόμεν are Homeric.

323 Examples of Second Aorists belonging to Class A.

Several verbs whose roots are (or originally were) pure (ending in *-α, -ε, -ο, -υ*) form a 2 aor. act. (seldom 2 aor. mid.) like verbs in *-μι*. As all the 2 aor. in *-ν*, whose characteristic is *α*, correspond to *ἔστην*, we give here merely examples of the aorists in *-αν*, then of those in *-ην*, whose characteristic is *ε*, and finally of those in *-υν* and *-ων*. The aorists given are *ἀπέδρᾱν* from *ἀποδιδράσκω*, "to run away;" *ἐρρύην* from *ρέω*, "to flow;" *ἔγνω* from *γινώσκω*, "to know;" and *ἔφυν*, "I am disposed by nature," from *φύω*.

Second Aorist.

		Indicative.			
<i>Sing.</i>	<i>ἀπέδρᾱν</i>	<i>ἐρρύην</i>	<i>ἔγνω</i>	<i>ἔφυν</i>	
	<i>ἀπέδρᾱς</i>	<i>ἐρρύης</i>	<i>ἔγνως</i>	<i>ἔφῡς</i>	
	<i>ἀπέδρᾱ</i>	<i>ἐρρύη</i>	<i>ἔγνω</i>	<i>ἔφῃ</i>	
<i>Dual.</i>	<i>ἀπέδρᾱτον</i>	<i>ἐρρύητον</i>	<i>ἔγνωτον</i>	<i>ἔφῡτον</i>	
	<i>ἀπεδράτην</i>	<i>ἐρρύήτην</i>	<i>ἐνώτην</i>	<i>ἐφύτην</i>	
<i>Plural.</i>	<i>ἀπέδρᾱμεν</i>	<i>ἐρρύημεν</i>	<i>ἔγνωμεν</i>	<i>ἔφῡμεν</i>	
	<i>ἀπέδρᾱτε</i>	<i>ἐρρύητε</i>	<i>ἔγνωτε</i>	<i>ἔφῡτε</i>	
	<i>ἀπέδρᾱσαν</i>	<i>ἐρρύησαν</i>	<i>ἔγνωσαν</i>	<i>ἔφῡσαν</i>	
		Subjunctive.			
<i>Sing.</i>	<i>ἀποδρῶ</i>	<i>ῥυῶ</i>	<i>γνῶ</i>	<i>φύω</i> (prob. <i>ῡ</i>)	
	<i>ἀποδρᾶς</i>	<i>ῥυῆς</i>	<i>γνῶς</i>	<i>φύης</i>	
	<i>ἀποδρᾶ</i>	<i>ῥυῇ</i>	<i>γνῶ</i>	<i>φύῃ</i>	
<i>Dual.</i>	<i>ἀποδρᾶτον</i>	<i>ῥυήτον</i>	<i>γνώτον</i>	<i>φύητον</i>	
	<i>ἀποδράτην</i>	<i>ῥυήτην</i>	<i>γνώτην</i>	<i>φύητην</i>	
<i>Plural.</i>	<i>ἀποδρῶμεν</i>	<i>ῥυῶμεν</i>	<i>γνώμεν</i>	<i>φύωμεν</i>	
	<i>ἀποδρᾶτε</i>	<i>ῥυήτε</i>	<i>γνώτε</i>	<i>φύητε</i>	
	<i>ἀποδρᾶσι(ν)</i>	<i>ῥυῶσι(ν)</i>	<i>γνώσι(ν)</i>	<i>φύωσι</i>	

Optative.

<i>Sing.</i>	ἀποδράῃη	ῥυείη	γυοίη	φύοιμι οἱ φύη
	ἀποδράῃης	ῥυείης	γυοίης	φύοις οἱ φύης
	ἀποδράῃη	ῥυείη	γυοίη	φύοι οἱ φύη
	&c.	&c.	&c.	&c.

Imperative.

<i>Sing.</i>	ἀπόδρᾱθι	ῥύηθι	γυῶθι	(φύθι)
	ἀποδράτω	ῥύητω	γυῶτω	(φύτω)
	&c.	&c.	&c.	&c.

Infinitive.

ἀποδρᾶναι	ῥυῆναι	γυῶναι	φύναι
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Participle.

ἀποδρᾶς	ῥυείς	γυούς	φύς
-ᾶσα, -ᾶν	-είσα, -έν	γυούσα, γυόν	φύσα, φύν

§ XI. Class B. (a) or Barytone Verbs.

324 It is usual to select, as a type of this conjugation, the verb *τύπ-τ-ω*, "I strike," root *τυπ-*, with strengthening affix *τ-*. As the intention of the *Paradigm* is to show not only the actual but also the analogically possible forms of the verb, it is necessary to select some verb, which has a strengthening affix in the present tense, otherwise the old form D, or the 2 aorist, cannot be appropriately exhibited. The selection of *τύπτω* is due to the fact that it generally stands first in the strengthened forms of labial verbs (above, 299); and the student must be cautioned against supposing that it is so complete and regular a verb as is here assumed. Some of its peculiarities are mentioned below, where it appears in the list of irregular and defective verbs.

(1) ACTIVE VOICE.

I. Indicative Mood.

(A, 1) Present, *I strike*.

<i>Sing.</i>	τύπτω	τύπτεις	τύπτει
<i>Plur.</i>	τύπτομεν	τύπτετε	τύπτουσι
<i>Dual.</i>		τύπτετον	τύπτετον

(B, 1) Future, *I shall strike.*

<i>Sing.</i>	τύψω	τύψεις	τύψει
	&c.	&c.	&c.

(C, 1) 1 perf., *I have struck.*

<i>Sing.</i>	τέτυψά	τέτυψάς	τέτυψε(ν)
<i>Plur.</i>	τέτύψαμεν	τέτύψατε	τέτύψασι(ν)
<i>Dual.</i>		τέτύψατον	τέτύψατον

Similarly 2 perf., τέτυπα.

(A, 2) Imperf., *I was striking.*

<i>Sing.</i>	ἔτυπτον	ἔτυπτες	ἔτυπτε(ν)
<i>Plur.</i>	ἐτύπτομεν	ἐτύπτετε	ἔτυπτον
<i>Dual.</i>		ἐτύπτετον	ἐτυπτέτην

(B, 2) 1 aor., *I struck.*

<i>Sing.</i>	ἔτυψά	ἔτυψάς	ἔτυψε(ν)
<i>Plur.</i>	ἐτύψαμεν	ἐτύψατε	ἔτυψαν
<i>Dual.</i>		ἐτύψατον	ἐτυψάτην

(C, 2) Pluperf., *I had struck.*

<i>Sing.</i>	ἐτετύφειν	ἐτετύφεις	ἐτετύφει
<i>Plur.</i>	ἐτετύφειμεν	ἐτετύφειτε	ἐτετύφεισαν and -εσαν
<i>Dual.</i>		ἐτετύφειτον	ἐτετυφέιτην

Similarly 2 pluperf., ἐτετύπειν.

(D) 2 aor., *I struck.*

<i>Sing.</i>	ἔτυπον	ἔτυπες	ἔτυπε
	&c.	&c.	&c.

II. Imperative Mood.

(A) Present.

<i>Sing.</i>	τύπτε	τυπτέτω
<i>Plur.</i>	τύπτετε	τυπτέτωσαν οἱ τυπτόντων
<i>Dual.</i>	τύπτετον	τυπτέτων

(B) 1 aor.

<i>Sing.</i>	τύψον	τυψάτω
<i>Plur.</i>	τύψατε	τυψάτωσαν οἱ τυψάντων
<i>Dual.</i>	τύψατον	τυψάτων

(C) 1 perf.

<i>Sing.</i>	τέτυφε	τετυφέτω
	&c.	&c.

Similarly 2 perf., τέτυπε.

(D) 2 aor.

<i>Sing.</i>	τύπε	τυπέτω
	&c.	&c.

III. Subjunctive Mood.

(A) Present.

<i>Sing.</i>	τύπτω	τύπτῃς	τύπτῃ
<i>Plur.</i>	τύπτωμεν	τύπτῃτε	τύπτωσι
<i>Dual.</i>		τύπτῃτον	τύπτῃτον

(B) 1 aor.

<i>Sing.</i>	τύψω	τύψῃς	τύψῃ
	&c.	&c.	&c.

(C) 1 perf.

<i>Sing.</i>	τετύφω	τετύφῃς	τετύφῃ
	&c.	&c.	&c.

Similarly 2 perf., τετύπω.

(D) 2 aor.

<i>Sing.</i>	τύπω	τύπῃς	τύπῃ
	&c.	&c.	&c.

IV. Optative Mood.

(A) Present.

<i>Sing.</i>	τύπτοιμι	τύπτοις	τύπτοι
<i>Plur.</i>	τύπτοιμεν	τύπτοιτε	τύπτοιεν
<i>Dual.</i>		τύπτοιτον	τυπτοίτην

(B, 1) Future.

<i>Sing.</i>	τύψοιμι	τύψοις	τύψοι
	&c.	&c.	&c.

(B, 2) 1 aor.

<i>Sing.</i>	τύψαιμι	τύψαις (or -ειας)	τύψαι (or -ει)
<i>Plur.</i>	τύψαιμεν	τύψαιτε	τύψαιεν (or -ειεν)
<i>Dual.</i>		τύψαιτον	τυψαίτην

(C) 1 perf.

<i>Sing.</i>	τεύφοιμι &c.	τεύφοις &c.	τεύφοι &c.
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Similarly 2 perf., τεύφοις.

(D) 2 aor.

<i>Sing.</i>	τύποιμι &c.	τύποις &c.	τύποι &c.
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V. Infinitive Mood.

(A) Present, τύπτειν (B) Future, τύψειν

(C) 1 perf., τετυφέναι (B, 2) 1 aor., τύψαι
2 perf., τετυπέναι.

(D) 2 aor., τυπεῖν.

VI. Participles.

(A) Present.

<i>Sing.</i>	N. V.	τύπτων (See above, 211).	τύπτουσα	τύπτον
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(B, 1) Future.

<i>Sing.</i>	N. V.	τύψων (See above, 213).	τύψουσα	τύψον
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(C) 1 perf.

<i>Sing.</i>	N. V.	τετυφώς (See above, 213).	τετυφυῖα	τετυφός
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Similarly 2 perf., τετυπώς.

(B, 2) 1 aor.

<i>Sing.</i>	N. V.	τύψᾱς (See above, 209).	τύψᾱσα	τύψᾱν
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(D) 2 aor.

<i>Sing.</i>	N. V.	τυπών (See above, 209).	τυπούσα	τύπον
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(2) MIDDLE VOICE.

I. Indicative Mood.

(A, 1) Present, *I strike myself* or *cause myself to be struck*.

<i>Sing.</i>	τύπτομαι	τύπτει (or -η)	τύπτεται
<i>Plur.</i>	τυπτόμεθα	τύπτεσθε	τύπτονται
<i>Dual.</i>	τυπόμεθον	τύπτεσθον	τύπτεσθον

(A, 2) Imperfect, like the Imperfect Middle.

(C, 2) Pluperf., *I had been struck.*

<i>Sing.</i>	ἐτετύμμην	ἐτέτυψο	ἐτέτυπτο
<i>Plur.</i>	ἐτετύμμεθα	ἐτέτυφθε	τετυμμένοι ἦσα
<i>Dual.</i>	ἐτετύμμεθον	ἐτέτυφθον	ἐτετύφθην

(D, 1) 1 aor., *I was struck.*

<i>Sing.</i>	ἐτύφθην	ἐτύφθης	ἐτύφθη
<i>Plur.</i>	ἐτύφθημεν	ἐτύφθητε	ἐτύφθησαν
<i>Dual.</i>		ἐτύφθητον	ἐτυφθήτην

(D, 2) 2 aor., *I was struck.*

<i>Sing.</i>	ἐτύπην	ἐτύπης	ἐτύπη
	&c.	&c.	&c.

(D, 3) 1 fut., *I shall be struck.*

<i>Sing.</i>	τυφθήσομαι	τυφθήσει (or -η)	τυφθήσεται
	&c.	&c.	&c.

(D, 4) 2 fut., *I shall be struck.*

<i>Sing.</i>	τυπήσομαι	τυπήσει (or -η)	τυπήσεται
	&c.	&c.	&c.

(C, 3) Paulo-post fut., *I shall have been struck.*

<i>Sing.</i>	τετύψομαι	τετύψει (or -η)	τετύψεται
	&c.	&c.	&c.

II. Imperative Mood.

(A) Present, like the Present Middle.

(C) Perfect.

<i>Sing.</i>	τέτυψο	τετύφθω
<i>Plur.</i>	τέτυφθε	τετύφθωσαν and τετύφθων
<i>Dual.</i>	τέτυφθον	τετύφθων

(D, 1) 1 aor.

<i>Sing.</i>	τύφθητι	τυφθήτω
<i>Plur.</i>	τύφθητε	τυφθήτωσαν and τυφθέντων
<i>Dual.</i>	τύφθητον	τυφθήτων

(D, 2) 2 aor.

<i>Sing.</i>	τύπηθι	τυπήτω
	&c.	&c.

III. Subjunctive Mood.

(A) Present, like the Present Middle.

(C) Perfect.

<i>Sing.</i>	τετυμμένος -η -ον	ὦ	ῆς	ῆ
<i>Plur.</i>	τετυμμένοι -αι -α	ῶμεν	ῆτε	ῶσι
<i>Dual.</i>	τετυμμένω -α -ω		ῆτον	ῆτον

(D, 1) 1 aor.

<i>Sing.</i>	τυφθῶ	τυφθῆς	τυφθῆ
	&c.	&c.	&c.

(D, 2) 2 aor.

<i>Sing.</i>	τυπῶ	τυπῆς	τυπῆ
	&c.	&c.	&c.

IV. Optative Mood.

(A) Present, like the Present Middle.

<i>Sing.</i>	τετυμμένος -η -ον	εἶην	εἶης	εἶη
<i>Plur.</i>	τετυμμένοι -αι -α	εἶημεν	εἶητε	εἶησαν
		εἶμεν	εἶτε	εἶεν
<i>Dual.</i>	τετυμμένω -α -α		εἶητον	εἶήτην

(D, 1) 1 aor.

<i>Sing.</i>	τυφθείην	τυφθείης	τυφθείη
<i>Plur.</i>	τυφθείημεν	τυφθείητε	(τυφθείησαν)
	-εἶμεν	-εἶτε	-εἶεν
<i>Dual.</i>		τυφθείητον	τυφθείήτην

(D, 2) 2 aor.

<i>Sing.</i>	τυπείην	τυπείης	τυπείη
	&c.	&c.	&c.

(D, 1 + B) 1 fut.

<i>Sing.</i>	τυφθήσοίμην	τυφθήσοιο	τυφθήσοιτο
	&c.	&c.	&c.

(D, 2 + B) 2 fut.

<i>Sing.</i>	τυπήσοίμην	τυπήσοιο	τυπήσοιτο
	&c.	&c.	&c.

(C + B) Paulo-post future.

<i>Sing.</i>	τετυφόμενῃν &c.	τετύφω &c.	τετύφωτο &c.
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V. Infinitive Mood.

(A) Present, like the Present Middle.

(C)	Perfect, τετύφθαι	(D, 1)	1 aor., τυφθῆναι
		(D, 2)	2 aor., τυπήναι
(D, 1 + B)	1 fut.,		τυφθήσεσθαι
(D, 2 + B)	2 fut.,		τυπήσεσθαι
(C + B)	Paulo-post fut.,		τετύψεσθαι

VI. Participles.

(A) Present, like the Present Middle.

(C)	Perfect,	τετυμμένος	-η	-ον	&c.
(D, 1)	1 aor.,	τυφθείς	-είσα	-έν	&c.
(D, 2)	2 aor.,	τυπείς	-είσα	-έν	&c.
(D, 1 + B)	1 fut.,	τυφθησόμενος	-η	-ον	&c.
(D, 2 + B)	2 fut.,	τυπησόμενος	-η	-ον	&c.
(C + B)	Paulo-post fut.,	τετυφόμενος	-η	-ον	&c.

For the declension of τυφθείς and τυπείς, see above, 210.

GENERAL VIEW OF THE
COGNATE TENSES IN THE DIFFERENT CONJUGATIONS OF BARYTONE VERBS.
395 *First Conjugation.*

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active	Pres. Imperf. Fut. 1 aor. 1 perf. 1 pluperf. 2 perf. 2 pluperf. 2 aor.	τύπτω — τύπτε τύπτε — — — — —	τύπτω — τύπῃ τύπῃ — — — — —	τύπτοιμι τύψοιμι τύψαιμι τετύφουμι τετύποιμι τύποιμι	τύπτειν τύψειν τύψαι τετυφέναι τετυπέναι τυπείν	τύπτων τύψων τύψας τετυφώς τετυπώς τυπών
Middle	Pres. Imperf. Fut. 1 aor. 2 aor.	τύπτομαι — τύπμαι — —	τύπτομαι — τύπωμαι τύπωμαι	τυπτοίμην τυψοίμην τυψαίμην τυποίμην	τύπτεσθαι τύψεσθαι τυψασθαι τυπέσθαι	τυπτόμενος τυψόμενος τυψάμενος τυπόμενος
Passive	Perf. Pluperf. Paulo-p. fut. 1 aor. 1 fut. 2 aor. 2 fut.	τέτυπτο — — — — — —	τετυμμένος — — — — — —	τετυμμένος — — — — — —	τετύφθαι τετύφασθαι τυψθῆναι τυψθῆσθαι τυπῆναι τυπῆσθαι	τετυμμένος τετυφόμενος τυφθείς τυφθησόμενος τυπείς τυπησόμενος

(C + B) Paulo-post future.

<i>Sing.</i>	τετυφόμενῃν &c.	τετύφω &c.	τετύφωτο &c.
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V. Infinitive Mood.

(A) Present, like the Present Middle.

(C)	Perfect, τετύφθαι	(D, 1)	1 aor., τυφθῆναι
		(D, 2)	2 aor., τυπήναι
(D, 1 + B)	1 fut.,		τυφθήσεσθαι
(D, 2 + B)	2 fut.,		τυπήσεσθαι
(C + B)	Paulo-post fut.,		τετύφσεσθαι

VI. Participles.

(A) Present, like the Present Middle.

(C)	Perfect,	τετυμμένος	-η	-ον	&c.
(D, 1)	1 aor.,	τυφθείς	-εῖσα	-έν	&c.
(D, 2)	2 aor.,	τυπείς	-εῖσα	-έν	&c.
(D, 1 + B)	1 fut.,	τυφθησόμενος	-η	-ον	&c.
(D, 2 + B)	2 fut.,	τυπησόμενος	-η	-ον	&c.
(C + B)	Paulo-post fut.,	τετυφόμενος	-η	-ον	&c.

For the declension of τυφθείς and τυπείς, see above, 210.

395 First Conjugation.

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
	Pres. Imperf. Fut. 1 aor. 1 perf. 1 pluperf. 2 perf. 2 pluperf. 2 aor.	τύπτω ἐτυπτον τύψω ἐτύψα τέτυφα ἐτετύφεω τέτυπα ἐτετύπεω ἐτυπον	τύπτε — τύψον τέτυφε τέτυπε τύπε	τύπτω — τύψω τετύφω τετύπω τύπω	τύπτοιμι τύψοιμι τύψαιμι τετύφοιμι τετύποιμι τύποιμι	τύπτειν τύψειν τύψαι τετυφέναι τετυπέναι τυπῆν
Active.	Pres. Imperf. Fut. 1 aor. 1 perf. 1 pluperf. 2 perf. 2 pluperf. 2 aor.	τύπτω ἐτυπτον τύψω ἐτύψα τέτυφα ἐτετύφεω τέτυπα ἐτετύπεω ἐτυπον	τύπτε — τύψον τέτυφε τέτυπε τύπε	τύπτω — τύψω τετύφω τετύπω τύπω	τύπτοιμι τύψοιμι τύψαιμι τετύφοιμι τετύποιμι τύποιμι	τύπτειν τύψειν τύψαι τετυφέναι τετυπέναι τυπῆν
	Pres. Imperf. Fut. 1 aor. 2 aor.	τύπτομαι ἐτυπτόμην τύψομαι ἐτυψάμην ἐτυπόμην	τύπτωμαι — τύψωμαι τυπόω	τύπτωμαι — τύψωμαι τύπωμαι	τυπτοίμην τυψοίμην τυψαίμην τυποίμην	τυπτόμενος τυψόμενος τυψάμενος τυπόμενος
	Perf. Pluperf. Paulo-p. fut. 1 aor. 1 fut. 2 aor. 2 fut.	τέτυμαι ἐτετύμην τετύρομαι ἐτύβην τυβθήσομαι ἐτύβην τυπήσομαι	τέτυφο — τύβητι — τύβητι —	τετυμμένος ὦ — τυβῶ — τυπῶ —	τετύφθαι τετύφασθαι τυβασθαι τυπέσθαι	τετυμμένος τετυφόμενος τυφθείς τυφθήσόμενος τυπείς τυπησόμενος
	Passive.	—	—	—	—	—
	—	—	—	—	—	—

396 Second Conjugation.

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Pres. Imperf. Fut. 1 aor. 1 perf. 1 pluperf. 2 perf. 2 pluperf. 2 aor.	πλέκω } ἔπλεκον } πλέξω ἔπλεξα ἐπέπλεγα ἐπεπλέχην *ἐπέπλεκα *ἐπεπλάκειν *ἔπλεκον	πλέκε — πλέξου πέπλαχε πέπλακε πλάκε	πλέκω — πλέξω πεπλόχῳ πεπλάκω πλάκω	πλέκοιμι πλέξοιμι πλέξαιμι πεπλόχοιμι πεπλάκοιμι πλάκοιμι	πλέκειν πλέξειν πλέξαι πεπλόχεσθαι πεπλάκεσθαι πλάκεῖν	πλέκων πλέξων πλέξας πεπλόχως πεπλάκως πλάκων
Pres. Imperf. Fut. 1 aor. 2 aor.	πλέκομαι } ἐπλεκόμην } πλέξομαι ἐπλεξόμην *ἐπλεκόμην	πλέκου — πλέξαι πλακοῦ	πλέκομαι — πλέξομαι πλάκομαι	πλεκοίμην πλεξοίμην πλεξάιμην πλακοίμην	πλέκεσθαι πλέξεσθαι πλέξασθαι πλακέσθαι	πλεκόμενος πλεξόμενος πλεξάμενος πλακόμενος
Perf. Pluperf. Paulo-p. fut. 1 aor. 1 fut. 2 aor. 2 fut.	ἐπέπλεκα } ἐπεπλέκειν } πλεπλέξομαι ἐπλέχθην πλεχθήσομαι ἐπλάκην πλάκησομαι	πέπλεξο — πλέχθητι — πλάκηθι —	πεπλεγμένος ὦ — πλεχθῶ — πλακῶ —	πεπλόχῳ πεπλεξοίμην πλεχθείην πλεχθῆσοιμην πλακείην πλακησόιμην	πεπλόχῳ πεπλέξεσθαι πλεχθῆναι πλεχθῆσεσθαι πλακῆναι πλακησέσθαι	πεπλεγμένος πεπλεξόμενος πλεχθεὶς πλεχθῆσόμενος πλακείς πλακησόμενος

397 Third Conjugation.

		Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres.	πείβω	πείβε	πείβω	πείβοιμι	πείβειν	πείβων
	Imperf.	ἔπειβον	—	—	—	—	—
	Fut.	πείσω	πείσον	πείσω	πείσοιμι	πείσειν	πείσων
	1 aor.	ἔπεισα	πείσε	πείσω	πείσοιμι	πείσαι	πείσας
	1 perf.	πέπεικα	πέπεικε	πέπεικω	πέπεικοιμι	πέπεικέναι	πέπεικώς
	1 pluperf.	ἔπεπεικεν	—	—	—	—	—
	2 perf.	πέποιθα	πέποιθε	πέποιθω	πέποιθοιμι	πέποιθέναι	πέποιθώς
	2 pluperf.	ἔπεποιθειν	—	—	—	—	—
	2 aor.	ἔπειβον	πείβε	πείβω	πείβοιμι	πείβειν	πείβων
Middle.	Pres.	πείβομαι	πείβου	πείβομαι	πείβοιμην	πείβεσθαι	πείβόμενος
	Imperf.	ἔπειβομην	—	—	—	—	—
	Fut.	πείσομαι	πείσαι	πείσωμαι	πείσοιμην	πείσεσθαι	πείσόμενος
	1 aor.	ἔπεισάμην	πείσου	πείσωμαι	πείσαιμην	πείσασθαι	πείσόμενος
	2 aor.	ἔπειβόμην	πείβοῦ	πείβομαι	πείβοιμην	πείβεσθαι	πείβόμενος
Passive.	Perf.	πέπεισμαι	πέπεισο	πέπεισμένος ὦ	πέπεισμένος εἴην	πέπεισθαι	πέπεισμένος
	Pluperf.	ἔπεπεισμην	—	—	—	—	—
	Paulo-p. fut.	πεπεισθήσομαι	—	—	—	—	—
	1 aor.	ἔπεισθην	πέισθητι	πέισθῶ	πέισθόμην	πέισθεσθαι	πέισθόμενος
	1 fut.	πεισθήσομαι	—	—	—	—	—
	2 aor.	ἔπειβην	πείβητι	πείβῶ	πείβοιην	πείβεσθαι	πείβόμενος
	2 fut.	πιθήσομαι	—	—	—	—	—

328 *Fourth Conjugation.*

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres. { σπείρω }	σπείρε	σπείρω	σπείροιμι	σπείρειν	σπείρων
	Imperf. { ἐσπείρου }	—	—	σπεροίμῃ	σπερείν	σπερών
	Fut. { σπερώ }	—	—	σπείραιμι	σπείραι	σπείρας
	1 aor. { ἔσπειρα }	σπείρον	σπείρω	ἐσπάρκοιμι	ἐσπαρτέναι	ἐσπαρικώς
	1 perf. { ἔσπαρκα }	ἔσπαρκε	ἐσπάρκω	—	—	—
	1 pluperf. { ἐσπαρκειν }	—	—	ἐσπόροιμι	ἐσπορέναι	ἐσπορός
	2 perf. { *ἔσπορα }	ἔσπορε	ἐσπόρω	σπάροιμι	σπαρεῖν	σπαρών
Middle.	2 pluperf. { *ἐσπόρειν }	σπάρω	σπάρω	—	—	—
	2 aor. { *ἔσπαρον }	σπάρω	σπάρω	—	—	—
	Pres. { σπείρομαι }	σπείρου	σπείρωμαι	σπείροίμην	σπείρεσθαι	σπείρόμενος
	Imperf. { ἐσπείρομην }	—	—	σπεροίμην	σπερεῖσθαι	σπερούμενος
	Fut. { σπερούμαι }	—	—	σπεραίμην	σπείρασθαι	σπεύραμενος
Passive.	1 aor. { ἐσπείραμην }	σπείραι	σπείρωμαι	σπαροίμην	σπαρέσθαι	σπαρόμενος
	2 aor. { *ἐσπαράμην }	σπαροῦ	σπάρωμαι	—	—	—
	Perf. { ἔσπαρμαι }	ἔσπαρσο	ἐσπαρμένος ὦ	ἐσπαρμένος εἴην	ἐσπάρθαι	ἐσπαρμένος
	Pluperf. { ἐσπάρμην }	σπάρθητι	σπαρβῶ	σπαρθεῖην	σπαρθῆναι	σπαρθεῖς
	1 aor. { ἐσπάρθην }	—	—	σπαρθησώμην	σπαρθήσεσθαι	σπαρθησόμενος
	1 fut. { σπαρθήσομαι }	—	—	σπαρεῖην	σπαρῆναι	σπαρεῖς
	2 aor. { ἐσπάρθην }	σπάρθη	σπαρῶ	σπαρθησώμην	σπαρθήσεσθαι	σπαρθησόμενος
	2 fut. { σπαρθήσομαι }	—	—	—	—	—

These assimilated verbs are conjugated according to their original characteristic; i.e. πείσσω like τύπτω, πράσσω like πλέω.

330 Sixth Conjugation.

	Indicative.	Imperative.	Subjunctive.	Optative.	Infinitive.	Participle.
Active.	Pres. Imperf. Fut. 1 aor. 1 perf. 1 pluperf.	κελεύω — κέλευσον κεκέλευκε	κελεύω — κέλευσων κεκέλευκω	κελεύοιμι κέλεύσοιμι κελεύσαιμι κεκέλεύκοιμι	κελεύειν κελεύσειν κελεύσαι κεκέλευκέναι	κελεύων κελεύσων κελεύσας κεκέλευκώς
	Pres. Imperf. Fut. 1 aor.	κελεύου — κέλευσαι	κελεύωμαι — κέλευσάμαι	κελεύοιμην κελευσοίμην κελευσάιμην	κελεύεσθαι κελεύσεσθαι κελεύασθαι	κελεύόμενος κελευσόμενος κελευσάμενος
	Perf. Pluperf. Paulo-p. fut. 1 aor. 1 fut.	κεκέλευστο — κελεύσθητι —	κεκελευσμένος ὦ — κελευσθῶ —	κεκελευσμένος εἴην κεκελευστοίμην κελευσθειην κελευσθισοίμην	κεκελευσθαι κεκελεύσεσθαι κελευσθήναι κελευσθήσθαι	κεκελευσμένος κεκελευσόμενος κελευσθείς κελευσθήσόμενος

The verbs of this conjugation have no secondary tenses. For the σ in the perf. and 1 aor. pass. of this particular verb, see above, 302, D, (f).

General Observations on the Barytone Verbs¹.

331 Dialects.

Observations on the Ionic language in general, as preserved in the Homers, and particularly in the epic dialect.

In the formation of particular tenses, we observe the following.

1. *Observation on the Ionic form of the imperf. and of the 2 aor. act. and pass. in the sing. and in the 3 pers. plur. with a particular reference to the Ionic dialect, because it is used also by the other dialects. Its peculiarity consists in this, that it affixes the termination -ειναι instead of -ειναι, -ειναι, -ειναι instead of -ειναι, -ειναι, -ειναι.*

ειναι	instead of	ειναι
ειναι	..	ειναι
ειναι		ειναι
ειναι		ειναι
ειναι		ειναι
ειναι		ειναι
ειναι		ειναι
ειναι		ειναι

2. *Observation on the Ionic form of the 2 aor. act. and pass. in the sing. and in the 3 pers. plur. with a particular reference to the Ionic dialect, because it is used also by the other dialects. Its peculiarity consists in this, that it affixes the termination -ειναι instead of -ειναι, -ειναι, -ειναι.*

3. *Observation on the Ionic form of the 2 aor. act. and pass. in the sing. and in the 3 pers. plur. with a particular reference to the Ionic dialect, because it is used also by the other dialects. Its peculiarity consists in this, that it affixes the termination -ειναι instead of -ειναι, -ειναι, -ειναι.*

4. *Observation on the Ionic form of the 2 aor. act. and pass. in the sing. and in the 3 pers. plur. with a particular reference to the Ionic dialect, because it is used also by the other dialects. Its peculiarity consists in this, that it affixes the termination -ειναι instead of -ειναι, -ειναι, -ειναι.*

5. *Observation on the Ionic form of the 2 aor. act. and pass. in the sing. and in the 3 pers. plur. with a particular reference to the Ionic dialect, because it is used also by the other dialects. Its peculiarity consists in this, that it affixes the termination -ειναι instead of -ειναι, -ειναι, -ειναι.*

6. *Observation on the Ionic form of the 2 aor. act. and pass. in the sing. and in the 3 pers. plur. with a particular reference to the Ionic dialect, because it is used also by the other dialects. Its peculiarity consists in this, that it affixes the termination -ειναι instead of -ειναι, -ειναι, -ειναι.*

7. *Observation on the Ionic form of the 2 aor. act. and pass. in the sing. and in the 3 pers. plur. with a particular reference to the Ionic dialect, because it is used also by the other dialects. Its peculiarity consists in this, that it affixes the termination -ειναι instead of -ειναι, -ειναι, -ειναι.*

8. *Observation on the Ionic form of the 2 aor. act. and pass. in the sing. and in the 3 pers. plur. with a particular reference to the Ionic dialect, because it is used also by the other dialects. Its peculiarity consists in this, that it affixes the termination -ειναι instead of -ειναι, -ειναι, -ειναι.*

is thus assimilated to the 2 perf.; this occurs e.g. in the partic. *βεβαρηώς* (from the obsolete *βαρέω*), *κεκαφηώς* (from the unusual radical form *καφέω*, "to breathe with distress"), *κεκορηώς* (from *κορέννυμι*, "I satiate"), *κεχαρηώς* (from *χαίρω*, "I rejoice"), *πεπτηώς* (from *πίπτω*, "I fall"), *τετιηώς* (from *τιέω*, "I am grieved"), *τετληώς* (from *τλήμι*, "I endure"); and in the 3 pers. plur. and partic. of *βέβηκα* (from *βαίνω*, "I go"), *ἴστηκα*, "I stand" (from *ἵστημι*), *πέφυκα*, "I am" (from *φύω*), and *τέθνηκα* (from *θνήσκω*, "I die"); but in these always by shortening the long vowel before the termination, so that we have *βεβᾶσι*, *βεβᾶώς*, *ἰστώσ*, *πεφῦσι*, *τεθνῶσι*.

(c) The pluperf. had originally the endings *-εα*, *-εας*, *-εε(ν)*, which are universally retained in epic Greek, and of which traces still occur also in the Ionic and Attic dialects; e.g. *ᾔδεα*, "I knew," Att. contr. *ᾔδη*, 2 pers. *ᾔδεας*, contr. *ᾔδης* and *ᾔδησθα*, 3 pers. *ᾔδεε(ν)*, contr. *ᾔδει(ν)* or *ᾔδη*. In the third person the epic dialect generally adopts the contracted form in *-ει* and even in *-ειν*.

(d) Respecting the irregular formation of the fut. and 1 aor. much is to be observed in the older language. *Verba liquida*, in the first place, whose characteristic is *λ* or *ρ*, frequently form a fut. with *σ*; e.g. *κείρω*, "I shear," fut. *κέρσω*, aor. *έκερσα*; *ἄρω*, "I join," fut. *ἄρσω*, aor. *ἄρσα* and *ἤρσα*. From *κέλλω*, "I drive," the fut. *κέλσω* and aor. *έκελσα* have retained this formation even in the general language. On the contrary, in epic Greek the reverse of this also occurs, vowel verbs forming an aor. without *σ*; e.g. *καίω*, "I burn," aor. *έκα*; *σεύω*, "I drive," aor. *ἴσσευα*; *χέω*, "I pour," aor. *χεῖα* or *έχευα* (Att. *έχεα*). In the fut. the *σ* is omitted, not only in forms like *ἀντιώω* (*Il.* XIII. 752) and *κρεμόω* (*Ib.* VII. 85), but also in *ἐξανίω* (*Ib.* XI. 365) and *ἐρύουσι* (*Ib.* 454). As a special irregularity in the formation of particular aorists it must be observed that the terminations of the two aorists are sometimes interchanged with each other, the termination *-ον* being appended to the tense-form of the 1 aor. (with *σ*), and, conversely, the termination *-α* to the root of the 2 aor. The first is exemplified in *ἔπεσον* (from *πίπτω* for *πι-πέτω*), and in the following Homeric forms:

αἰέσσο (as imperat. aor. mid. of *αἶδω*, "I sing").

ἄξετε (as imperat. aor. of *ἄγω*, "I lead").

βήσσο or *ἔβήσσο* (3 sing. aor. mid. of *βαίνω*, "I go"); besides *βήσσο*, as imperat. So also

δύσσο or *ἔδύσσο*, besides the imperat. *δύσσο* (from *δύομαι*, "I put on").

ἴσον, *ἴξες* (as aor. act. of *ἵκω*, "I come").

λέξαι or λέξαι, "lie down" (as imperat. aor. mid. of λέγω).

ἵστα, ὄρου and ὄρου, "rise" (as imper. aor. mid. of ὄρω or ὀρ-
νυμι).

NOTE.

Of the opposite case, where the termination -α is added to the root of the 2 aor., we have the familiar examples εἶπα, besides εἶπον, "I said," and ἤνεκα, epic ἤνεκα or ἔνεκα, besides ἤνεγκον (as aor. to φέρω, "I bear"). Lastly, in the epic dialect the reduplication of σ, when a short vowel precedes, is everywhere εἰσσεῖ and frequently adopted to meet the exigencies of the verse: e.g. εἰσαγγέλλωσθε (from καλέω, "I call"), ὁμοσσεῖ for ὁμοσε from ὁμωμι, "I swear", ἐγέλυσσε (from γελᾶω, "I laugh"), κωλύσσε (from κωλύω, "I hinder"), ἀλάσσει (from ἄλλωμι, "I destroy"), κινύσσει from κινέω, "I stir up", &c.

2. With regard to the augment in general, see above, 311. Homer uses it with less regularity, or the structure of the sentence makes it less necessary. This subject has been fully discussed by Grashof in the *Programm* of the Gymnasium at Düsseldorf (1852). Homer is not very exact in his use of it with certain limitations. In the MSS. of Homer there is a good deal of caprice, especially with regard to the temporal augment. Its omission is most regular in those verbs which begin with a vowel, as ἔγνων, ἀέθλεις, ἀλατύνει, ἀναισιμίου, εἰσέειπεν, εἰσέειπες, εἶδον and εἶδεν, ἔργα (instead of εἶργα) and εἶπε. Cf. *Monesio de dialecto Herodoti*, prefixed to his edition of Herodotus, pp. xxi—xxiii. The temporal augment is sometimes omitted at the beginning with a vowel, especially in οἶδα, and εἶδον, εἶδεν, whence εἶδον, ἀλτήμενος, &c.; Herodotus omits it in εἶδον, εἶδεν, and in the 3 plur. perf. and plup. when the ending is -οντο, as in εἶδοντο, εἶδοντο, εἶδοντο, &c. The regular reduplication is retained in the 2 aor. perf. as δέχμαι, δέχεται, δέχμενος. On the other hand, there are some forms in Homer in which the reduplication is wanting, as εἶδον, εἶδεν, εἶδον, &c. e.g. in δαδία, δαδισιν, δαδισί, &c. (instead of δαδία, δαδισιν, δαδισί), δαδισί (instead of δαδισί), δαδισί (instead of δαδισί), δαδισί (instead of δαδισί), &c. The reduplication, confined in the general language to the 2 aor. act. and mid., is extended by the epic dialect to other tenses, as in the 2 aor. act. and mid., less frequently in the 1 aor. act. and mid.: e.g. κείθον and κείθον (from κείθω, whence κείθω, κείθω, κείθω, &c. from λαμβάνω), δαδίσσμαι (from δαδίσσμαι, whence δαδίσσμαι, δαδίσσμαι, δαδίσσμαι, &c. from λαμβάνω), &c. The only certain exam-

ple of the reduplication in the 1 aor. act. and mid. is in the list of irregular verbs.

3 The following observations apply to the person-endings and modal inflexions :

(a) The 3 pers. dual imperf. act. is formed by Homer in some instances like the second person, and consequently has the termination *-τον* instead of *-την*. Such forms are *διώκετον* (*Il.* x. 364), *λαφύσσετον* (*Ib.* xviii. 583), and *τετεύχετον* (*Ib.* xiii. 346).

(b) Besides the terminations *-μεθον* and *-μεθα* of the dual and plur. pass., the full-sounding *-μεσθον* and *-μεσθα* are used according to the exigencies of the metre, not only by the epic writers, but also by the Doric and Attic poets.

(c) In the 3 pers. plur. pass. the perf. and pluperf. very generally, and the optat. frequently, substitute the terminations *-αται* and *-ατο* for *-νται* and *-ντο*; e.g. *κεχωρίδαται* (from *χωρίζω*), *τυπτοίατο* for *τύπτοντο*. The labial and guttural characteristics are aspirated; e.g. we have *τετράφαται*, *ὀρωρέχεται*, &c.

(d) In the 2 pers. sing. pass. the *σ* which follows a connecting vowel is rejected; but in that case *εαι* generally, and *αο* frequently, remain without contraction, and the termination *-εο* is either uncontracted, or takes the Ionic contraction into *ευ*, or the *ε* is even lengthened into *ει*, as e.g. *ἔπειο* (from *ἔρομαι*).

(e) In the 3 plur. of the pass. aor. the termination *-ησαν* is changed into *-εν*, regularly in Æolic and Doric, and frequently in epic Greek.

(f) The following peculiarities are to be observed in the subjunctive mood : (α) the epic dialect retains the fuller inflexions in *-μι*. This is very common in the 3 pers. sing.; e.g. we have *λάβησιν* and *ἄγῃσι* for *λάβῃ* and *ἄγῃ*. As examples of the 1 pers. with the ending *-ωμι* we have *εἴπωμι* (*Od.* xxii. 392), *ἴδωμι* (*Il.* xviii. 63), *κτείνωμι* (*Od.* xix. 490), *ἀγάγωμι* (*Il.* xxiv. 717), *ἴκωμι* (*Ib.* ix. 14), *ἐθέλωμι* (*Od.* xxi. 348), *τύχωμι* (*Ib.* xxii. 7). (β) Instead of *-ς* the 2 pers. sing. subj. has generally the fuller termination *-σθα*; e.g. *ἐθέλῃσθα*, *εἴπῃσθα*, for *ἐθέλῃς*, *εἴπῃς*. (γ) According to the exigencies of the metre, epic writers often shorten the modal vowel of the subj., so that *ε* is substituted for *η*, and *ο* for *ω*, and the form of the subj. in many cases assimilated to that of the indic.; e.g. *εἶδωμεν* for *εἴδωμεν*, *ἵτομεν* for *ἵωμεν*, *φθίεται* for *φθείηται*, &c.

(g) In epic the 3 pers. plur. imperat., both act. and pass., is always formed with the terminations *-ντων* and *-σθων*; e.g. *πινόντων* (not *πινέτωσαν*), *ἐπίσθων* (not *ἐπίσθωσαν*).

(h) The complete termination of the infin. act. was *-εμεναι*, by the abbreviation of which were formed partly *-εμεν*, and, by rejecting *μ*,

APPENDIX

1. The later Ionic dialect, as exhibited in the writings of Herodotus, possesses in common with the epic dialect just treated of, many peculiarities, which we shall therefore merely indicate by reference to the preceding. On the iterative tenses in *-εσκον* and *-εσκόμην*, see I. 1. (a). On the pluperfect *-εα*, see I. 1, (c). On *-αται* and *-ατο* for *-νται* and *-ντο*, see I. 3, (c). On the augment, see I. 2.

2. On the abbreviation of the termination *-ησαν* into *-εν*, see above, (a) and below, III. (5).

II. Peculiarities of the Ionic Dialect.

(1) The later Ionic dialect, as exhibited in the writings of Herodotus, possesses in common with the epic dialect just treated of, many peculiarities, which we shall therefore merely indicate by reference to the preceding. On the iterative tenses in *-εσκον* and *-εσκόμην*, see I. 1. (a). On the pluperfect *-εα*, see I. 1, (c). On *-αται* and *-ατο* for *-νται* and *-ντο*, see I. 3, (c). On the augment, see I. 2.

III. Peculiarities of the Doric Dialect.

(1) The change of *η* into *α*, so common to the Doric dialect, occurs in verbal forms in the dual termination *-ην* and the passive termination

μην, which in Doric are therefore *-αν* and *-μαν*; e.g. *ἰκόμην* for *ἰκόμην*. This change is usual also in the derivative tenses of verbs in *-έω* and of some few in *-έω*, which lengthen the characteristic vowel into *-η*; e.g. *ἀγαπᾶσω* for *ἀγαπήσω*, *ἐφίλᾶσα* for *ἐφίλησα*. Its occurrence however is extremely rare in the termination *-ην* of the aor. pass. In verbs beginning with *a* the *a* is retained even when the temporal augment is introduced, but then it is always long; e.g. *ἄκούω*, aor. *ἴκουσα*.

(2) The Dorians frequently form the 2 pers. sing. indic. in *-ες* instead of *-ας*; e.g. *τύπτες*, *συρίζες* for *τύπτεις*, *συρίζεις*. Instead of *-ς* at the end, the second person of all the moods of the act. had in the old language the termination *-σθα*, which is still of frequent use in the Doric dialect, and occurs in the epic writers chiefly in the 2 pers. subj., more rarely in the optat. The common language has retained this termination in the following forms: *ἦσθα*, "thou wast" (from *εἰμί*), *ἦυσθα*, "thou wentest" (from *εἰμι*), *οἶσθα* and *ἦδewisθα*, "thou knowest, knewest" (from *οἶδα*), and *ἔφησθα*, "thou saidst" (from *φημί*).

(3) The 1 pers. plur. of the active conjugation terminates in the Doric dialect in *-μες* instead of *-μεν*; e.g. *ἐτύπτομες* for *ἐτύπτομεν*. The Latin shows that this was the original form of the person-ending. In the passive they likewise use the fuller termination *-μεσθον* and *-μεσθα* or *-μεθον* and *-μεθα* (see above, I. 3, (b)).

(4) The 3 pers. plur. act. terminates in Doric in *-ντι* with a short connective vowel instead of *-σι* preceded by a long sound; e.g.

<i>ἀνατέλλοντι</i>	for	<i>ἀνατέλλουσι</i>
<i>τρέποντι</i>	...	<i>τρέπουσι</i>
<i>τύπτωντι</i>	...	<i>τύπτωσι</i>
<i>τετύφαντι</i>	...	<i>τετύφᾶσι</i>

The Latin shows that this was the original form.

In the 2 fut. the termination *-έοντι* is contracted by the Dorians into *ᾶντι*, e.g. *μανέοντι*, *μανεύντι* for *μενοῦσι*, from *μένω*. Moreover it is to be remarked that this termination *-ντι* never receives the *ν* *ἐφελκυστικόν*. Instead of the termination *-ουσι* in the pres. and 1 fut., *-οισι* also occurs, particularly in the poets, and this requires the *ν* *ἐφελκυστικόν*; e.g. *βλάσσοισιν* for *φυλάσσουνσιν*. And in Æolic we find *-αισι* for *-ᾶσι*.

(5) The termination *-ησαν* in the 3 pers. plur. of the aor. pass. and of the optat. is shortened in Doric into *-εν*, e.g. *ἔνυφθεν* for *ἐτίφθησαν*. This peculiarity is common also to the epic, where e.g. *τράφεν* for *τράφησαν*, and such like forms, are quite usual; and in the optat. this

abbreviated termination predominates throughout in the common language also; e.g. τυφθεῖν for τυφθείησαν.

(6) The infin. act. instead of the termination -ειν has in Doric -μεν or generally -εν, and more rarely the lengthened -ην; e.g. τύπτειν and τύπτμεν for τύπτειν, λαβέν and λαβῆν for λαβεῖν.

In the infin. perf. act. we have sometimes -ειν for -εναι, as γεγάκειν for γεγακέναι (Pind. *Ol.* vi. 49). And the Æolic has even an infin. in -ις, as γέλαϊς for γελάειν.

(7) In the terminations of participles the Dorians use -οι instead of -ον, and -αι instead of -ᾱ; e.g.

τύπτουσα	for	τύπτουσα
λαβοῦσα	...	λαβοῦσα
τύψαις and τύψαισα	...	τύψᾱς, -ᾱσα.

The partic. perf. act. is sometimes formed by the Dorians with the termination of the partic. pres.; e.g. πεφρίκοντες (Pind. *Pyth.* iv. 183) for πεφρικότες. In some instances epic writers also adopt this formation; as e.g. κεκλήγοντες for κεκληγότες.

(8) On the formation of the 1 fut. act. and mid. we observe the following as Doric peculiarities: (a) All verbs in -ζω form the 1 fut. in -ξω. The same peculiarity is transferred also to the 1 aor. (b) The termination of the 1 fut. act. and mid. is circumflexed by the Dorians and conjugated throughout entirely like the termination of the Attic fut.; e.g.

τυψῶ, -εῖς, -εῖ, plural τυψοῦμεν or -εῦμεν, -εῖτε, -οὔντι or -εύντι.

Fut. mid. τυψοῦμαι or -εῦμαι, &c.

This contraction seems to have originated in an old fut. in -σιω or -σιομαι, which is found in some forms; as πραξίόμες for πράξομεν, χαριζόμεθα for χαρισούμεθα, προλεψίω for προλείψω.

In some verbs, which form a fut. mid. with an active signification, this fut. has retained the Doric termination even in the common language, e.g. πεσοῦμαι and πευσοῦμαι, fut. of πίπτω and πυνθάνομαι. So also, besides the two already mentioned, are formed the fut. of θέω, κλαίω, νέω, παίζω, πλέω, πνέω, πνίγω, φεύγω and χέζω; thus, θευσοῦμαι, κλανσοῦμαι, &c.

IV. Peculiarities of the Attic Dialect.

(1) The epic termination of the pluperf. -εα (see above, I. 1, (c)) passed also into the Attic dialect, assuming the contracted form in -η, to which -ης (for -εας) corresponds in the 2 pers. and -ει or -ειν (for -εε

or *-εν*) in the third. This termination, however, can be referred to with certainty only in the pluperf. of *οἶδα*, of which the following forms are usual in Attic Greek: 1 pers. ἤδειν and ἤδη, 2 pers. ἤδεις or ἤδειςθα and ἤδης or ἤδησθα, 3 pers. ἤδει and ἤδεν.

(2) In the 2 pers. sing. pass. the Attics, after rejecting *σ*, contract *-εαι* into *-ει*. This appears to have been the only termination made use of in the older Attic language; subsequently it was interchanged with *-η*, though in the 2 fut. mid. *-ει* is the predominant termination. According to modern critics the ending *-ει* is to be preferred in Aristophanes, *-η* is most common in the MSS. of the tragedians, Thucydides, and Xenophon, and both endings are supported by authority in Plato and the orators (see Kühner, *Excurs.* II. *ad Xen. Memor.*). The *-ει* appears without change in the fut. ὄψει, and in βούλει, "thou art willing," and οἶει, "thou thinkest;" so that the use of βούλη and οἷη is invariably confined to the subjunctive.

(3) On the Attic future, see 302, B. 1, *Obs.* 3.

V. *Peculiarities of the Alexandrian Dialect and of the later Language.*

(1) In the 3 pers. plur. imperf. and 2 aor. the later language makes use of the termination *-σαν* instead of *-ον*; e.g. εἶπ^{ον}σαν for εἶπον, &c.

(2) In the 3 pers. plur. perf. act. the termination *-αν* occurs instead of *-ᾶσι*; e.g. εἶρηκαν for εἰρήκᾶσι, &c. Also in Cretan inscriptions we find ἀπέσταλκαν for ἀπεστάλασι.

§ XII. *Class B. (b) or Circumflexed Verbs.*

332 The derivative verbs τιμάω, "I honour," from τιμή, "honour;" ποιέω, "I beget," "make of a certain kind" (from the root found in πῶν, ποι-μήν, ὀ-πυλῶ, φυίω, φύω, *fac-io*, *fit*, *pu-er*, *pu-bes*, Sanscrit *pu-tra*, &c.¹); and μισθόω, "I let out for hire," from μισθός, "hire;" are thus inflected:

¹ It is not derived from ποῖός, for in that case the verb would be ποιῶ, a form which actually occurs, e.g. Arist. *Eth. Nic.* III. § 16, οἷον εἰ ἀπὸς τοῦτο ἢ πέπεται ἢ τετόλμαται ὡς δεῖ: and we have ποιῶς τινας ποιῆσαι, Id. *ibid.* I. 9, § 8.

COMPARATIVE SYNOPSIS OF THE CONTRACTED CONJUGATION

IN -ω.

Active Voice.

Present (A, 1).

*I honour.**I make.**I let.*

I. Indicative Mood.

<i>Sing.</i>	(τιμάω) τιμῶ (τιμάεις) τιμάῃς (τιμάει) τιμῇ	(ποιέω) ποιῶ (ποιέεις) ποιεῖς (ποιέει) ποιεῖ	(μισθόω) μισθῶ (μισθόεις) μισθοῖς ¹ (μισθόει) μισθοῖ ¹
<i>Plur.</i>	(τιμάομεν) τιμῶμεν (τιμάετε) τιμάτε (τιμάουσι) τιμῶσι	(ποιόομεν) ποιοῦμεν (ποιέετε) ποιεῖτε (ποιέουσι) ποιούσι	(μισθοόμεν) μισθοῦμεν (μισθόετε) μισθοῦτε (μισθόουσι) μισθοῦσι
<i>Dual.</i>	— (τιμάετον) τιμάτον (τιμάετον) τιμάτον	— (ποιέετον) ποιεῖτον (ποιέετον) ποιεῖτον	— (μισθόετον) μισθοῖτον (μισθόετον) μισθοῖτον

II. Imperative Mood.

<i>Sing.</i>	(τίμαε) τίμα (τιμάετω) τιμάτω	(ποίηε) ποίει (ποιέετω) ποιείτω	(μίσθοε) μίσθου (μισθοέτω) μισθοῖτω
<i>Plur.</i>	(τιμάετε) τιμάτε (τιμάετωσαν) τιμάτωσαν (τιμάόντων) τιμώντων	(ποιέετε) ποιείτε (ποιέετωσαν) ποιεῖτωσαν (ποιέόντων) ποιούντων	(μισθόετε) μισθοῖτε (μισθοέτωσαν) μισθοῖτωσαν (μισθοόντων) μισθούντων
<i>Dual.</i>	(τιμάετον) τιμάτον (τιμάέτων) τιμάτων	(ποιέετον) ποιεῖτον (ποιέέτων) ποιείτων	(μισθόετον) μισθοῖτον (μισθοέτων) μισθοῖτων

¹ The unusual contraction of -εις and -εις into -οῖς, as also of -ει and -ει into -εῖ, is founded upon the principle, that ε, as the chief vowel in the termination of the pres. and subj., must not be lost in the contraction.

III. Subjunctive Mood.

<i>Sing.</i>	(τιμάω) τιμῶ (τιμάης) τιμάς (τιμάη) τιμᾷ	(ποιέω) ποιῶ (ποιέης) ποιῆς (ποιέη) ποιῇ	(μισθόω) μισθῶ (μισθόης) μισθοῖς ¹ (μισθόη) μισθοῖ ¹
<i>Plur.</i>	(τιμάωμεν) τιμῶμεν (τιμάητε) τιμάτε (τιμάωσι) τιμῶσι	(ποιέωμεν) ποιῶμεν (ποιέητε) ποιῆτε (ποιέωσι) ποιῶσι	(μισθόωμεν) μισθῶμεν (μισθόητε) μισθῶτε (μισθόωσι) μισθῶσι
<i>Dual.</i>	— (τιμάητον) τιμᾶτον (τιμάητον) τιμᾶτον	— (ποιέητον) ποιῆτον (ποιέητον) ποιῆτον	— (μισθόητον) μισθῶτον (μισθόητον) μισθῶτον

IV. Optative Mood.

<i>Sing.</i>	(τιμάοιμι) τιμῶμι (τιμάοις) τιμῶς (τιμάοι) τιμῶ	(ποιέοιμι) ποιῶμι (ποιέοις) ποιῶς (ποιέοι) ποιῶ	(μισθόοιμι) μισθοῖμι (μισθόοις) μισθοῖς (μισθόοι) μισθοῖ
<i>Plur.</i>	(τιμάοιμεν) τιμῶμεν (τιμάοιτε) τιμῶτε (τιμάοιεν) τιμῶεν	(ποιέοιμεν) ποιῶμεν (ποιέοιτε) ποιῶτε (ποιέοιεν) ποιῶεν	(μισθόοιμεν) μισθοῖμεν (μισθόοιτε) μισθοῖτε (μισθόοιεν) μισθοῖεν
<i>Dual.</i>	— (τιμάοιτον) τιμῶτον (τιμαοίτην) τιμῶτην	— (ποιέοιτον) ποιῶτον (ποιεοίτην) ποιῶτην	— (μισθόοιτον) μισθοῖτον (μισθοοίτην) μισθοίτην

Attic Form².

<i>Sing.</i>	τιμῶην τιμῶης τιμῶη	ποιῶην ποιῶης ποιῶη	μισθοῶην μισθοῶης μισθοῶη
<i>Plur.</i>	τιμῶημεν τιμῶητε τιμῶεν	ποιῶημεν ποιῶητε ποιῶεν	μισθοῶημεν μισθοῶητε μισθοῶεν
<i>Dual.</i>	τιμῶήτην τιμῶήτην	ποιῶήτην ποιῶήτην	μισθοῶήτην μισθοῶήτην

¹ See note to present tense.² On the use of this accessory form of the opt. the following is to be observed :

(1) It is most common in verbs in -ειω, but in both the other classes also the singular

~~_____~~ ~~_____~~ ~~_____~~ ~~_____~~

Index

~~_____~~ ~~_____~~ ~~_____~~. αὐτὰ,
~~____~~ ~~____~~ ~~____~~
~~_____~~ ~~_____~~ ~~_____~~ αὐτὰ οὖν
~~_____~~ ~~_____~~ ~~_____~~ αὐτοῦτος.&c.

[illegible]

Final Day

11

Subjective Mood

γράφω	γράφω	γράφω	μοιθόομαι
γράφεις	γράφεις	γράφεις	μοιθούμαι
γράφει	γράφει	γράφει	μοιθώ (η) μοιθώ
γράφεται	γράφεται	γράφεται	μοιθύεται
γράφονται	γράφονται	γράφονται	μοιθούνται

of this form occurs in Attic Greek more frequently than the usual one in -*αμ*. On the contrary, in the plural its use is almost wholly confined to verbs in -*δω*. (2) From the appellation *Attic form* it must not be inferred, that it belonged exclusively to the Attic writers, since it also occurs, although less frequently, in the other dialects.

¹ The ϵ subscribed under the infinitive termination $-\epsilon\phi$ should properly be omitted, because its admission into the termination $-\epsilon\omega$ is owing solely to the contraction of $-\epsilon\epsilon$. As however it is invariably retained in the editions of Greek writers, its use is regarded as conventionally established.

<i>τ.</i>	(τιμάμεθα)	(ποιεόμεθα)	(μισθοόμεθα)
	τιμώμεθα	ποιούμεθα	μισθούμεθα
	(τιμάεσθε)	(ποιέεσθε)	(μισθόεσθε)
	τιμᾶσθε	ποιεῖσθε	μισθοῦσθε
	(τιμᾶονται)	(ποιεούνται)	(μισθόονται)
	τιμῶνται	ποιούνται	μισθούνται
<i>αλ.</i>	(τιμαόμεθον)	(ποιεόμεθον)	(μισθοόμεθον)
	τιμώμεθον	ποιούμεθον	μισθούμεθον
	(τιμάεσθον)	(ποιέεσθον)	(μισθόεσθον)
	τιμᾶσθον	ποιεῖσθον	μισθοῦσθον
	(τιμάεσθον)	(ποιέεσθον)	(μισθόεσθον)
	τιμᾶσθον	ποιεῖσθον	μισθοῦσθον

II. Imperative Mood.

<i>ηγ.</i>	(τιμάου) τιμῶ	(ποιέου) ποιῶ	(μισθού) μισθοῦ
	(τιμάεσθω)	(ποιέεσθω)	(μισθόεσθω)
	τιμάεσθω	ποιεῖσθω	μισθοῦσθω
<i>ιγ.</i>	(τιμάεσθε)	(ποιέεσθε)	(μισθόεσθε)
	τιμᾶσθε	ποιεῖσθε	μισθοῦσθε
	(τιμάεσθωσαν)	(ποιέεσθωσαν)	(μισθόεσθωσαν)
	τιμάεσθωσαν	ποιεῖσθωσαν	μισθοῦσθωσαν
	οι (τιμάεσθων)	οι (ποιέεσθων)	οι (μισθόεσθων)
	τιμάεσθων	ποιεῖσθων	μισθοῦσθων
<i>Διαλ.</i>	(τιμάεσθον)	(ποιέεσθον)	(μισθόεσθον)
	τιμᾶσθον	ποιεῖσθον	μισθοῦσθον
	(τιμάεσθων)	(ποιέεσθων)	(μισθόεσθων)
	τιμάεσθων	ποιεῖσθων	μισθοῦσθων

III. Subjunctive Mood.

<i>Sing.</i>	(τιμάωμαι)	(ποιέωμαι)	(μισθόωμαι)
	τιμῶμαι	ποιῶμαι	μισθῶμαι
	(τιμάῃ) τιμᾷ	(ποιέῃ) ποιῇ	(μισθόῃ) μισθοῖ
	(τιμάηται) τιμᾶται	(ποιέηται) ποιῇται	(μισθόηται) μισθῶται
<i>Plur.</i>	(τιμαώμεθα)	(ποιεώμεθα)	(μισθοώμεθα)
	τιμώμεθα	ποιώμεθα	μισθώμεθα
	(τιμάησθε)	(ποιέησθε)	(μισθόησθε)
	τιμᾶσθε	ποιῆσθε	μισθῶσθε
	(τιμάωνται)	(ποιέωνται)	(μισθόωνται)
	τιμῶνται	ποιῶνται	μισθῶνται

ι. (ἐτιμάμεθα)	(ἐποιούμεθα)	(ἐμισθοούμεθα)
ἐτιμώμεθα	ἐποιούμεθα	ἐμισθούμεθα
(ἐτιμάεσθε)	(ἐποιέεσθε)	(ἐμισθόεσθε)
ἐτιμᾶσθε	ἐποιεῖσθε	ἐμισθοῦσθε
(ἐτιμᾶντο)	(ἐποιούντο)	(ἐμισθόοντο)
ἐτιμῶντο	ἐποιούντο	ἐμισθοῦντο
ι. (ἐτιμάμεθον)	(ἐποιούμεθον)	(ἐμισθοούμεθον)
ἐτιμώμεθον	ἐποιούμεθον	ἐμισθούμεθον
(ἐτιμάεσθον)	(ἐποιέεσθον)	(ἐμισθόεσθον)
ἐτιμᾶσθον	ἐποιεῖσθον	ἐμισθοῦσθον
(ἐτιμάεσθην)	(ἐποιέεσθην)	(ἐμισθοέσθην)
ἐτιμᾶσθην	ἐποιεῖσθην	ἐμισθοῦσθην

I. Indicative Mood.

Perfect (C, 1) and Pluperfect (C, 2).

ι. τετίμημαι	πεποίημαι	μεμίσθωμαι
ἐτετιμήμην	ἐπεποιήμην	ἐμεμισθώμην
τετίμησαι	πεποίησαι	μεμίσθωσαι
ἐτετίμησο	ἐπεποίησο	ἐμεμισθωσο
τετίμηται	πεποιήται	μεμίσθωται
ἐτετίμητο	ἐπεποίητο	ἐμεμίσθωτο
ι. τετιμήμεθα	πεποιήμεθα	μεμισθώμεθα
ἐτετιμήμεθα	ἐπεποιήμεθα	ἐμεμισθώμεθα
τετίμησθε	πεποίησθε	μεμίσθωσθε
ἐτετίμησθε	ἐπεποίησθε	ἐμεμισθωσθε
τετίμηνται	πεποιήνται	μεμίσθωνται
ἐτετίμηντο	ἐπεποιήντο	ἐμεμίσθωντο
ι. τετιμήμεθον	πεποιήμεθον	μεμισθώμεθον
ἐτετιμήμεθον	ἐπεποιήμεθον	ἐμεμισθώμεθον
τετίμησθον	πεποίησθον	μεμίσθωσθον
ἐτετίμησθον	ἐπεποίησθον	ἐμεμισθωσθον
τετίμησθον	πεποίησθον	μεμίσθωσθον
ἐτετιμήσθην	ἐπεποιήσθην	ἐμεμισθώσθην

Imperative	τετίμησο	πεποίησο	μεμίσθωσο
	τετιμήσθω	πεποιήσθω	μεμισθώσθω
	&c.	&c.	&c.

ι. Subjunctive	τετιμημένος ὦ	πεποιημένος ὦ	μεμισθωμένος ὦ
	&c.	&c.	&c.

IV. Optative	τετιμνησεν ἀπ. ἄρ.	τεταμνησεν ἀπ. ἄρ.	μεμισθήμενος ἀπ. ἄρ.
V. Infinitive	τετιμνησέναι	τεταμνησέναι	μεμισθῆσθαι
VI. Participle	τετιμνημένος -η, -ον	τεταμνημένος -η, -ον	μεμισθήμενος -η, -ον

All the remaining tenses are inflected quite regularly.

Active.

I fut. B. 1	τιμνήσω	ποιήσω	μισθήσω
	-σεκ, -ες	-σεις, -εις	-σεις, -εις
I aor. B. 2'	ἐτιμνήσα	ἐποίησα	ἐμισθήσα
Perfect C. 1	τετιμνηκα	τεποίηκα	μεμισθίκα
Pluperf. C. 2	ἐτετιμνησεν	ἐτεποίησεν	ἐμεμισθίκεν

Passive.

I aor. D. 1	ἐτιμνήθην	ἐποιήθην	ἐμισθίθην
I fut. D. 1-B'	τιμνηθήσομαι	ποιηθήσομαι	μισθιθήσομαι
Paulo-p. fut. C. 1-B'	τετιμνησάμην	τεποίησάμην	μεμισθίσωμαι

Middle.

I fut. B. 1	τιμνησάμην	ποιησάμην	μισθίσωμαι
I aor. B. 2	ἐτιμνησάμην	ἐποίησάμην	ἐμισθίσάμην

333 General Observations on the Circumflexed Verbs.

(1) In the common language the secondary tenses of these verbs are wanting, and only a few traces of them are found even in the older language.

(2) For the more accurate definition of the rule, that contracted verbs lengthen the characteristic vowel in derivative tenses, namely, *ε* into *η*, &c., the following remarks must be added:

(a) Verbs in *-αω* almost invariably lengthen the characteristic vowel in the derivative tenses: but when *α* is preceded by an *ε*, or *ι*, or *ρ*, they take not *η*, but long *α*; e.g.

εἰς, "I permit," fut. εἶσω, 1 aor. εἶσα.

ἐστιάζω, "I entertain," fut. ἐστιάζω, 1 aor. εἰστιάσω.

δράω, "I do," fut. δράσω, 1 aor. εἰδῶ.

χράω, χράωμαι alone takes an *η* when *ρ* precedes. On the contrary, ἀκούω, "I hear," and μακροῦς, "I am senseless," take long *α* instead

of η; e.g. ἀκροᾶσθαι, &c. The following verbs are to be observed as special exceptions, for they retain the short α in the derivative tenses: γελᾶω, δαμάω, ἐλάω, ἔραμαι, θλάω, ἱλάω, ἱμάω, κερᾶω, κλάω, κρεμάω (in the transitive sense), πάομαι, σπάω and χαλάω,—thus: fut. γελάσω, δαμάσω, ἐλάσω, &c.

(b) Of verbs in -έω, the following retain in the derivative tenses the ε unchanged: αἰδέομαι, ἀκέομαι, ἄλέω, ἄρκέω, ἐμέω, ζέω, καλέω, ξέω, τελέω, τρέω,—thus: fut. αἰδέσομαι, ἀκέσομαι, &c.

Other verbs in -έω take the long vowel in some tenses, while in others they retain the short one. These are as follow:

αἰνέω, "I praise," fut. αἰνέσω, 1 aor. ἤνεσα, perf. ἤνεκα, 1 aor. pass. ἠνέθην, perf. pass. ἤνημαι. The epic forms are αἰνήσω, &c.

αἰρέω, "I take," retains the short vowel only in the 1 aor. pass. ἠρέθην.

δέω, "I bind," has in the fut. δήσω, 1 aor. ἔδησα, but in the perf. δέδεκα, perf. pass. δέδεμαι, 1 aor. pass. ἐδέθην.

ποθέω, "I desire," interchanges, according to the difference of dialects, between ποθέσω and ποθήσω, &c. In the perfect only it always takes η, πεπόθηκα, πεπόθημαι.

Six verbs in -έω, all implying a continuous motion, change the characteristic into ευ in the fut., namely, θέω, "I run;" νέω, "I swim;" πλέω, "I sail;" πνέω, "I blow;" ῥέω, "I flow;" χέω, "I pour;" fut. θενσοῦμαι, πλεύσω, ῥεύσω, &c.

(c) In verbs in -όω, the short vowel is retained in the derivative tenses only by ἄρόω, "I plough," fut. ἄρόσω, and ὀμόω (obsolete radical form to ὀμνυμι), aor. ὤμοσα.

(3) The subjunct. and optat. perf. pass. appear only in certain trisyllabic perfects, particularly of those which have a present signification, such as κέκτημαι, "I possess," from κτάομαι; μέμνημαι, "I remember," from μμνήσκω; κέκλημαι, "I am called," from καλέω; e.g.

κέκτημαι, subj. κέκτωμαι, opt. κεκτήμην and κεκτώμην, -ῶ, -ῶτο, &c.

μέμνημαι, subj. μέμνωμαι, opt. μεμνήμην and μεμνώμην, -ῶ, -ῶτο, &c.

(4) On the application and neglect of contraction, the following are the general rules. The Attic writers use exclusively the contracted form. But in verbs in -έω, whose root is monosyllabic, contraction does not take place if ε is followed by one of the dull sounds ο, ω, οι, ου, or by an η; e.g. πλέω, πλείς, πλεῖ, πλείτον, but πλέομεν, πλέουσι, πλέωσι, πλέη, &c. An exception is formed by δέω, "I bind," which is contracted even when a dull sound follows; e.g. δέομαι, δοῦμαι. On the

contrary, the Ionians adopt contraction in verbs in -άω and -όω, but not in those in -έα. On the peculiarities of the remaining dialects, in respect to contraction, see below, (6).

(5) Some verbs in -άω take *η* instead of *α* in contraction. This invariably happens in ζάω, "I live;" πεινάω, "I am hungry;" διψάω, "I am thirsty;" χράομαι, "I use;" e.g.

ζάω, ζῆς, ζῆ, dual ζῆτον, ζῆτον, plur. ζῶμεν, ζῆτε, ζῶσι, inf. ζῆν, imperf. ἔζων, ἔζης, ἔζη, &c.

In κνάω, "I rub;" σμάω, "I smear;" ψάω, "I scour;" this, although not the only one in use, is the common mode of contraction.

(6) The following are the peculiarities of the different dialects in the use of contracted verbs:

(a) The epic dialect adopts or neglects contraction according to the exigencies of the metre. The following observations apply to the different classes of contracted verbs.

(a) In verbs in -έω, if *ε* is followed by *ω*, *φ*, *οι* and *ου*, contraction does not take place; but if another sound follows, it is partly omitted, partly applied, and *εο* is then contracted into *ευ*. Frequently also *ε* is lengthened into *ει*, with the omission of contraction; e.g. τελείει, ἐτελείετο (from τελέω), πλείειν and θείειν for πλέειν and θέειν. In epic Greek the termination -εαι of the 2 pers. sing. pres. pass. is not contracted into *η*, but either remains in the resolved form, e.g. φιλέεαι, or the *ε* of the root is contracted with the *ε* of the termination into *ει*, e.g. μυθεΐαι for μυθέεαι, or one *ε* is rejected, e.g. μυθεΐαι. In the 2 pers. sing. imperf. and imperat. either *εο* is contracted into *ευ*, or, as most frequently happens, an *ε* is rejected; e.g. αἰτέο, φοβέο for αἰτέεο, φοβέεο.

(β) Verbs in -όω are either contracted in the usual manner, or they neglect contraction, and change the characteristic vowel *ο* into *ω*; e.g. ὑπνώοντες (from ὑπνώω), &c. Also some forms in these verbs, as in verbs in -άω (see under (γ)), exhibit a lengthening of the sound, which presupposes a contracted form, and generally takes place with *ωω* and *οφ*; e.g.

ἀρόωσι for ἀρόονσι, ἀρούσι,
δηϊόωντο for δηϊόοντο, δηϊούντο,
δηϊόωφεν for δηϊόοιεν, δηϊοῖεν.

(γ) Verbs in -άω occur in epic Greek without contraction only in particular cases, chiefly when the root is monosyllabic, or the characteristic vowel *α* is long; e.g. ἔχραε (from χράω), διψᾶων (from διψᾶω), and from ναιετάω, ναιετάονσι, ναιετάοντα, &c. In general, however, these verbs undergo contraction, and then again the contracted sound is frequently

lengthened, a similar and, for the most part, short sound being inserted before it; e.g.

ὄρώ	contr.	ὄρῳ	epic lengthened form	ὄρόω
ὄράεις	...	ὄρᾱς	...	ὄράας
ὄράεσθαι	...	ὄρᾶσθαι	...	ὄράασθαι
ὄράοιμι	...	ὄρῳμι	...	ὄρόωμι

Whether a long or short vowel must be inserted, is determined by the nature of the word and by the relation of the syllables to the metre. The short sound is inserted when the preceding syllable is short, as in all the above examples; on the contrary, the long sound enters where a long syllable is essential to the metre, consequently chiefly in the middle of other long syllables; e.g.

μνᾶσθαι	contr.	μνᾶσθαι	epic lengthened form	μνᾶασθαι
μενοινάει	...	μενοινᾶ	...	μενοινᾶα
ἡβᾶονσα	...	ἡβῶσα	...	ἡβῶωσα

In rare instances, and only in certain forms of particular verbs, the inserted sound follows that of the contraction. This happens only in the mingled sound ω, when succeeded by ντ, and in φ, which is then lengthened into ωι; e.g.

ἡβᾶοντες	contr.	ἡβῶντες	epic lengthened form	ἡβῶοντες
δράοιμι	...	δρῳμι	...	δρόωμι

Obs. 1 In epic Greek the third pers. dual in -την of some verbs contracts -αε into η; e.g. προσανδήτην (from προσανδᾶω). This contraction occurs in the same form of two verbs also in -έω, namely, in ἀπειλήτην (from ἀπειλέω) and ὁμαρτήτην (from ὁμαρτέω). Also an η enters into infinitives of verbs in -δω and -έω, formed with the termination -μεναι; e.g. γοήμεναι, πεινήμεναι (from γοᾶω, πεινᾶω); so also φιλήμεναι (from φιλέω), &c.

Obs. 2 In the epic writers, the imperf. in some verbs changes α into ε; e.g. μενέεον (from μενοινᾶω), δμύκελεον (from δμοκλέω), ἤντεον (from ἄντᾶω). On the further extension of this usage by the Ionians, see below, (b).

Obs. 3 In some verbs in -οᾶω, the Ionic contraction of σῆ into ω (see below, (b)) occurs also in the epic language; e.g. ἐπιβῶσσομαι for ἐπιβοήσομαι (from ἐπιβοᾶω).

(b) In the Ionic dialect verbs in -έω are generally uncontracted, except that they frequently contract εο and εου into ευ; e.g. ποιεῦ for ποιῶ, ποιεύμενος for ποιούμενος. Also in Ionic, as has been shown above ((a), (α)) in the case of the epic dialect, an ε is frequently rejected in the 3 pers. sing. imperf. pass. In verbs in -οω the Ionians make use of the contracted sound ευ instead of ου; e.g. ἐδικαίειν for ἐδικαίουν (from δικαίω). They also adopt the usual contractions in verbs in -όω. Verbs in -άω are likewise regularly contracted by them, although they frequently choose η instead of α as the mixed sound of contraction; e.g. ὄρῃν for ὄρᾱν: this particularly happens if an ι precedes; e.g. θυμῆται, ἰῆσθαι for

the study of the irregular verbs is, in fact, a study of those verbs which the learner will meet with most frequently in the course of his reading.

335 The irregularities with which the student has to make himself acquainted, may be classed under two different heads. (I) Anomalies of signification. (II) Anomalies of form.

(I) *Anomalies of Signification.*

336 Anomalies of signification arise from some apparent contradiction between the form of the person-endings and the action expressed. Properly speaking, the person-endings which are equivalent to an instrumental case, such as *-μι, -μεν, &c.*, are appropriated to the active voice; while those which are equivalent to a locative case are appropriated to the middle or passive voice. Thus *δίδω-μι* means, "a giving by me;" *δίδο-μεν*, "a giving by us;" but *δίδο-μαι*, "a giving on or of me;" *δίδο-μεθα*, "a giving on or of us" (285). But the passive form of the person-endings is in many cases exclusively adopted by verbs which have no trace of a passive meaning, and which we call *deponent*, because they have entirely *deponed* or laid aside the signification proper to the person-endings. On the other hand we have seen that an insertion of the elements *θη* or *η* supersedes the proper force of the active person-endings, as affecting the voice of a verb (289, (g)). And with regard to the future, we shall see that the form in *-μαι*, from B (290), or what is commonly called the first future middle, may be used in particular verbs as a passive (342), and in other verbs as an active future (344). In considering, therefore, the anomalies of signification exhibited by the Greek verb, it will be desirable to notice first the deponent verbs, in which the form is throughout inconsistent with the signification, and then to pass on to the anomalous use of particular tenses.

(A) *Deponent Verbs.*

337 The meaning of the deponent verbs and their relation to the middle voice will be explained in the Syntax. Here it is merely necessary to say that (1) if the aorist is formed in *-σάμην*, according to the type of the middle voice, a verb of this class is

called "middle deponent" (*deponens medium*); as λογίζομαι, "I set down to any one's account," aorist ἐλογισάμην; but it is to be remarked that some of these verbs have by the side of their aorist middle with an active signification, also a passive aorist with a passive meaning; as ἔδωρησάμην, "I made a present," but ἔδωρήθην, "I received a gift."

(2) If the aorist in use has only the passive endings, a verb of this class is called "passive deponent" (*deponens passivum*); as ἐνθυμέομαι, "I lay to heart, I ponder," 1 aor. ἐνεθυμήθην.

But besides these there are

(3) Deponents with both passive and middle forms of the aorist, and among these (a) some prefer the passive form, as διαλέγομαι, "I converse," 1 aor. both διελέχθην and διελεξάμην, the former being most used; (b) others prefer the middle form, as ἀποκρίνομαι, "I answer," 1 aor. both ἀπεκρίθην and ἀπεκρινάμην, the latter being most used; (c) others use both aorists indifferently, as πειράομαι, "I attempt," 1 aor. ἐπειράθην and ἐπειρασάμην.

(4) Deponents used only in the present and imperfect, as ἀναῤῥιχάομαι, "I clamber."

The following lists give examples of all these different classes :

338

1 Middle Deponents.

ἀγάζομαι, ἀγαίομαι, "wonder."	ἄράομαι, "pray."
αἰνιγματίζομαι, αἰνίσσομαι, "speak obscurely."	ἀσπάζομαι, "greet or welcome."
αἰσθάνομαι, "perceive."	βιάζομαι, "compel."
αἰτιάομαι, "inculpate."	βληχάομαι, "bleat."
ἰκέομαι, "heal."	βραυκανάομαι, βρυχανάομαι (βρυχάομαι), "roar."
ἄκρατίζομαι, "breakfast."	βριμάομαι, βριμόομαι, "snort with anger."
ἄκροάομαι, "hear."	βρωμάομαι, "bray like an ass."
ἄλλομαι, "leap."	γύγνομαι, "come into being, be- come, exhibit or prove my- self."
ἀναβιώσκομαι, "restore to life."	δειδίσκομαι, "greet."
ἀναίνομαι, "deny."	δειδίσσομαι, δεδίσσομαι, "fright- en, alarm."
ἀναπηνίζομαι, "wind up, reel off (threads from a cocoon, &c.)."	
ἀποδιοπομπεύομαι, "purify by an atonement sacrifice."	

δηλέομαι, "destroy, injure."	μητίομαι, "reflect."
δηριόομαι, δηρίομαι, "strive."	μηχανάομαι, "devise."
διακελεύομαι, "encourage."	μιμέομαι, "imitate."
διζήμαι, "seek."	μινύρομαι, "hum a tune."
δωρέομαι, "make a present of."	μυστυλάομαι (μυστιλ-), "sop bread in gravy."
ἐγκαναχάομαι, "make a sound on something, e. g. a shell."	μορμολύττομαι, "frighten."
ἐλεφαίρομαι, "cheat with empty hope, deceive."	μυθέομαι, "speak."
ἐπιδορπιζομαι, "eat after."	μυκάομαι, "bellow."
ἔπομαι, "follow."	μωκάομαι and μωμάομαι, "mock."
ἐργάζομαι, "work out."	νήχομαι, "swim."
εὐχομαι, "pray."	ξυλεύομαι and ξυλίζομαι, "fetch wood."
ἐψιάομαι, "play."	ὀγκάομαι, "cry out, bray."
ἡγέομαι, "lead the way."	ὀδύρομαι, "lament."
θεάομαι, "behold."	ὀδύσασθαι, "hate."
ιάομαι, "heal."	οἶχομαι, "depart."
ιέραιομαι, "act as priest."	οἰωνίζομαι, "derive auguries."
ικνέομαι, "arrive."	ὀλοφύρομαι, "bewail."
ἵπταμαι, "fly."	ὀρχέομαι, "dance."
ἵπτομαι, "afflict."	ὀσμάομαι, "smell."
καλαμάομαι, "glean."	ὀσσεύομαι, "derive auguries."
κεῖμαι, "lie."	ὀσφραίνομαι, "smell."
κέλομαι, "exhort."	ὀφρύομαι, "act proudly."
κινύρομαι, "utter a plaintive sound."	ὀψάομαι, "eat dainties."
κλανθυμιρίζομαι, "whimper."	παλαμάομαι, "manage."
κνυζάομαι, "whine."	παρακελεύομαι, "exhort."
λινωπτάομαι, "watch nets."	παραμυθέομαι, "console."
λίσσομαι, "beseech."	παρρησιάζομαι, "speak freely."
λογίζομαι, "reckon or impute."	πατέομαι, "eat."
λωβάομαι, "insult."	πέτομαι, "fly."
μάομαι, "strive."	πεύθομαι, "learn by inquiry."
μαρτύρομαι, "call to witness."	πληκτίζομαι, "fight."
μασάομαι or μασσάομαι, "chew."	πλωίζομαι, "swim."
μάχομαι, "fight."	ποτνιάομαι, "appeal to, implore."
μήδομαι, "care for."	πραγματεύομαι, "am employed."
μηκάομαι, "bleat."	προκαλίζομαι, "challenge."
μηρυκάομαι, "ruminates, chew the cud."	προοιμιάζομαι, "prelude."
	προφασίζομαι, "make excuse."

περύσσομαι, "flutter."	ὑποκορίζομαι, "flatter."
ρέγομαι, "snore."	ὑποκρίνομαι, "answer, act a part."
ρύομαι, "deliver."	φείδομαι, "spare."
ρύομαι, "make haste."	φθέγγομαι, "speak."
σκαριφάομαι, "scratch with the feet."	φρυνγανίζομαι, "collect fire-wood."
σκοπιωρέομαι, "spy."	χαρίζομαι, "gratify."
στημονίζομαι, "weave."	χασμάομαι, "gape."
στοχάζομαι, "aim."	χελύσσομαι, "expectorate."
στωμίλλομαι, "chatter."	χράομαι, "use, employ."
τοξάζομαι, "shoot with a bow."	ᾠνέομαι, "busy."
ὑπισχνέομαι, "promise."	ᾠρόομαι, "howl."

339

2 Passive Deponents.

In these verbs the middle future is either exclusively used, or is at least the prevailing form. And the same remark applies to the deponents of the third class, except that ἔραμαι has always ἐρασθήσομαι, and διαλέγομαι has both διαλεχθήσομαι and διαλέξομαι.

ἀντιόομαι and	ἐπιμέλομαι and ἐπιμελέομαι,
ἐναντιόομαι, "am opposed."	"take care."
ἀπονοέομαι, "despair."	ἐπίσταμαι, "understand."
ἀπορέομαι, "am in difficulty."	εὐθυμέομαι, "am cheerful."
βούλομαι, "desire."	εὐλαβέομαι, "am careful."
δέομαι, "want, pray."	εὐπορέομαι, "enjoy abundance."
δέρκομαι, "see."	κρέμαμαι, "am hanging."
διανοέομαι, "think."	οἶομαι, "think."
δύναμαι, "am able."	προθυμέομαι, "am heartily disposed."
δυσαρεστέομαι, "am displeased."	σέβομαι, "revere."
ἐνθυμέομαι, "reflect."	ὑποτοπέομαι, "conjecture."
ἐννοέομαι, "take thought."	

340 3 Deponents with Passive and Middle Aorist.

(a) The aor. pass. is the usual form.

ἄγαμαι, "admire."	διαλέγομαι, "converse."
αἰδέομαι, "respect."	ἔραμαι, "love."
ἀμιλλάομαι, "contend."	νεμεσάομαι, "am indignant."
ἀρνέομαι, "deny."	φιλοτιμέομαι, "am ambitious."

(b) The aor. mid. is the usual form.

ἀμείβομαι, "answer."	θοινάομαι, "feast."
ἀποκρίνομαι, "reply."	μέμφομαι, "blame."
ἀπολογέομαι, "make a defence."	φιλοφρονέομαι, "treat kindly."
βρυχάομαι, "roar."	

(c) Both aorists are used indifferently.

αἰλίζομαι, "encamp."	δύνομαι, "reproach."
ἐπινοέομαι, "purpose."	ὀρέγομαι, "strive."
ἡμείρομαι, "desire."	πειράομαι, "attempt."
λοιδορέομαι, "abuse."	προνοέομαι, "have forethought."
ὀτόμαι, "think."	

341 4 Deponents used only in the Present and Imperfect.

ἄζομαι, "am astonished."	λάζομαι (-υμαι), "take."
αἶνυμαι, "take."	λαλαίομαι, "desire."
ἀκονάζομαι, "hear."	μάρναμαι, "contend."
ἀσάρβηχάομαι, "clamber."	μέδομαι, "take thought."
ἄντομαι, "meet."	μύρομαι, "bewail."
ἀποκραιπαλίζομαι, "sleep off a debauch."	μῶμαι, "desire."
ἄρνυμαι, "receive."	νεμεσίζομαι, "become wroth."
βρέμομαι, "roar."	νίσσομαι, "go."
βρενθύομαι (-ύνομαι), "bear myself proudly."	ὀθομαι, "have a care for."
δαιμονίζομαι, "am possessed."	ὀπιζομαι, "take thought."
εἰλωσπάομαι, "wriggle, crawl."	ὀργιάζομαι, "keep a revel."
ἐλδομαι, "desire."	ὄσσομαι, "conjecture."
ἐμπάζομαι, "pay attention."	πένομαι, "labour."
ἐρέπτομαι, "feed on."	πλίσσομαι, "step out."
εὐχετάομαι, "pray."	σίνομαι, "hurt."
ἦμαι, "sit."	σκίζομαι, "am enraged."
θρέομαι, "cry."	σοῦμαι, "rush."
ἰνδάλλομαι, "appear."	στεῖνται, "he is resolved."
κυνειάζομαι, "drink hemlock."	τρομέομαι, "tremble."
	φέβομαι, "am scared."

διδράσκω, "run away," δράσομαι.
 ἐσθίω, "eat," ἔδομαι and φάγομαι (Hellenistic: see

Lobeck *ad Phryg.* p. 327).

θανυμάζω, "wonder," -άσομαι.

θέω, "run," θεύσομαι.

θηράω, "hunt," -άσομαι.

θνήσκω, "am dying," θανούμαι.

κάμνω, "am weary," καμοῦμαι.

κιχάνω, "overtake," κιχήσομαι.

κλάω, "weep," κλαύσομαι.

κλέπτω, "steal," κλέψομαι.

λαγχάνω, "obtain by lot," λήξομαι.

λαμβάνω, "receive," λήψομαι.

μανθάνω, "learn," μαθήσομαι.

οιμώζω, "bewail," οἰμώξομαι.

ὀμνυμι, "swear," ὀμοῦμαι.

πάσχω, "suffer," πείσομαι.

πίνω, "drink," πῖομαι.

πίπτω, "fall," πεσοῦμαι.

πλέω, "sail," πλεύσομαι and -σοῦμαι.

ρόφέω, "gulp down," -ήσομαι.

σινάω, "remain silent," σιγήσομαι.

σιωπάω, "hold my peace," -ήσομαι.

σκώπτω, "mock," σκώψομαι.

σπουδάζω, "am busy," -άσομαι.

τυγχάνω, "hit the mark," τεύξομαι.

τρέχω, "run," θρέξομαι and δραμοῦμαι.

τρώγω, "nibble," τρώξομαι.

φεύγω, "flee," φεύξομαι and -ξοῦμαι.

φθάνω, "am first," φθήσομαι.

χαίνω or χάσκω, "yawn," χανοῦμαι.

χωρέω, "go," χωρήσομαι: but the active form also
 curs in the compounds, as in προσχωρήσω. Thucyd. II. 80.

345 The following employ both forms:

ἄρπάζω, "seize," -άσομαι and -άσω.

διάκω, "pursue," -ώξομαι and -ώξω.

ἐπαινέω, "praise," -έσομαι, but also -έσω: likewise παραινέσω.

Soph. *Œd. Col.* 1181.

ζάω, "live," ζήσομαι and ζήσω.

INFLECTION.

ἐκτείνω - *τείνω* - *ἐξτείνω* and *ἐξτείνω*.
κολλάω - *κολλῶ* - *ἐκκολλάω*, *ἐκκολλῶ* and *ἐκκόλλω*, *κολλῶ*.
καίω - *καίω* - *καίω* and *καίω*.
καίω - *καίω* - *καίω* and *καίω*.
καίω - *καίω* - *καίω* and *καίω*.
καίω - *καίω* - *καίω* and *καίω*.
καίω - *καίω* - *καίω* and *καίω*.
καίω - *καίω* - *καίω* and *καίω*.
καίω - *καίω* - *καίω* and *καίω*.

2. *ἐκτείνω* and *ἐκτείνω* of the Aorist and Perfect.

248 The 2 aorist middle occasionally occurs in a passive
 sense, for example, in some compounds of *σχεῖν*, as *κατασχέσθαι*,
τυγχάνειν. But it may be well known that the 1 aorist middle is
 never confused in its proper middle or deponent signification.
 Thus, though *πράττω* might be passive, *πράττω* must be
 middle.

249 There is a by no means inconsiderable number of active
 verbs which use their second perfect in a passive signification, and,
 perhaps on this account, the old grammarians have erroneously
 classed this form of the perfect with the middle voice, supposing,
 for example, that *τέτληκα* means "I have persuaded myself."
 Such are:

<i>ἄγωμαι</i> "lead."	<i>περί ἔαμαι</i> "am broken."
<i>ἀνίσταμαι</i> "stand."	... <i>ἀνέσταμαι</i> "stand open."
<i>ἀρᾶσσω</i> "fasten."	... <i>ἄραμαι</i> "am fixed."
<i>καίω</i> "light up a fire."	... <i>δέδαμαι</i> "blaze forth."
<i>ἐγείρω</i> "waken."	... <i>ἐγρήγομαι</i> "am awakened."
<i>ἐλπίζω</i> "give hope."	... <i>ἐέλπω</i> "hope."
<i>μαίνομαι</i> "go mad."	... <i>μέμνημαι</i> "am maddened."
<i>ὀλλυμι</i> "destroy."	... <i>ὀλώλω</i> "am undone."
<i>ὀρῶμι</i> "excite."	... <i>ὀρώμαι</i> "am excited."
<i>πείθω</i> "persuade."	... <i>πέποιθα</i> "trust, or am per- suaded."
<i>πῆγνυμι</i> "fix."	... <i>πέπηγα</i> "stick fast."
<i>πράσσω</i> "do."	... <i>πέπρωγα</i> "have fared."
<i>ρήγνυμι</i> "break."	... <i>ῥήρωγα</i> "am burst open."
<i>τήκω</i> "melt."	... <i>τέτηκα</i> "am melted."
<i>φαίνω</i> "show."	... <i>πέφηνα</i> "appear."

Oba. There is no direct evidence to show whether this anomaly springs from the absorption of a passive ectasis, or from the cause suggested above, in the case of ἔστηκα (316). Such phrases as ἔχει καλῶς, when the Romans said *bene se habet*, may indicate the possibility of a change of usage without a change of form, and the peculiar case of ἦκω, "I am come," used as the perfect of ἔρχομαι, but obviously derived, like ἴκω (comp. ἡμέρα, ἡμέρα), from ἦκα the aor., or more probably from εἶκα, the perfect of ἵημι, "I send," and subsequently furnished with passive inflexions in ἰκνέομαι, ἰκόμεν, &c., shows that there was a good deal of caprice in these changes of application. In fact, as the perfect indicates the state consequent upon an action, its passive application in certain verbs springs rather from a habit of mind common to all nations than from any peculiarity in the Greek language. In almost all the cases, in which we find this transition in Greek, we find something similar in English. Compare, for example, the double use of λαίω with the English, *the clouds drive*; and ἦκω from ἵημι, with the intransitive, *I have shot across the river*; τέτευχα, "I am here at this moment" (Herod. III. 14), with such phrases as, *I have just made the mouth of the river*; and the intransitive ἔχω with our auxiliary, *I have gone, walked, &c.* Conversely, but for the same reason, some neuter verbs become active: thus, ἀνέρχομαι, lit. "I go up," means "I recount" (Eurip. *Herack.* 200; Pind. *Ol.* VIII. 54).

348 The same phenomenon is observable in the second aorist as well as in the perfect and pluperfect of certain verbs. Thus ἵστημι, "I set up, or cause to stand," δύω, "I put on," φύω, "I produce," make ἕστην, ἕστηκα, εἰστήκειν, "I stand or stood;" ἔδυν, δέδυκα, "I have gone or am gone into;" ἔφυν, πέφυκα, "I am born or am by nature." Also from σβέννυμι, "I extinguish," σκέλλω, "I dry," we have the intransitive second aorists ἔσβην, "I was extinguished," ἔσκλην, "I was dried up." The verbs ἀραρίσκω and ὀρнуμι, besides the intransitive perfects mentioned above, have the intransitive aorists ἤραρον, ὥρορον, and we have also ἐρείπω, "I dash down," ἤριπον, "I fell." The intransitive βαίνω, "I go," has the transitive 1 aor. ἔβησα, "I caused to go," and the intransitive 2 aor. ἔβην, "I went." But this and other Greek verbs have duplicate forms for the transitive and intransitive meanings of the present; thus we have βαίνω, "I go," but βιβάζω, "I cause to go;" δύνω, "I go in," but δύω, "I cause to go in;" ἐλπίζω, "I hope," but ἔλπω, "I cause to hope;" μεθύω, "I get drunk," but μεθύσκω, "I intoxicate;" πίνω, "I drink," but πιπίσκω, "I give to drink;" πλήθω, "I am full," but πίμπλημι, "I fill;" &c.

349 It is hardly correct to speak of such usages as οἶδα, "I know," from φίδω, "to see;" δέδορκα, "I see," from δέρρω, "I try

to get sight of;" *κέκτημαι*, "I possess," from *κτώμαι*, "I acquire," &c. &c. as anomalies; for they spring from the primary signification of the perfect tense, as denoting the state consequent on an act; and in this way *μέμνημαι*, "I remember," i. e. "I have been reminded," is strictly analogous to the Latin *memini*. But there is a singular anomaly in the 1 aor. pass. *ἐμνήσθην*, which is used, like the 1 aor. mid. *ἐμνησάμην*, in the sense "I mentioned," as Thucyd. i. 10: *ἄλλων μεγέθους πέρι ἐν νεῶν καταλόγῳ οὐκ ἐμνήσθη*, "he has not made mention of the others in regard to their size in the catalogue of the ships;" cf. Hom. *Il.* ii. 491: *εἰ μὴ Μοῦσαι μνησαίαιθ' ὅσοι ὑπὸ Ἴλιον ἦλθον*, "unless the Muses (goddesses of memory) were to remind me how many came to the siege of Troy;" Dem. *de Coron.* 270, 7: *ἀπορῶ τοῦ πρώτου μνησθῶ*, "I am at a loss which to mention first;" Hypereides, *Orat. Funèbr.* col. 4, l. 26: *νῦν δὲ πόθεν ἄρξωμαι λέγειν ἢ τίνος πρώτου μνησθῶ*; "but now whence shall I begin to speak, or of what shall I first make mention?" *Ibid.* col. 5, l. 14: *ἀλλὰ περὶ τῆς παιδείας αὐτῶν ἐμνησθῶ*; "shall I mention besides their education?" Pind. *Ol.* vii. 60: *μνασθέντι δὲ Ζεὺς ἅμ' ἄλιν μέλλεν θέμεν*, "Jupiter was proceeding to cast lots again for him, when he mentioned it." This anomaly can only be explained from the opposition between the perfect as indicating a state, and the aorist as predicating a single act, which is discussed in the Syntax. And this case is not at any rate more remarkable than the usage of *πράξασθαι* as passive, but of *πράξασθαι* as active (see on Pind. *Pyth.* iv. 243). In Thucyd. v. 41, § 2: *οὐκ ἐόντων Λακεδαιμονίων μεμνήσθαι περὶ αὐτῆς*, it almost seems as if the perfect was used as the passive of the aorist, for the meaning must be, "the Lacedæmonians not allowing mention to be made of it." We may perhaps compare with *ἐμνήσθην* the isolated use of *γνώσομαι*, "I will celebrate," in Pind. *Ol.* xiii. 3: *γνώσομαι τὰν δολβίαν Κόρινθον*.

350 Deponent middle verbs sometimes use a perfect of the passive form, with both an active and passive signification; the following are examples: *εἵργασμαι*, "I have done" and "I have been done," from *ἐργάζομαι*, "I do;" the pass. tense is particularly emphatic in the phrase *ὥς ἐπ' ἐξειργασμένοις*, "when things are thoroughly done and cannot be undone;" *κεκτημένος* means both "possessing" and "possest," and even *κατακέχρηται*, which governs the dative, is used in a passive sense. Isocr. *Panegy.* 74. So

also with regard to the passive aorists of such verbs: ἐκτῆθην = ἐκ-τησάμην, εἰργάσθην = εἰργασάμην, &c. There are even irregularities in the use of the present tense: thus, ὠνούμενα is passive in Plat. *Phæd.* 69. Perhaps the greatest difficulty which can arise from these anomalies of signification, is the employment of a middle form, which is strictly discriminated by common usage from the active, in a merely deponent or active sense. See especially the case of διδάσκομαι, which is discussed in the Syntax (below, 434).

(II) *Anomalies of Form.*

351 Anomalies of form, or irregularities in the inflexions of verbs through their moods and tenses, arise either from the practice of making up the different tenses of verbs by forms derived from different but synonymous roots, as in the case of εἶμι (above, 321); or from the use of some strengthening affix in the present tense, which is neglected in the other tenses: such affixes are -θη-, -σκ-, -ν-, -νι-, -νῃ-, -νν-, -ια-, -τ-. The explanation of these forms is given in the next part of the Grammar (below, 366). But it belongs to the subject now before us to remark that the affixes -θη- (η) and -σκ- are used to form tenses within the domain of a regular verb. Thus we have seen (above, 291), that the former is used regularly to make the passive aorist, and that the latter is employed by the Ionic writers to construct a set of iterative tenses from the imperfect and aorist tenses of the indicative mood (331, I, 1, (a)); e. g. imperf. κλαίεσκον, "I continually bewailed," of a continuous act continually repeated; aor. λάβεσκον, "I kept taking," of a single act continually repeated. As the augment is always omitted, these tenses may be compared with the optative mood, to one usage of which (i. e. the iterative) they fully correspond.

The following tables (from Krüger's *Grammar*) classify the irregularities found in the forms of anomalous verbs:

352 I. Verbs in -ω, with collateral forms in -εω or -εομαι.

Present.	Future.	Aorist.	Perfect.
ἀλέξω, "ward off"	[ἀλεξήσω]	[ἤλεξα]	
Middle	ἀλεξήσομαι	ἤλεξάμην	
βόσχω, "feed"	βοσκήσω		
(ἐ)θέλω, "will"	(ἐ)θελήσω	ἠθέλησα	ἠθέληκα

Present.	Future.	Aorist.	Perfect.
ἐρῶ, "take oneself off"	ἐρήσω	ἔρησα	ἤρρηκα
εἶω, "sleep"	εἶήσω	—	—
ἐβω, "boil"	ἐβήσω	ἤβησα	?
Passive		ἤβηθην	ἤβημαι
Middle	ἐβήσομαι	ἤβησάμην	
μέλει, "it is a care"	μελήσει	ἐμέλησεν	μεμέληκεν
μέλλω, "am going"	μελλήσω	ἐμέλλησα	?
μένω, "remain"	μενῶ	ἔμεινα	μεμένηκα
νέμω, "distribute"	νεμῶ	ἐνειμα	νενέμηκα
Passive		ἐνεμήθην	νενέμημαι
ὄζω, "smell 'of,'"	ὀζήσω	ὠζήσα	[ὠδωδα]
ὀφείλω, "owe 'ought,'"	ὀφειλήσω	ὠφείλησα	ὠφείληκα
τύπτω, "beat"	τυπτήσω	(ἐτυπον)	?
Passive	τυπτήσομαι	ἐτύπην	τέτυμμαι
χαίρω, "rejoice"	χαρήσω	ἐχάρην	κεχάρηκα (-ημαι)
ἄχθομαι, "am vexed 'at,'"	ἄχθέσ(θῆσ)- ομαι	ἤχθέσθην	?
βούλομαι, "will, choose"	βουλήσομαι	ἐβουλήθην	βεβούλημαι
[ἔρομαι], "ask"	ἐρήσομαι	ἤρόμην	—
μάχομαι, "fight"	μαχοῦμαι	ἐμαχεσάμην	μεμάχημαι
μέλομαι, "care for"	μελήσομαι	ἐμελήθην	μεμέλημαι
οἶομαι, "think"	οιήσομαι	ὤήθην	—
οἶχομαι, "am gone"	οιχήσομαι	—	[ὤχημαι]

II. Verbs in -έω, with a collateral form in -ω.

γαμέω, "marry"	γαμῶ	ἔγημα	γεγάμηκα
Middle	γαμοῦμαι	ἐγημάμην	γεγάμημαι
δοκέω, "seem"	δόξω	ἔδοξα	δέδογμαι
ρίπτω, "throw"	ρίψω	ἔρριψα	ἔρριψα
Passive		ἔρριψ(θ)ην	ἔρριμμαι
ὠθέω, "thrust"	ῶσω (ὠθήσω)	ἔωσα	(ἔωκα)
Passive	ὠσθήσομαι	ἐώσθην	ἔωσμαι
Middle	ῶσομαι	ἐώσάμην	

III. Verbs with *-άν-ω*, *-άν-ομαι* appended to the simple root, to which are added some verbs ending in *-νω*, *-ίνω*, *-αύνω* = *-ανύω*, *-αίνομαι*, *-νέομαι*.

Present.	Future.	Aorist.	Perfect.
<i>άμαρτάνω</i> , "miss, sin" Passive	<i>άμαρτήσομαι</i>	<i>ήμαρτον</i> <i>άμαρτηθή- ναι</i>	<i>ήμάρτηκα</i> <i>ήμάρτημαι</i>
<i>αύξ(άν)ω</i> , "increase" Passive	<i>αύξήσω</i> <i>αύξή(θή)σο- μαι</i>	<i>ηύξησα</i> <i>ηύξήθην</i>	<i>ηύξηκα</i> <i>ηύξημαι</i>
<i>βλαστάνω</i> , "bud"	<i>βλαστήσω</i>	<i>έβλαστον</i>	<i>(β)εβλάστηκα</i>
<i>δαρθάνω</i> , "sleep"	<i>δαρθήσομαι(?)</i>	<i>εδαρθον</i>	<i>δεδώρθηκα</i>
<i>δλισθάνω</i> , "slip"	<i>δλισθήσω(?)</i>	<i>ώλισθον</i>	<i>(ώ)λίσθηκα</i>
<i>αίσθάνομαι</i> , "perceive"	<i>αισθήσομαι</i>	<i>ήσθόμην</i>	<i>ήσθημαι</i>
<i>άπεχθάνομαι</i> , "become hated"	<i>άπεχθήσομαι</i>	<i>άπηχθόμην</i>	<i>άπήχθημαι</i>
<i>τίνω</i> , "pay" Passive Middle	<i>τίσω</i>	<i>έτισα, τίσαι</i> <i>έτίσθην</i> <i>έτισάμην</i>	<i>τέτικα</i> <i>τέτισμαι</i>
<i>φθάνω</i> , "come before"	<i>φθήσομαι</i>	<i>έφθασα,</i> <i>έφθην</i>	<i>έφθακα</i>
<i>δάκνω</i> , "bite" Passive	<i>δήξομαι</i> <i>δηχθήσομαι</i>	<i>έδακον</i> <i>έδήχθην</i>	<i>?</i> <i>δέδηγμαι</i>
<i>κάμνω</i> , "become weary"	<i>καμούμαι</i>	<i>έκαμον</i>	<i>κέκμηκα</i>
<i>τέμνω</i> , "cut" Passive	<i>τέμω</i> <i>τετμήσομαι</i>	<i>έτεμον</i> <i>έτμήθην</i>	<i>τέτμηκα</i> <i>τέτμημαι</i>
<i>βαίνω</i> , "go"	<i>βήσομαι</i>	<i>έβην</i>	<i>βέβηκα</i>
<i>ελαίνω</i> , "drive" Passive Middle	<i>ελώ</i>	<i>ήλασα</i> <i>ήλᾶθην</i> <i>ήλασάμην</i>	<i>ελήλακα</i> <i>ελήλαμαι</i>
<i>όσφραίνομαι</i> , "smell"	<i>όσφρήσομαι</i>	<i>ώσφρόμην</i>	<i>[ώσφρημαι]</i>
<i>ικνέομαι</i> , "come"	<i>ίξομαι</i>	<i>ικόμην</i>	<i>ιγμαι</i>

IV. Verbs with *-άνω*, *-άνομαι* appended to a root shortened and strengthened by the insertion of *ν*.

<i>λανθάνω</i> , "am hid" Middle	<i>λήσω</i> <i>λήσομαι</i>	<i>έλαθον</i> <i>ελαθόμην</i>	<i>λέληθα</i> <i>λέλησμαι</i>
<i>μανθάνω</i> , "learn"	<i>μαθήσομαι</i>	<i>εμαθον</i>	<i>μεμάθηκα</i>
<i>λαμβάνω</i> , "take"	<i>λήψομαι</i>	<i>έλαβον</i>	<i>είληφα</i>

INDEX

Page	Author	Title
1	John Doe	Introduction
2	John Doe	Chapter 1
3	John Doe	Chapter 2
4	John Doe	Chapter 3
5	John Doe	Chapter 4
6	John Doe	Chapter 5
7	John Doe	Chapter 6
8	John Doe	Chapter 7
9	John Doe	Chapter 8
10	John Doe	Chapter 9
11	John Doe	Chapter 10
12	John Doe	Chapter 11
13	John Doe	Chapter 12
14	John Doe	Chapter 13
15	John Doe	Chapter 14
16	John Doe	Chapter 15
17	John Doe	Chapter 16
18	John Doe	Chapter 17
19	John Doe	Chapter 18
20	John Doe	Chapter 19
21	John Doe	Chapter 20
22	John Doe	Chapter 21
23	John Doe	Chapter 22
24	John Doe	Chapter 23
25	John Doe	Chapter 24
26	John Doe	Chapter 25
27	John Doe	Chapter 26
28	John Doe	Chapter 27
29	John Doe	Chapter 28
30	John Doe	Chapter 29
31	John Doe	Chapter 30
32	John Doe	Chapter 31
33	John Doe	Chapter 32
34	John Doe	Chapter 33
35	John Doe	Chapter 34
36	John Doe	Chapter 35
37	John Doe	Chapter 36
38	John Doe	Chapter 37
39	John Doe	Chapter 38
40	John Doe	Chapter 39
41	John Doe	Chapter 40
42	John Doe	Chapter 41
43	John Doe	Chapter 42
44	John Doe	Chapter 43
45	John Doe	Chapter 44
46	John Doe	Chapter 45
47	John Doe	Chapter 46
48	John Doe	Chapter 47
49	John Doe	Chapter 48
50	John Doe	Chapter 49
51	John Doe	Chapter 50
52	John Doe	Chapter 51
53	John Doe	Chapter 52
54	John Doe	Chapter 53
55	John Doe	Chapter 54
56	John Doe	Chapter 55
57	John Doe	Chapter 56
58	John Doe	Chapter 57
59	John Doe	Chapter 58
60	John Doe	Chapter 59
61	John Doe	Chapter 60
62	John Doe	Chapter 61
63	John Doe	Chapter 62
64	John Doe	Chapter 63
65	John Doe	Chapter 64
66	John Doe	Chapter 65
67	John Doe	Chapter 66
68	John Doe	Chapter 67
69	John Doe	Chapter 68
70	John Doe	Chapter 69
71	John Doe	Chapter 70
72	John Doe	Chapter 71
73	John Doe	Chapter 72
74	John Doe	Chapter 73
75	John Doe	Chapter 74
76	John Doe	Chapter 75
77	John Doe	Chapter 76
78	John Doe	Chapter 77
79	John Doe	Chapter 78
80	John Doe	Chapter 79
81	John Doe	Chapter 80
82	John Doe	Chapter 81
83	John Doe	Chapter 82
84	John Doe	Chapter 83
85	John Doe	Chapter 84
86	John Doe	Chapter 85
87	John Doe	Chapter 86
88	John Doe	Chapter 87
89	John Doe	Chapter 88
90	John Doe	Chapter 89
91	John Doe	Chapter 90
92	John Doe	Chapter 91
93	John Doe	Chapter 92
94	John Doe	Chapter 93
95	John Doe	Chapter 94
96	John Doe	Chapter 95
97	John Doe	Chapter 96
98	John Doe	Chapter 97
99	John Doe	Chapter 98
100	John Doe	Chapter 99
101	John Doe	Chapter 100

VII. Verbs with -νυμι appended to a consonantal root.

Present.	Future.	Aorist.	Perfect.
ἡννυμι, "break"	ἄξω	ἔαξα	ἔαγα
Passive		(ἐᾶσθην)	[ἔαγμαι]
εἰκνυμι, "show"	δείξω	ἔδειξα	δέδειχα
εὐννυμι, "bind"	ζεύξω	ἔζευξα	?
Passive		ἐζύσθην	ἔζευγμαι
		(ἐζεύχθην)	
Middle	ζεύξομαι	ἐζευξάμην	
μῖγνυμι, "mix"	μίξω	ἔμιξα	(μέμιχα)
Passive	μιχθήσομαι	ἐμίχθην	μέμνημαι
		ἐμίγην	
ὀννυμι, ὀφθω, "open"	οἷξω	ἔφρα, οἷξαι	ἔφαχα
Passive (= am open)		ἐφάχθην	ἔφαγμαι
		οἷχθῆναι	
μόργνυμι, "wipe off"		ᾠμορξα	?
Passive		ᾠμόρχθην	?
Middle	ὀμόρξομαι	ᾠμορξάμην	
ῥήννυμι, "fix, fasten"		ἔπηξα	πέπηγα (347)
ῥήννυμι, "tear"	ῥήξω	ἔρρηξα	ἔρρωγα (347)
Passive	ῥαγήσομαι	ἐρράγην	
Middle		ἐρρήξάμην	
ῥννυμι, "swear"	ὀμοῦμαι	ᾠμοσα	ὀμώμοκα
		ὀμο(σ)θῆναι	ὀμωμόσθαι
ὀλλυμι, "destroy"	ὀλῶ	ᾠλεσα	ὀλώλεκα
Middle	ὀλοῦμαι	ὠλόμην	ὠλωλα (347)

VIII. Verbs with -νῦμι appended to a vowel root.

ἡμφιέννυμι, "put on (clothes)"	ἁμφιῶ	ἡμφίεσα	—
Middle	ἁμφιέσομαι		ἡμφίεσμαι
κορέννυμι, "satisfy"	(κορέσω)	ἐκόρεσα	[κεκόρηκα]
Passive		ἐκορέσθην	κεκόρεσμαι
σβέννυμι, "extinguish"	σβέσω	ἔσβεσα	
Passive	σβεσθήσομαι	ἐσβέσθην	ἔσβεσμαι
Intransitive	σβήσομαι	ἔσβην	ἔσβηκα
σπορέννυμι, "strew, spread"	στορῶ	ἐστόρεσα	—

INFLEXION.

Person.	Future	Arith.	Trans.
1. I. <i>ἔσομαι</i>		<i>ἔσσομαι</i>	<i>ἔσσομαι</i>
2. II. <i>ἔσῃ</i>	<i>ἔσῃ</i>	<i>ἔσῃ</i>	<i>ἔσῃ</i>
3. III. <i>ἔστω</i>	<i>ἔστω</i>	<i>ἔστω</i>	<i>ἔστω</i>
4. IV. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
5. V. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
6. VI. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
7. VII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
8. VIII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
9. IX. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
10. X. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
11. XI. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
12. XII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
13. XIII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
14. XIV. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
15. XV. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
16. XVI. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
17. XVII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
18. XVIII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
19. XIX. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
20. XX. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
21. XXI. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
22. XXII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
23. XXIII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
24. XXIV. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
25. XXV. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
26. XXVI. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
27. XXVII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
28. XXVIII. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
29. XXIX. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>
30. XXX. <i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>	<i>ἔσονται</i>

Present.	Borrowed Root.	Future.	Aorist.	Perfect.
Middle		ἔξομαι	ἑσχόμην	ἔσχηκα
		σχήσομαι		
ὁράω, "see"	ὁπ-, ἰδ-	ὄψομαι	εἶδον	ἑώρακα
Passive		ὀφθήσομαι	ὤφθην	ἑώραμαι ὤμμαι
Middle			εἰδόμην	
πίνω, "drink"	πε-, πο-	πίομαι	ἔπιον	πέπωκα
Passive		ποθήσομαι	ἐπόθην	πέπομαι
τρέχω, "run"	δραμ-	δραμῶμαι	ἔδραμον	δεδράμηνκα
Passive				δεδραμῆσθαι
φέρω, "bear"	ἐνεκ-, οἰ-	οἴσω	ἤνεγκον	ἐνήνοχα
Passive		{ ἐνεχθήσομαι οἰσθήσομαι	ἠνέχθην	ἐνήνεγμαι
Middle		οἴσομαι	ἤνεγκάμην	

§ XIV. *List of Defective and Irregular Verbs.*

353 Roots are distinguished by capitals; poetical words by an asterisk.

A.

AA-, "I damage or stultify," *ἄασα*, contr. *ἄσα*, *ἄασθην*, *ἄασάμην*, of which the 3 sing. *ἄσати* is used in an active sense, as is also the 3 sing. pres. middle *ἄαται*. Both *a*'s may be made long or short according to the exigencies of the metre.

*Ἀγαίομαι** and *ἄγαμαι*, "I admire," *ἀγάσομαι*, *ἠγάσθην* and *ἠγασάμην*.

Ἀγείρω, "I collect," another form of *ἐγείρω*, 3 pl. 2 aor. mid. *ἀγέροντο*, 3 pl. plup. pass. *ἀγγέρατο*, lengthened forms *ἠγερέθονται*, *ἠγερέθεσθαι*, aor. part. *ἀγρόμενος*, all with passive significations.

Ἀγνοέω, "I am ignorant," epic *ἀγνοιέω**, fut. *ἀγνοήσομαι*, according to the grammarians (see Thom. M. 7), but *ἀγνοήσω* in Demosth. (885, 1; 1266, 19), who uses *ἀγνοήσομαι* as passive (310, 7), 2 sing. aor. iterat. *ἀνώσασκε* (above, 331, I, 1, (a)).

Ἀγν-μι, "I break," root FAIΓ- (cf. *ρήγ-νυ-μι*), fut. *ἄξω*, aor. *ἔαξα*, *ἔαγην*, 2 perf. *ἔαγα* with pass. signification. Instead of *κατάξαις*, 2 sing. 1 aor. opt. act. we have *κανάξαις* = *κατ'ἄξαις*.

Ἄγω, "I lead," 2 aor. *ἤγαγον*, perf. *ἤχα* and *ἀγήχα*.

'Αεῖδω, "I sing," contr. *ᾄδω*, imperf. *ᾄδων*, contr. *ᾄδον*, fut. *ᾄσομαι*.

'Αείρω, "I raise," contr. *αἶρω*: see *αἶρέω*.

'Αημι, "I blow," takes no augment and retains the *η* in the dual and plural, and in the derived tenses, e.g. dual *ᾄητον*, inf. *ᾄῆναι*, pass. pres. part. *ᾄήμενος*, imperf. *ᾄητο*, but in the 3 pl. pr. act. *ᾄεισι* (with irregular accent), part. *ᾄείς*. In Homer we have an aorist *ᾄεσα*.

Αἰδέομαι, "I reverence," fut. *αἰδέσομαι*, epic *αἰδήσομαι*, aor. *ἤδεσάμην*, *ἤδέσθην*. There are epic by-forms *αἶδομαι*, imp. *αἶδετο*.

Αἰνέω, "I praise," fut. *αινέσω* or *αινέσομαι*, perf. pass. *ἤνημαι*, 1 aor. pass. *ἤνέθην*. Hesiod, *Op. et D.* 683, has the Æolic by-form *αἶνημι*.

Αἶνυμαι, "I take," exists only in the pres. and imperf., and the latter has no augment.

Αἰρέω, "I take," *αἰρήσω*, 1 aor. pass. *ἤρέθην*, 2 aor. act. (from root 'ΕΛ-) *εἶλον*. In the middle, *αἰρούμαι* signifies "I choose," i.e. take for myself. Distinguish this from *αἶρω* or *αἶρω*, "I raise," for *αἶρω*, 1 aor. act. *ᾄειρα*, 3 sing. subj. *αἶρῃς*, 1 aor. mid. *ἤράμην* for *αἰεράμην*, plup. pass. *ᾄωρτο*.

Αἰσ-θά-νομαι, "I perceive," fut. *αἰσθήσομαι*, 2 aor. *ἤσθόμην*.

'Αἶω, "I hear," only in the pres. and imperf., the latter unaugmented. The Ionic prose writers have the compound *ἐπαῖω* with the irregular 3 per. pl. 1 aor. *ἐπήϊσαν*.

'ΑΚ-, "I point," *ἀκαχμένος**, pointed.

'Ακαχίζω*, "I humble or afflict," from 'ΑΧ-, aor. *ἤκαχον*, fut. *ἀκακήσω*, 1 aor. *ἤκάχησα*, perf. pass. *ἀπάχημαι*, *ἀκακήμενος* or *ἀκηχέμενος*, with irregular accent.

'Ακέομαι, "I heal," fut. *ἀκέσομαι*, 1 aor. *ἤκέσθην*, with pass. signification.

'Ακούω, "I hear," fut. *ἀκούσομαι*, 1 aor. *ἤκουσα*, perf. act. *ἀκήκοα*, perf. pass. *ἤκουσμαι*.

'Αλάομαι, "I wander," perf. with pres. signification *ἀλάλημαι**.

'Αλδή-σκω, "I nourish," from ΑΛΔΕ-, ΑΛΔ-, fut. *ἀλδήσω*.

'Αλείφω, "I anoint," perf. *ἀλήλιφα*, perf. pass. *ἀλήλιμμαι*, later *ἤλειμμαι*, 1 aor. pass. *ἤλείφθην*, rarer form *ἤλίφην*.

'Αλέξω*, "I ward off," fut. *ἀλεξήσω* and *ἀλέξομαι*, 1 aor. mid. *ἀλέξασθαι*, from ΑΛΕΚ-, ΑΛΚ-, probably strengthened by *θη-*; *αἰξω*.

*Ἀλέομαι**, "I avoid," also *ἀλεύομαι*, 1 aor. *ἤλευάμην*, inf. *ἀλέασθαι* and *ἀλεύασθαι*. Another form in Homer is *ἀλεείνω**.

Ἀλέω, "I grind," later *ἀλήθω*, fut. *ἀλέσω*, Attic *ἀλῶ*, perf. pass. *ἀλήλεσμαι*.

Ἀλ-ίσκομαι, "I am taken," fut. *ἀλώσομαι*, 2 aor. *ἤλων* or *ἑάλων*, "I was taken," infin. *ἀλῶναι*, part. *ἀλούς*, perf. *ἑάλωκα*, *ἤλωκα*, from *ἈΛΟ-*; comp. *ἀμβλ-ίσκω*.

*Ἀλιταίνω**, "I offend," fut. *ἀλιτήσω*, 2 aor. *ἤλιτον*, part. perf. pass. *ἀλιτήμενος*, with deponent signification.

Ἄλλομαι, "I leap," fut. *ἀλούμαι*, 1 aor. *ἤλάμην*, *ἄλασθαι*. Hence in Homer *ἄλσο*, *ἄλτο*, *ἄλμενος* for *ἤλασο*, *ἤλατο*, *ἀλάμενος*.

*Ἀλφαίνω**, "I find, acquire," 2 aor. *ἤλφον*.

Ἀμαρτ-άνω, "I err," fut. *ἀμαρτήσομαι*, perf. *ἡμάρτηκα*, pass. *ἡμάρτημαι* (as if there were also a form *ἈΜΑΡΤΕ-*), 2 aor. *ἡμαρτον* (in Homer *ἡμβροτον*); the fut. *ἀμαρτήσω* is Ionic.

Ἀμβλίσκω, "I make an abortion," fut. *ἀμβλώσω*, &c., 2 aor. *ἡμβλων*.

*Ἀμπλακίσκω**, "I fail, miss," 2 aor. *ἡμπλακον*, inf. *ἀμπλακεῖν*, fut. *ἀμπλακήσω*.

Ἀναίνομαι, "I deny or refuse," only pres. and imperf. and the aor. *ἀνηνάμην*, inf. *ἀνήνασθαι*.

Ἀναλ-ίσκω, *ἀναλῶ*, "I take up and consume," fut. *ἀναλώσω*, aor. *ἀνάλωσα*, perf. act. *ἀνάλωκα*, perf. pass. *ἀνάλωμαι*, 1 aor. pass. *ἀναλώθην*. Comp. *ἀλίσκομαι*, which contains the same root, although the quantity of the first syllable differs.

Obs. As the second *α* in this verb is already long, it receives no augment in the old Attic writers, though *ἀνήλωσα* appears to have been said in the language of common life.

Ἀνδάνω, "I please," from *FAΔ-* with double nasal, imperf. *ἤνδανον*, *ἑάνδανον* and *ἑήνδανον**, 2 aor. *ἔαδον*, perf. *ἔαδα*, fut. *ἀδήσω*.

*Ἀνήνοθεν**, "it stands up," as if derived from the root *ἌΝΘ-* in *ἄνθος*.

Ἀνοίγω and *ἀνοίγνυμι*, "I open," fut. *ἀνοίξω*, 1 aor. *ἀνέφξα*, perf. act. *ἀνέφρχα*, perf. pass. *ἀνέφγμαι*, 2 perf. *ἀνέφγα*; less frequently *ἤνοιξα*, &c.

Ἀνώγω, *ἀνωγέω*, "I order," imperf. *ἄνωγον*, fut. *ἀνώξω*, 1 aor. *ἤνωξα*, a secondary verb from an old perf. *ἄνωγα**, with a *present* meaning, pluperf. *ἤνώγειν*, Ionic *ἤνώγεα*, imperat. *ἄνωχθι* and *ἄνωγε*.

So *Γεγώνω*, *γεγωνέω*, "I speak aloud," from the old perf. *γέγωνε**, *ἤκω* from *εἴκα*, &c.



inf. ἀποφῶν, subj.

perf. ἀνέχθη-

ἀνέχουμαι, "being de-
rived from (ΥΠ=ΑΥΡ=ΕΑΡ,
"I derive advantage from,"
the ἀνέχουμαι is derived from ἀνέχω.

Υ. ἀνέχουμαι, "I am able to bear the weight," 1 aor.
ἀνέχουμαι, 2 aor. ἀνέχουμαι, 3 aor. ἀνέχουμαι.

ἀνέχουμαι, "I am able to bear the weight," 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι. From ἀνέχω.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι.

ἀνέχουμαι, "I am able to bear the weight," 1 aor. pass. inf. ἀνι-
σταναι, 2 aor. pass. inf. ἀνι-
σταναι, 3 aor. pass. inf. ἀνι-
σταναι.

B.

Βάω, "I go," from ΒΑ-, with affix νι and metathesis, fut.
βέβαια, perf. βέβαια, pl. βέβαια, βέβαια, βέβαια, subj. βέβαια,
part. βέβαια, -ώσα, 2 aor. έβην, imperat. βήθι, in com-



pounds βά, as κατάβα, intrans.; fut. βήσω. The Ionic subjunctive is βέω. From the fut. βήσομαι comes an epic imperf. ἐβήσομεν, 'go.' From the fut. βήσομαι comes an epic imperf. ἐβήσομεν.

From the same root we have βιβάω, βῆμι, βίβημι.

Some compounds have a perfect and aorist passive; as παραβεβάσθαι, παραβαθείς.

Βάλλω, "I cast," fut. βαλῶ, and in the Attic poets sometimes βαλλήσω, 2 aor. ἔβαλον, 2 aor. mid. ἐβαλόμην, perf. βέβληκα, &c. Epic forms are, 3 dual 2 aor. act. βλήτην, inf. βλημένοι, &c., as from ΒΙΒΛΗΜΙ.

Βιβρώσκω, BOP-, BPO-, βρώμι, "I eat" (fut. βρώσομαι), perf. βέβρωκα, part. βεβρώς, pass. βέβρωμαι, paulo-post fut. βεβρώσομαι, 1 aor. ἐβρώθην, 1 fut. βρωθήσομαι, 2 aor. ἔβρων. Another form, βεβρώθω, occurs in Homer.

Βιώνω, "I live," fut. βιώσομαι, 1 aor. ἐβίωσα, 2 aor. ἐβίων, as from βίωμι, whence βίωθι, βιόην, βιώναι, βιούς. We have also βύμεσθα, "we shall live," in Hom. *Hymn. Ap.* 528, where Wolf reads βεόμεσθα.

Βλαστάνω, "I bud," fut. βλαστήσω, 2 aor. ἔβλαστον, perf. βεβλάστηκα and ἐβλάστηκα, pluperf. ἐβεβλαστήκειν.

Βοάω, "I shout," fut. βοήσομαι, Ionic βώσομαι, 1 aor. ἐβόησα, ἔβωσα, 1 aor. pass. ἐβώσθην, perf. βέβωμαι.

Βόσκω, "I feed," fut. βοσκήσω.

Βούλομαι, "I am desirous," fut. βουλήσομαι, perf. pass. βεβούλημαι, 1 aor. ἐβουλήθην, ἡβουλήθην, poetic 2 perf. βέβουλα, as in προβέβουλα*.

Βραχεῖν*, ἔβραχεν, "it made a sudden noise" (clashed, shrieked, roared, rattled, &c.).

BPOX-*, "to swallow up," in the forms ἀναβρόξειεν, καταβρόξειεν and ἀναβροχέν, part. 2 aor. pass.

Βρύχω*, "I bite or gnash with the teeth," perf. part. βεβρυχώς (*Il.* XIII. 393), also βέβρυχεν (*Ib.* XVII. 264), ἐβεβρύχει (*Od.* XII. 242) of the noise of the sea.

Βυνέω, "I stop up," βύσω, ἔβυσα, ἐβύσθην, βέβυσμαι.

Γ.

Γαμέω, "I marry," from ΓΑΜ- or 'ΑΜ-, "together," Attic fut. γαμῶ, mid. γαμούμαι, 1 aor. ἔγημα (in the New Testament ἐγάμησα), perf. γεγάμηκα; 1 aor. ἐγαμήθην is found in late writers.

* Active, to marry a wife (*uxorem ducere*); middle, to marry a husband (*nubere*).

Γεγώνω, see Ἀνώγω.

Γέντο*, "he took," an epic form for ἔλετο = εἴλετο, see αἰρέω, and compare κέντο for κέλετο.

Γεύμεθα (Theocr. *Id.* XIV. 51) is probably a mutilated form of the perf. pass. γεγυμέθα.

Γηρά-σκω, "I grow old," tenses supplied from γηράω. The Attics, for γηράσαι, said γηράναι, γηράς, as if from γήρημι.

Γινώ-σκω, Attic, γινώσκω in writers not Attic, "I know," from ΓΝΟ-, fut. γνώσομαι, perf. ἔγνωκα, perf. pass. ἔγνωσμαι, 1 aor. pass. ἐγνώσθην. As from ΓΙΓΝΩΜΙ, 2 aor. ἔγνω, imperat. γνώθι, opt. γνῶιην (Attic γνῶην), plur. γνοῖμεν, γνοῖεν, subj. γνῶ, infin. γνῶναι, part. γνοῖς.

Γίνομαι, or commonly Γίγνομαι, "I come into being," root ΓΑ- = ΓΕΝ (107), fut. γενήσομαι, perf. mid. γέγονα, perf. pass. γεγέννημαι, 2 aor. ἐγενόμην, 1 aor. ἐγευνάμην, "I begat" or "brought forth." The form γίνομαι occurs in Ionic and Doric poets.

Also with the usual evanescence of ν (above, 107), perf. γέγαα, plural γέγαμεν, γεγάατε, γεγάασι, infin. γεγάναι, γεγάμεν, part. γεγαώς, Attic γεγώς.

Two other presents formed from the perfects are γεγήκω, γεγάω.

Γοάω and Γοάομαι, "I bewail," 2 aor. ἔγοον.

Γρηγορέω, see ἐγείρω.

Δ.

ΔΑ-, "I teach," 2 aor. ἔδασον, 2 aor. pass. ἐδάην, opt. δαείην, subj. δαῶ, inf. δάηναι, part. δαεῖς, fut. δαήσομαι, perf. δεδάηκα, δέδασα, "I have learned," part. δεδαώς, "having learned," perf. pass. δεδάημαι.

Hence, 1st, causative, διδά-σκω, "I teach," διδάξω and διδάσκησω, δεδίδαχα; 2nd, δῆω (in a future sense), "I shall find," (Hom. *Il.* XIII. 260), infin. δεδάσθαι, "to search out" (*Od.* XVI. 361).

ΔΑ-, "I burn," δαίω, perf. δέδηα, 2 aor. mid. subj. δάηται.

Hence, δήιος, "a ravager," δηιόω, "I lay waste."

ΔΑΙ-, "I divide," perf. pass. 3 pers. pl. Ionic δεδαλαται, with derivative forms, as from a dental verb, 1 aor. mid. ἐδασάμην, perf. pass. (in Homer) δέδασται; hence δαίνυμι, "I give to eat," fut. δαίσω, 1 aor. ἔδαισα, aor. part. pass. δαισθείς. We have also a by-form δατέομαι, 1 aor. δατέασθαι.

Δάκνω, "I bite," fut. δήξομαι, perf. δέδηχα, perf. pass. δέδηγμα, 1 aor. ἐδήχθην, 2 aor. ἔδακον.

Δάμνημι, δαμάω*, "I subdue," fut. **δαμῶ***, perf. **δέδμηκα**, pres. pass. **δέδμημαι**, pluperf. **έδεδμήμην**, 3 pers. pl. in Homer **δεδμήατο**, 2 aor. pass. **έδάμην**, part. **δαμείς**. Another form, **δαμάζω**, is regular. Comp. **δέμω**, which probably contains the same root.

Δαρθάνω, "I sleep," fut. **δάρθησομαι**, 2 aor. **έδρθον**, in the poets **έδραθον**, perf. **δεδάρθηκα**.

Δέατο*, "it appeared" (Hom. *Od.* vi. 242), also **δοάσσετο** as aor. with the subj. **δοάσsetαι** instead of **δοάσσηται**. The old grammarians, who read **δόατο** for **δέατο**, derived this form from **δοιάζω**, "I doubt," and Apollonius Rhodius uses other forms in this personal signification, as the opt. aor. **δοάσσαι** (III. 955), and the indic. **δοάσσατο** (III. 770).

Δεδίσκομαι* or **δειδίσκομαι**, "I welcome," connected with **δείκνυμι**.

Δείκνυμι, δεικνύω, "I show," root **ΔΕΚ-**, "to hold out the hand," fut. **δείξω**, 1 aor. **έδειξα**, perf. pass. **δέδενγμαι**, 1 aor. pass. **έδειχθην**, &c., imperat. **δείκνυ** for **δείκνυθι**. In the Ionic it is **δέξω**, **έδεξα**, &c.

Δειπνέω, "I sup," regular, with the exception of the epic forms **δεδείπναμεν**, **δεδειπνάναι**.

Δέμω, "I build," 1 aor. **έδειμα**, perf. **δέδμηκα**.

Δέρκομαι, "I see," perf. **δέδορκα** in the same signification as the present; aor. **έδρακον**, **έδράκην** and **έδέρχθην** as deponents.

Δέρω, "I flay," Ionic and poetic **δείρω**, Attic **δαίρω**, fut. **δερῶ**, aor. **έδειρα**, perf. pass. **δέδαρμαι**, aor. **εδάρην**.

Δέχομαι, "I hold out my hand to take or receive," Ionic **δέκομαι**, syncopated aor. **έδεκτο**, **δέχθαι**. Perf. pass. part. **δεδεγμένος** and **δεδοκήμενος**, "watching," "lurking." Same root as **δείκ-νυ-μι** and **δοκ-έω**.

Δέω, "I bind," paulo-post fut. as simple fut. **δεδήσομαι**. From an obsolete **δίδημι** we have **δίδη** as 3 pers. sing. imp. (Hom. *Il.* xi. 105), and **διδέασι** as 3 pers. pl. pres. (Xen. *Anab.* v. 8, § 24).

Δέω, "I want," used impersonally, **δεί**, fut. **δήσει**; pass. **δέομαι**, "I need," "I entreat," fut. **δήσομαι**.

ΔΙ-, "I fear," fut. **δείσομαι**, 1 aor. **έδεισα**, 2 aor. **έδιον**, perf. **δέδοικα**, **δέδια**, plural **δέδιμεν**, **δέδιτε**, **δεδίασι**, imperat. **δέδιθι**. In Homer **δειδοικα**, **δειδια**, **δειδιθι**. **Δίημι** signifies "I pursue," pass. "I flee."

Διδράσκω, generally used in composition, "I run," fut. **δράσομαι**, 1 aor. **έδρασα**, perf. **δέδρακα**. We have also, but only in composition with **ἀπό**, **έκ** and **διά**, 2 aor. **έδραν**, **δρῶ**, **δράτην**, **δράναι**,

δράς, as from a verb in -μι. The root is δραF-, δραπ- or δραμ-. Comp. δραπέτης and ἔδραμον, δραμεῖν.

Δίξημι*, "I seek," fut. διζήσομαι, aor. ἐδιζήσαμην. The 2 sing. δίξῃ, δίξῃο seem to belong to a form δίξομαι.

Δικεῖν*, "to throw," aor. indic. ἔδικον, is used only in this tense.

Διώκω, "I pursue," fut. διώξω and διώξομαι, with lengthened form διωκάθω.

Δοκέω, "I seem," fut. δοκήσω*, perf. δεδόκηκα*. Also fut. δόξω, 1 aor. ἔδοξα, perf. pass. δέδογμαi. The root is ΔΕΚ-, as in δέχομαι and δείκνυμι.

Δραμεῖν, see διδράσκω and τρέχω.

Δύναμαι, "I am able," imperf. ἐδυνάμην, Attic ἡδυνάμην, fut. δυνήσομαι, 1 aor. mid. ἐδυνήσαμην, 1 aor. pass. ἐδυνήθην (Attic ἡδυνήθην), sometimes ἐδυνάσθην, perf. pass. δεδύνημαι.

Δύνω, transitive, "I put on," δύνω, intransitive, 2 aor. ἔδυν, "I went into," "put on myself," δῦθι, δύναι, δύς, perf. δέδυκα, cf. ἔφυν, πέφυκα. For ἔδυν, 3 pers. sing. 2 aor., we find δύσκειν. The 2 fut. δύσω, 1 aor. ἔδυσσα, are active, with a distinct opposition to the middle (below, 432, 1, αα, β).

Δωρέομαι, "I present," fut. δωρήσομαι, aor. ἔδωρησάμην; but perf. δεδώρημαι is used also as pass., and this is the only use of ἔδωρήθην.

E.

Ἐάφθη*, "it clung," a form referred to ἄπτω, and occurring only in Hom. *Il.* XIII. 543, XIV. 419.

Ἐγείρω, "I wake," perf. ἐγήγερκα, ἐγήγερμαι, aor. ἡγέρθην and ἡγρόμην. Also ἐγρήγορα, "I am awake." The root is ἌΓΕΡ-, "to gather" or "collect." From this we have the secondary form ρηγορέω.

ΕΔ-, "I eat," see ἐσθίω.

Ἐέλδομαι*, "I wish," for ἔλδομαι. Similarly ἔελμαι for εἶλω, ἐέλπομαι for ἔλπομαι, ἐέργω for εἵργω.

Ἐζομαι, "I seat myself," more frequently used in the compound καθέζομαι, fut. καθεδούμαι, aor. ἐκαθήμην.

ἘΘ-, "I am accustomed," perf. εἶωθα, part. ἔθων in Homer.

Ἐθέλω, "I wish," also θέλω, fut. ἐθελήσω, θελήσω, perf. ἡθέληκα.

ΕΙΔ-, or more properly FID-, "I see," 2 aor. εἶδον (Homer ἴδον), ἰδέ, ἴδω, ἴδοιμι, ἰδεῖν, ἰδών. These complete the tenses of

ὁράω, which has no future or aorist. Pres. mid. *εἶδομαι*, "I seem," *videor*, 1 aor. *εἰσάμην*. The 2 aor. *εἰδόμην* has an *active* sense, "I see with interest," "I behold" or "gaze on;" imperat. *ἰδοῦ* perispomenon (*ἰδοῦ* oxytone, *ecce*).

The same root also signifies, "I know," fut. Hom. *εἰδήσω*, Attic *εἴσομαι*, 2 perf. *οἶδα*, "I know," pluperf. *ᾔδειν*: *ἴδμεν* for *οἶδαμεν*, infin. *ἴδμεναι*, subj. *ιδέω*, in Homer and Doric writers.

The following table shows the different tenses of this verb which were in common use:

Indicative.

Perf.	<i>Sing.</i>	<i>οἶδα</i>	<i>οἶσθα</i>	<i>οἶδε</i>
	<i>Plur.</i>	<i>ἴσμεν¹</i>	<i>ἴστε</i>	<i>ἴσασι</i>
	<i>Dual.</i>		<i>ἴστων</i>	<i>ἴστων</i>
Pluperf.	<i>Sing.</i>	<i>ᾔδειν</i>	<i>ᾔδεις and</i>	<i>ᾔδει</i>
	<i>Ep. ᾔδεα, Attic ᾔδη</i>		<i>ᾔδειςθα</i>	<i>Attic ᾔδη</i>
	<i>Plur.</i>	<i>ᾔδειμεν</i>	<i>ᾔδειτε</i>	<i>ᾔδισαν</i>
		<i>poet. ᾔσμεν</i>	<i>ᾔστε</i>	<i>ᾔδισαν</i>
	<i>Dual.</i>		<i>ᾔδειτων</i>	<i>ᾔδείτην</i>
			<i>poet. ᾔστων</i>	<i>ᾔστην</i>
Fut.	<i>εἴσομαι and εἰδήσω.</i>			

Imperative.

<i>Sing.</i>	<i>ἴσθι</i>	<i>ἴτω</i>
<i>Plur.</i>	<i>ἴστε</i>	<i>ἴτωσαν</i>
<i>Dual.</i>	<i>ἴστων</i>	<i>ἴστων</i>

Subjunctive.

εἰδῶ *εἰδῆς* *εἰδῆ, κ.τ.λ.*

(Ep. *ιδέω* or *εἰδέω* with synizesis, *Il.* XIV. 235).

Optative.

<i>Sing.</i>	<i>εἰδείην</i>	<i>εἰδείης</i>	<i>εἰδείη</i>
<i>Plur.</i>	<i>εἰδείμεν</i>	<i>εἰδείητε</i>	<i>εἰδείησαν</i>
	<i>εἰδείμεν</i>		<i>εἰδείεν</i>
<i>Dual.</i>		<i>εἰδείητων</i>	<i>εἰδείήτην</i>

¹ In the Ionic and epic writers we have *ἴμεν*, and *οἶδαμεν*, *οἶδατε*, *οἶδασι* also occur in Ionic and later writers. *Οἶδαμεν* is found in Antiph. 2, α, 3; *οἶδατε* in Aristoph. *Acl.* 294; and *οἶδαι* in Eurip. *Alcest.* 780.

Infinitive.	Participle.
εἰδέναι (Ep. and Ion. ἴδμεναι and ἴδμεν)	εἰδώς (Ep. fem. ἰδυῖα)

The verb ἴσημι is found only in the Doric poets, and is a later variation.

EIK-, "I resemble," 2 perf. οἶκα, ἔοικα, pl. ἔονγεμιν, plup. ἐφύκειν; another Attic form is εἶκα, fut. εἴξω. For εἵκασιν the Attics said εἴξασιν.

Εἴλω*, εἴλλω or εἴλλω, also εἰλέω, "I roll together," aor. ἔλσα, inf. ἔλσαι or ἐέλσαι, perf. pass. ἔελμαι, 2 aor. pass. ἐάλην or ἐάλην, 3 pl. ἄλεν, inf. ἀλῆναι or ἀλῆναι, also ἀλήμεναι, 3 sing. plup. pass. ἐόλητο, according to which Pindar has the 3 sing. imp. act. ἐόλει.

Εἵμαρται, see μείρομαι.

Εἴρω*, "I say," only epic; see under ΕΠ-.

Εἴρω, "I string together," aor. εἶρα and ἔρσα, perf. pass. ἔερμαι, plup. ἐέρμην.

Ἐκέκλετο*, see κέλομαι.

Ἐλαύνω, "I drive" (i.e. both *vehō* and *vehor*), for ἐλα-νύω, root ΕΛΑ- (above, 144), fut. ἐλάσω, Attic ἐλώ, 1 aor. ἤλασα, perf. ἐλήλακα, perf. pass. ἐλήλαμαι, 1 aor. ἤλάβην.

Ἐλέγχω, "I confute," perf. pass. ἐλήλεγμαι.

Ἐλίσσω, "I wind," perf. pass. εἴλιγμαι, and in the unattic writers ἐλήλιγμαι.

Ἐλκω, "I drag," forms 1 aor. and perf. as from ἐλκεν.

Ἐλπω, "I cause to hope," ἔλπομαι, perf. ἔολπα, "I hope."

Ἐλ-, "I take," see αἴρέω.

Ἐλτο-, "I come," see ἔρχομαι.

Ἐμέω, "I vomit," perf. ἐμήμεκα.

ἘNEK-, ἘNEIK-, ἘNEΓK-, "I bear," see φέρω.

Ἐνίπτω*, "I chide," an Homeric word, has two forms of the 2 aor. ἡνίπαπον and ἐνένιπον.

Ἐννυμι*, "I put on," fut. ἔσω, ἔσσω, ἔσσομαι, 1 aor. ἔσα, ἔσσα, ἔσσάμην, perf. pass. εἶμαι, pluperf. 2 pers. sing. ἔσσο, 3 ἔστο, 3 pl. εἶατο, aor. pass. ἔσθην (εἶαται and εἶατο are also from ἔζω).

In prose, only ἀμφιέννυμι occurs, fut. ἀμφιέσομαι and ἀμφιῶ (from ἀμφιέσω), 1 aor. ἡμφίεσα, perf. pass. ἡμφιέσμαι.

ΕΝΟΘ*, "I shake" (?), 2 perf. ἐνήνοθε, "it lies upon." (See Buttmann, *Lexil.* pp. 110, 133, Eng. Tr.).

Ἐπίσταμαι, "I understand," middle of ἐφίστημι, Ionic ἐπίστημι, imperf. ἡπιστάμην, fut. ἐπιστήσομαι, 1 aor. ἐπιστήθην, Attic ἡπιστήθην.

ἘΠ-, or more properly FEΠ-, "I say," ἐνέπω, ἐννέπω, 2 aor. εἶπον, εἶπέ, εἶπω, εἶποιμι, εἶπεῖν, εἰπών, 1 aor. εἶπα, an Ionic form, whence the Attics said εἶπας (2 pers. sing. indic.), also εἰπάτω, εἰπάτων, εἶπατε, and sometimes εἶπον or εἰπόν, in the imperat.

For ἔπω the poets used ἔσπω, whence ἐνίσπω.

Tenses supplied from ἘΡ- are fut. ἐρέω (ἐρέσω) Ionic, ἐρῶ Attic; perf. act. εἶρηκα, perf. pass. εἶρημαι, 1 aor. pass. ἐρρήθην, Ionic ἐρρέθην, fut. εἰρήσομαι. The middle, in a causative sense, "I cause to speak," is used to form tenses of ἐρωτάω, "I ask." In this sense we have an aorist ἡρόμην, ἐροῦ, ἔρωμαι, ἐρέσθαι, and a fut. ἐρήσομαι. From εἶρημαι are derived ῥήμα, ῥήτωρ, &c.

Ἐπαυρίσκομαι*, "I enjoy or derive advantage from," in Theognis ἐπαυρίσκω, in Hesiod ἐπαυρέω. See above, ἀπούρας.

Ἐπεφνον*, see ΦΕΝ-.

Ἐπίσταμαι, "I understand," imper. ἐπίστασο and ἐπίστω, imperf. ἡπιστάμην, fut. ἐπιστήσομαι, aor. ἡπιστήθην.

Ἐπιτόσσαις*, see τεύχω.

Ἐπλευ*, ἔπλεο, ἔπλετο, see πέλω.

Ἐπω*, "I am employed about anything" (in Homer, and the compounds in Attic prose), imperf. εἶπον, 2 aor. ἔσπον, as in ἔπεισπον, ἐπισπές, ἐπίσπω, ἐπίσποιμι, ἐπισπεῖν, ἐπισπών, fut. ἐφέψω. Whence the middle

Ἐπομαι, "I follow," imperf. εἰπόμην, 2 aor. ἐσπόμην, imperat. σπέο, σπεῖο, fut. ἔψομαι. Poets after Homer had also ἔσπωμαι, ἐσποίμην, ἐσπέσθαι.

Ἐπώχατο* (*Il.* XIII. 340), see ἔχω.

Ἐράω, "I love" (in epic, &c. ἔραμαι, 1 aor. ἡρασάμην), 1 aor. ἡράσθην, *amavi*, part. pass. ἐρώμενος, "loved."

ΕΡΓ-, or more properly FEΡΓ-, "I do," fut. ἔρξω, 1 aor. ἔρξα, 2 perf. ἔοργα: other forms of the present are ἔρδω and ῥέξω. Hence Ἐργάζομαι, "I labour at" (see 354).

Ἐργω, "I inclose," "keep off," in Homer and Herodotus; in the former frequently ἐέργω. Hence ἔρχαται, ἔρχατο, ἀπέρξαι, ἀπεργμένος.

In Attic writers εἶργω, "I shut out," εἶργω, εἶργνυμι (aspirated), "I shut in."

Ἐρδω, "I do," see ῥέξω.

Ἐρείδω, "I lean against," plup. pass. 3 sing. ἡρήρειστο, 3 pl. ἐρηρέδατο, "was fixed firm" or "rested."

Ἐρείπω, "I dash down," 2 aor. ἤριπον, intr., but also in a passive form, as appears from the participle ἐριπείς, perf. ἐρήριπα, intr., but also in a passive form, ἐρήριμμαι.

Obs. These verbs, though almost contradictory in signification, are often confused by students, and sometimes even by lexicographers and commentators, as in Aristoph. *Eq.* 627, 8, where, and in Pind. *Pyth.* 264, 267, the two verbs occur in immediate contrast.

ΕΠΙΔ-, "I contend," 1 fut. ἐριδήσω, 1 aor. mid. ἐριδήσασθαι*, perf. with pres. signification ἐρηρίσμαι. Hence ἐρίζω and ἐριδαίνω.

Ἐρῶ, "I go slowly, or to my sorrow," fut. ἐρῶσω, &c.

Ἐρυγγάνω, "I eructate," also ἐρεύγομαι, aor. ἤρυγον.

Ἐρυθαίνω, "I make red," ἐρεύθω, fut. ἐρεύσω, ἐρυθήσω, perf. ἡρύθηκα.

Ἐρύκω, "I draw back," 2 aor. ἡρύκαον*.

Ἐρύω, "I draw," has *υ* short in flexion; *μηρύω*, though another form of the same word (117), has the *υ* long. We have, however, εἰρύσατο, ῥύσθαι, &c.

The forms and meanings of this word occasion some difficulty.

(1) In the middle sense, "I draw to myself," we have fut. ἐρύσομαι and ἐρύομαι, aor. ῥύσάμην, ἐρυσσάμην, εἰρύσάμην, plup. 3 sing. εἰρύτο, 3 pl. εἰρύατο. (2) In the sense, "I deliver," we have ῥύομαι, fut. ῥύσομαι, aor. ἐρρύσάμην, but in epic poetry also ῥύσάμην (*Il.* xv. 29). Other varieties occur, which explain themselves.

Ἐρχομαι (from ἘΡΧ-, ὈΡΧ-, connected with ὈΡΕΓ-) "I make a straight line for myself," "I go forward," "I come," is the most irregular verb in the Greek language. The imperf. ἤρχομην is never used by Attic writers (see Cobet, *Var. Lect.* p. 32). The complement of tenses is made up from Ἴ-, which furnishes the imperf. ἦεν or ἦα, and the fut. εἶμι (322); from ἘΛΤΘ-, which furnishes the aor. ἤλθον (*Hom.* ἤλυθον), fut. ἐλεύσομαι (very rare in good Attic), perf. ἐλήλυθα (*Hom.* εἰλήλυθα); from Ἴ-, which furnishes the perf. in the sense, "I am come," gen. ἦκω, ἵκω, ἰκάνω, ἰκνέομαι (above, 347, *Obs.*); in the sense, "I am gone," οἴχομαι, οἴχωκα, the past tenses of these verbs representing the pluperfect. The infin. pres. is gen. ἵναι, and the partic. ἰών.

Ἐσθίω, ἔσθω, "I eat," from ἘΔ-, perf. act. ἐδήδοκα, perf. pass. ἐδήδεσμαι, 2 perf. ἔδηδα, fut. ἔδομαι: from ΦΑΓ-, 2 aor. ἔφαγον. The fut. φάγομαι is Hellenistic.

Εἶδω, καθεύδω, "I sleep," fut. εἰδήσω, καθευδήσω, imperf. ἐκάθην, more rarely καθήνδον and καθεύδον.

Εὕρισκω, "I find," from ἙΤΡ-, fut. εὕρήσω, perf. act. εὔρηκα, perf. pass. εὔρημαι, 1 aor. εὐρέθην, 2 aor. act. εὔρον, mid. εὐρόμην. Verbal adjective εὐρετός. See ἀπούρας.

Ἔχω, "I have in my hand, i.e. I possess," or, perhaps primarily, "I hold forth and give," fut. ἔξω, 2 aor. ἔσχον, imperat. σχές, subj. σχῶ, opt. σχολήν, inf. σχεῖν, part. σχών, 2 aor. mid. ἐσχόμεν, σχοῦ, σχῶμαι, σχολήμην, σχέσθαι, σχόμενος. Also fut. σχήσω, mid. σχήσομαι, perf. ἔσχηκα, perf. pass. ἔσχημαι, 1 aor. ἐσχέθην, fut. σcheinθῆσομαι. Hence a new present σχέθω. From ἔχω are also formed ἴσχω = ἔχ-σκω and the compounds ὑπίσχομαι, ὑπισχνέομαι, "I promise." Ἀμπέχω, "I clothe," has a mid. ἀμπισχνέομαι. The perfect δέκαχα, in the Homeric συνοχάωτε (Il. II. 218), is a peculiar formation, and we have also ἐπώχατο as the 3 pl. pluperf. from ἐπέχω.

There are the following irregularities in the compounds of ἔχω:

(1) ἀνέχομαι makes imp. ἡνειχόμεν, aor. ἡνεσχόμεν, infin. ἀνασχεσθαι.

(2) ἀμπέχω makes imp. ἀμπείχον, fut. ἀμφέξω, aor. ἡμπισχον, inf. ἀμπισχεῖν, and the middle ἀμπέχομαι or ἀμπισχνέομαι makes imp. ἡμπειχόμεν, fut. ἀμφέξομαι, aor. ἡμπισχόμεν.

(3) ὑπισχνέομαι or ὑπίσχομαι has fut. ὑποσχήσομαι, aor. ὑπεσχόμεν, imperf. ὑπόσχον, perf. ὑπέσχημαι.

Ἔ-, "I place" or "set up," 1 aor. εἶσα, mid. εἰσάμην, perf. pass. ἦμαι, "I sit," derivative forms ἔζομαι, ἴζω, q. v.

Ἐψω, "I cook," fut. ἐψήσω and ἐψήσομαι, verbals ἐφθός, ἐψητός, ἐψητέος.

Z.

Ζάω, "I live" (ζω, ζῆς, ζῆ, above, 333, (5)), imperat. ζῆ and ζῆθι, imperf. ἔζων and ἔζην, -ης, -η, fut. ζήσω and ζήσομαι. The Attics use the aorist ἐβίων, βιώνας, βιούς, and the perf. βεβίωκα.

Ζέω, "I boil," fut. ζέσω, verbal ζεστός.

H.

Ἡγέομαι, "I lead the way," "I consider" (like the two meanings of *duco*), perf. with pres. signification ἡγήμαι, part. τὰ ἀγνημένα, "that which is usual" (Demosth. in *Macart.* p. 1072, 28), where Dindorf writes ἀγνημένα.

ἩΔ-, "I please," see ἀνδάνω.

Ἦμαι, "I sit," perf. pass. of Ἔ-, "I set," pluperf. 3 pers. pl. ἔατο and εἶατο for ἦντο, imperat. ἦσο, infin. ἦσθαι, part. ἦμενος, not ἡμένος, on account of the *present* signification.

Compound κάθημαι, κάθησο, καθοίμην, κάθωμαι, καθῆσθαι; imperf. ἐκαθήμην. See ἴω.

Ἦμί, see φημί.

Ἦμύω, "I sink," is irregular only in the Homeric perfect ἵπεμνήμυκε (Il. xxii. 491), which seems to present the Attic reduplication with a shortening of the first vowel.

Ἦνεγκα, ἦνεγκον, see φέρω.

Θ.

ΘΑΦ-*, "I am astonished" or "perplexed," used only in the poets, 2 perf. τέθηπα, 2 aor. ἔταφον. Hence τάφος, "astonishment," θαῦμα = θάF-a-μα, θάομαι (only in the Doric poets and in the forms θάμεθα, θάσθε, θάσαι, &c.), θεάομαι, &c.

Θαλέθω*, "I bloom or flourish," a poetic variety for θάλλω, for which Homer uses θηλέω, and the later epic poets θαλέω, fut. θηλήσω, perf. τέθηλα, part. τεθᾶλνῖα.

Θάπτω, "I bury," fut. θάψω, perf. pass. τέθαμμαι, 1 aor. ἐθάφθην, 2 aor. ἐτάφην.

Θέλω, see ἐθέλω.

Θέρομαι*, "I warm myself," only in the pres. and imperf., in the fut. θέρσομαι, aor. ἐθήρην, subj. θερέω.

Θέω, "I run," fut. θεύσομαι. See τρέχω.

Θιγγάνω, "I touch," ΘΙΓ-, fut. θίξω and θίξομαι, 2 aor. ἔθιγον.

Θνήσκω, "I die," from ΘΑΝ-, fut. θανοῦμαι, 2 aor. ἔθανον, perf. τέθνηκα, plural τέθναμεν, -ατε, -ᾶσι, imperat. τέθναθι, subj. τεθνήκω, optat. τεθναίην, inf. τεθνάναι, part. τεθνεώς, τεθνηώς and τεθνεώς. From τέθνηκα comes a new verb τεθνήκω, fut. τεθνήξω, τεθνήξομαι.

Θρύπτω, "I break up," 2 aor. pass. ἐτρύφην, fut. θρυφθήσομαι.

Θρώσκω, "I leap," from ΘΟΡ-, fut. θοροῦμαι, 2 aor. ἔθορον, perf. τέθορα. Another form is θόρνυμαι.

Θύω, "I sacrifice," perf. τέθυκα, 1 aor. pass. ἐτύθην.

I.

Ἰδρύω, "I establish," has, instead of its 1 aor. pass. ἰδρύθην, the Homeric by-form ἰδρύνθην.

Ἴζω, καθίζω, "I seat myself," root 'ΕΔ-, fut. καθιῶ, aor. ἐκάθισα and καθίσα, fut. middle καθιζήσομαι. We find also καθέζομαι as from ἔζω, imperf. ἐκαθεζόμεν, in the tragedians καθεζόμεν used as an aor., fut. καθεδοῦμαι.

Ἴημι, "I set a going," root 'Ι-; the following forms are in use:

Active, pres. ἴημι, ἴης, &c. ἰᾶσιν or ἰεῖσιν, ἴει for ἴεθι, ἰῶ, ἰέην, ἰέναι, ἰείς; imperf. ἴην and ἴουν (in comp. ἀφίουν or ἡφίουν, also ἡφίειν), 3 pl. ἡφίσαν, fut. ἴσω, 1 aor. ἴκα, Ionic ξηκα, perf. εἴκα. The 1 aor. is used only in the sing. In the plural we have ἔμεν, ἔτε, ἔσαν, or with the augment εἰμεν, εἴτε, εἶσαν (ἀφείσαν, &c.), as from 2 aor. ἦν. Also in the moods ἔς, ὦ, εἶην, εἶναι, εἶς.

Passive and middle like τίθημι, i. e. ἵεμαι, &c. Perf. pass. εἶμαι, εἶσθαι, εἰμένος, 1 aor. middle ἡκάμην, 2 aor. middle ἔμην or εἵμην, 1 aor. pass. ἔθην or εἵθην. The 1 aor. middle is used only in the indic. In the moods we have οὔ, ὦμην, εἵμην, ἔσθαι, ἔμενος, ἔθητι, ἐθῶ, ἐθείμην, ἐθήναι, ἐθείς.

From the perf. act. with an intransitive signification we have (above, 347, *Obs.*)

Ἴκνέομαι, "I come," by the side of ἵκω and ἰκάνω, fut. ἵξομαι, 2 aor. ἰκόμην, perf. (only in composition) ἀφῆγμαι.

Ἰλάσκομαι, "I conciliate" or "propitiate," from ἰλάομαι, fut. ἰλάσομαι, imperat. ἱληθι or ἱλᾷθι, pres. mid. ἱλαμαι*.

Ἰπταμαι, see πέτομαι.

Ἰσημι, "I know," in the sing. occurs only in the Doric ἴσαμι and ἴσατι for ἴσησι. See FID-.

Ἰσχω, see ἔχω.

K.

Καί-νν-μαι, root ΚΑΘ-; the dental is also omitted (above, 87) in και-νός and κα-λός; perf. pass. κέκασμαι, "I surpass," also "I am distinguished by," pl. perf. ἐκεκάσμεν, part. κεκασμένος and κεκαδμένος.

Καίω, "I burn" (*uro*), Attic κάω, fut. καύσω, 1 aor. ἔκανσα, ἔκηκα, part. κέας, κείας, and in later writers καύσας, perf. pass. κέκαυμαι, 1 aor. ἐκαύθην, 2 aor. ἐκάην, 1 aor. mid. ἐκειάμην*.

Καλέω, "I call," fut. καλέσω, contr. καλῶ, aor. ἐκάλεσα, perf. κέκληκα, aor. pass. ἐκλήθην, perf. pass. κέκλημαι, opt. κεκλήμην, κέκληρο, fut. pass. κληθήσομαι and κεκλήσομαι, fut. mid. καλοῦμαι.

Κάμνω, "I grow weary," fut. καμούμαι, 2 aor. ἔκαμον, perf. κέκμηκα, part. κεκμηκώς, κεκμηώς.

Καυάξαις*, see ἄγνυμι.

Κεῖμαι, "I lie down" (a syncopated perfect), imperat. κείσο, subj. κέωμαι, opt. κεοίμην (as from κέομαι), inf. κείσθαι, part. κείμενος, imperf. ἐκείμην, fut. κείσομαι.

Κέλομαι*, "I order," fut. κελήσομαι*, 2 aor. ἐκεκλόμην*.

Κεντέω, "I goad," is regular, except that we have the epic aor. κένσαι* for κεντήσαι.

Κεράννυμι, "I mix," fut. κερᾶσω, contr. κερῶ, 1 aor. ἐκέρᾶσα, perf. pass. κέκρᾶμαι and κεκέρασμαι, 1 aor. ἐκράθην and ἐκεράσθην. Also κιννάω, κίνημι.

Κερδαίνω, "I gain," fut. κερδανῶ, Ionic κερδανέω, 1 aor. ἐκέρδανα; also in Ionic and later writers κερδήσομαι and ἐκέρδησα.

Κεύθω, "I conceal," has the epic aor. κέκυθον.

Κήδω, root ΚΑΔ-, "I make anxious," "I afflict," "I bereave," κηδήσω, aor. κέκαδον, perf. κέκηδα, fut. pass. κεκαδήσομαι. We should refer to this root the form κεκάδοντο, which is generally connected with χάζομαι. The anxiety of the enemy when the warrior was about to shoot (Hom. *Il.* iv. 497, xv. 574) was as natural as their retreating; and as in one case the foeman is shot through the temple, in the other through the breast, the mention of retreat is rather out of place. The preposition too is ὑπό, and not ἀνά.

Κιχᾶνω, "I overtake," from ΚΙΧ-, 2 aor. ἐκίχον, fut. κιχήσω, 2 aor. ἐκίχην, κιχείην, κίχω, κιχήναι, κιχείς. We have also the Attic present κυγχᾶνω.

Κίχρημι, "I lend," fut. χρήσω, 1 aor. ἔχρησα.

Κλάζω, "I clang," "make a noise," fut. κλάγξω, perf. κέκλαγγα, 2 perf. κέκληγα, 2 aor. ἔκλαγον.

Κλαίω, "I weep," Attic κλάω, fut. κλαιήσω, κλαύσω, κλαύσομαι and κλανσοῦμαι.

Κλάω, "I break," fut. κλάσω, has an aor. partic. ἀποκλᾶς (Anacr. fr. 16).

Κλέπτω, "I steal," has the perf. κέκλοφα and the aor. ἐκλάπην.

Κλίνω, "I incline," fut. κλινῶ, aor. ἔκλινα, perf. κέκλικα, aor. pass. ἐκλίθην, also ἐκλίνθην, and rarely fut. κατακλινήσομαι.

Κλύω*, "I listen," imperf. ἔκλυον, imperat. κλύθι, κλύτε and κέκλυθι, κέκλυτε.

Κορέννυμι, "I satisfy," fut. κορέσω, 1 aor. ἐκόρεσα, perf. κεκόρηκα*, p. pass. κεκόρημαι*, Attic κεκόρεσμαι, 1 aor. pass. ἐκορέσθην.

Κράζω, "I crow," fut. κεκράξομαι, 2 aor. ἔκραγον, perf. κέκραγα, imperat. pass. κέκραχθι, as if from a verb in -μι.

Κρεμάννυμι, "I suspend," from ΚΡΕΜΑ-, fut. κρεμάσω, contr. κρεμῶ, 1 aor. ἐκρέμασα, 1 aor. pass. ἐκρεμάσθην, middle κρέμαμαι, "I hang," like ἵσταμαι, fut. κρεμήσομαι. Another form is κρήμνυμι, imperat. κρήμνη*, pass. κρήμναμαι.

Κρίνω, "I judge," has κρινῶ, ἔκρινα, κέκρικα, ἐκρίθην and ἐκρίνθην*. Comp. κλίνω.

Κτάομαι, "I acquire," has κέκτημαι and ἔκτημαι, "I possess."

Κτείνω, "I kill," root ΚΤΑ-, fut. κτενῶ, 1 aor. ἔκτεινα, perf. ἔκτονα, 1 aor. pass. ἐκτάθην (in Homer only), 2 aor. ἔκτανον and also ἔκταν, inf. κτάμεναι, part. κτάς; mid. (with passive signification) κτάσθαι, κτάμενος.

Κτίζω, "I build," has the part. pass. κτίμενος*.

Κνέω and κυῖσχω or κυῖσκομαι, "I conceive," fut. κνήσω. The aor. ἔκυσε signifies "he fecundated," and κυσαμένη is intransitive like the usual active form.

Κυλίνδω and κυλινδέω, "I roll," from κυλίω, fut. κυλίσω, 1 aor. ἐκύλισα, pass. ἐκυλίσθην.

Κυνέω, "I kiss," fut. κῦσω, aor. ἔκῤυσα.

Κυρέω, "I hit upon," is regular, but has also the primary forms κύρομαι, ἔκῤυρον, κύρσω, ἔκυρσα.

Κυσαμένη, see κνέω.

Λ.

Λαγχάνω, "I receive by lot," from ΛΑΧ-, fut. λήξομαι, perf. εἴληχα, 2 aor. ἔλαχον. An old perf. was λέλογχα. Homer has λελάχω, "I give by lot."

Λάζομαι and λάζυμαι*, "I take," only in the pres. and imperf.

Λαμβάνω, "I take," from ΛΑΒ-, fut. λήψομαι, perf. εἴληφα (Ionic λελάβηκα), pass. perf. εἴλημμαι or λέλημμαι, 1 aor. ἐλήφθην, 2 aor. ἔλαβον. Ionic forms are λάμψομαι, ἐλαμψάμην, λέλαμμαι, ἐλάμφθην.

Λανθάνω, "I am hidden," root ΛΑΘ-, mid. λανθάνομαι and λήθομαι, "I forget," from λήθω, fut. λήσω, perf. λέλησμαι, 2 aor. ἔλαθον, ἐλαθόμην, mid. perf. λέληθα. Homer has λελάθω, "I cause to forget."

Λάσκω*, "I speak aloud," 2 aor. ἔλακον, fut. λακήσομαι, 1 aor. ἐλάκησα, perf. λέληκα (epic) or λέλᾱκα, with the signification of the present.

Λάω*, "I wish or will," only in Doric poetry and in 2 sing. λῆς, 3 sing. λῆ, 3 pl. λῶντι.

Λέγω, "I say," fut. λέξω, perf. wanting, p. pass. λέλεγμαι, 1 aor. ἐλέχθην. But Λέγω, "I collect," fut. λέξω, perf. εἶλοχα, p. pass. εἶλεγμαι, 2 aor. ἐλόγην.

Λείπω, "I leave," perf. λέλouπα, perf. pass. λέλειμμαι, aor. ἐλείφθην, rarely ἐλίφθην* (Callim. *Hymn. in Cer.* 94) or ἐλίπην (Dio Cass. xxxvii. 43).

Λείχω and λιχμάομαι, "I lick," is regular with the exception of the participle λελειχμότες.

Λιλαίομαι*, "I desire" (connected with λάω), perf. with pres. signification λελήμαι for λελῆμαι.

Λιμπάνω, by-form of λείπω, used only in pres. and imperf.

Λίσσομαι* and λίττομαι (fut. λίσσομαι), 1 aor. ἐλισσάμην and ἐλιτόμην.

Λούω, "I wash," from ΛΟΦ-, fut. λοέσω, λούσω, 1 aor. ἐλόεσα, ἐλόεσσα, contr. ἔλουσα, Attic pres. λούμαι (from λόομαι), imperf. plur. ἔλουμεν.

Λύω, "I loose," λύσω, ἔλυσα; but ἐλύθην, λέλυμαι. Homer has a 2 aor. pass. λύμην, λύτο, λύντο, and opt. λελύτο. Pindar has imper. λῦθι (*Fragm.* 55).

Λῶ, see λάω.

M.

Μαίνομαι, "I am mad," μανούμαι, ἐμάνην, μέμνηνα, synonymous with the present. But 1 aor. act. ἔμνηνα means "I made mad" (Eurip. *Ion*, 520, *Iph. A.* 581, according to Hermann, Arist. *Thesm.* 561).

Μανθάνω, "I learn," from ΜΑΘ-, 2 aor. ἔμαθον, fut. μαθήσομαι, Doric μαθεύμαι, perf. μεμάθηκα.

Μάρπτω*, "I seize," perf. part. μεμαρπώς, 2 aor. μέμαρπον, opt. μεμάποιεν, inf. μαπτέειν.

Μάχομαι, "I fight," fut. μαχέσομαι and (as from μαχέομαι) μαχήσομαι, Attic μαχούμαι, 1 aor. ἐμαχεσάμην, and in Homer ἐμαχησάμην, perf. pass. μεμαχημένος.

Μαίομαι, "I seek" or "desire," root MA-=MEN- (above, 107, cf. 160), perf. μέμαα, μεμάασι, μέμονα, μεμαώς, also syncopated

μέμᾱμεν, &c., pres. mid. μῶμαι, imper. μῶεο, 1 fut. μάσομαι, 1 aor. ἐμασάμην: cf. δαίω, δάσασθαι, &c. The root MEN- appears in the present μένω, "I am fixed" or "remain," with perf. μεμένηκα. Also in μι-μνή-σκω.

Μείρομαι*, "I obtain a share," perf. ἔμμορα, perf. pass. εἴμαρται, "it is fated," part. εἴμαρμένος.

Μέλλω, "I am minded to do," fut. μελλήσω, imperf. ἐμελλον and ἤμελλον.

Μέλω, "I am an object of concern" (Hom. *Od.* ix. 20), μέλομαι, "I lay to heart," fut. μελήσω, μελήσομαι, poetic form μέμβλομαι, perf. mid. μέμηλα. The active is generally impersonal, as μέλει μοι, "it concerns me," &c. The compound μεταμέλει, "it repents," is always impersonal.

Μενοινάω*, "I think," imp. μενοίνεον.

Μένω, see μαίομαι.

Μιαίνω, "I defile," aor. ἐμίηνα or ἐμίᾱνα, pass. aor. ἐμίανθη with 3 pl. ἐμίανθεν*.

Μηκάομαι, "I bleat," 2 aor. ἔμακον, perf. μέμηκα, part. μεμηκώς, μεμηκνῖα and μεμᾱκνῖα.

Μίγνυμι, "I mix," and μίσγω* for μίγ-σκω from ΜΙΓ-, fut. μίξω, perf. pass. μέμνυμαι, 1 aor. pass. ἐμίχθην, 2 aor. ἐμίγην.

Μιμνήσκω, "I remind," root MEN- = MA-, fut. act. μνήσω, "I will remind," mid. μνήσομαι, "I will remember," perf. pass. μέμνημαι, but 1 aor. ἐμνήσθην and ἐμνησάμην, "I made mention" (above, 349).

ΜΟΛ-, "I come," fut. μολούμαι, aor. ἔμολον, perf. μέμβλωκα*. The ordinary present is the inchoative βλώσκω.

Μυκάομαι, "I roar," fut. μυκήσομαι, 2 aor. ἔμυκον, perf. μέμυκα.

N.

Ναιετάω*, "I dwell," part. ναιετάουσα for ναιετόουσα.

Ναίω*, "I dwell," 1 aor. ἔνασσα, "I made to dwell," 1 aor. middle ἐνασσάμην, 1 aor. pass. ἐνάσθην. Cf. δαίω and μαίομαι.

Νάσσω, "I stop up," fut. νάξω, perf. pass. νένασμαι.

Νεικέω, "I quarrel," fut. νεικέσω.

Νείσσομαι*, see νέομαι.

Νέμω, "I distribute," fut. νεμῶ or νεμήσω, aor. ἔνειμα, perf. νενέμηκα, aor. pass. ἐνεμήθην and ἐνεμέθην. There is a by-form νεμέθω.

Νέω occurs in four different senses:

(1) Νέω, "I heap," 1 aor. ἔνησα, perf. pass. νένημαι and νένησμαι.

(2) *Νέω*, "I swim," conjugated regularly. Hence the derivative *νήθω*.

(3) *Νέω*, "I swim," fut. *νευσούμαι*, 1 aor. *ἐνευσα*, perf. *νένευκα* (e. g. Plat. *Men.* 441 C; but *ἀπένευσα*, Plat. *Theat.* 165 A; *ἀπονεύκαμεν*, Arist. *Met.* i. 1, § 11, must be referred to *ἀπονεύω*). Hence *νήχω*, fut. *νήξομαι*.

(4) *Νέομαι** (used only in the poets), "I go," "return;" in Homer also *ναῦμαι*. Hence the form *νίσσομαι* or *νείσσομαι*, fut. *νίσσομαι*.

Νίξω, "I wash," tense supplied from *νίπτω*.

Νυστάζω, "I nod," fut. *νυστάσω* and *νυστάξω*.

Νωμύω, a hy-form of *νέμω*.

Ξ.

Ξίω, "I cut with the edge," root ΞΕF- (found in *ξίφος*, cf. *βρίω*, *βρέφω*), fut. *ξέσω*; also under the form *ξύω*, *ξύσαι*. From this we have *ξύρω*, *ξύρέω*, *ξύραίω*, "I shave," mid. *ξύρομαι*, *δξύραμην*, *ῖμακν*, *δξύρημαι*.

Ξηραίνω, "I dry up," fut. *ξηρανῶ*, aor. *δέξηράνα*, perf. pass. *δέξηραμμαι*.

Ο.

Όζω, "I omit a smell," from *ΌΔ-*, fut. *όξήσω*, Ionic *όξέσω*, perf. *όδωδα*, with sense of present.

Όγω, see *άνογω*.

Όλδα, see above, under ΕΙΔ- = FID-.

Όιδάινω, *οιδάινω*, "I swell," from *οιδέω*, fut. *οιδήσω*, perf. *όδηκα*.

Όλομαι and *οίμαι*, "I think," imperf. *όόμην* and *όόμην*: the other persons and moods are taken as from *οίόμαι*, fut. *οιήσομαι*, aor. *οήθημ*. Homer has *οίω*, *οίω* and *οίομαι*.

Όλω, "I carry," Pind. *Pyth.* iv. 102, uses the infin. as a present, and we have frequently the imperat. *οίσε*, *οισέτω*, *οίσετε*. The aor. *όλώσαι* occurs in Herod. i. 157; cf. also the compound *οίσοφάγος*.

Όλχομαι, "I am gone," also *οίχνέω*, fut. *οίχνησομαι*, perf. *όχημαι*, *όχνηκα* and *όχηκα*. See *έρχομαι*.

Όλισθαίνω, *όλισθαίνω*, "I slide or slip," fut. *όλισθήσω*, 2 aor. *όλισθην*.

Όλλυμι, "I destroy," from *ΟΛ-*, with affix *-νυ-* (above, 102), fut. *όλίσσω* (Attic *όλώ*), 1 aor. *όλωσα*, perf. *όλώλεκα*; mid. *όλλύμαι*, fut. *όλώμην*, perf. *όλώλη*, "I am undone," 2 aor. *όλώμην*, 1 aor.

pass. *ᾠλέσθην*. The participle *ὀλόμενος*, *οὐλόμενος* is used as an adjective signifying "fatal," "destructive."

Ὀμνυμι, "I swear," fut. *ὀμοῦμαι*, 1 aor. *ᾠμοσα*, *ᾠμόθην*, perf. *ὀμέμοκα*, perf. pass. *ὀμώμοσμαι*, 3 pers. *ὀμώμοται* and *ὀμώμοσται*, 1 aor. part. *ὀμοθείς*.

*Ὀμοκλέω**, "I call," imperf. *ὀμόκλεον*.

Ὀμόρρυνμι, "I wipe off," from *ὈΜΟΡΓ-* or *ἈΜΕΡΓ-*, fut. *ὀμόρξω*, 1 aor. *ᾠμορξα*.

Ὀνίστημι, "I benefit," fut. *ὀνήσω*, 1 aor. *ᾠνησα*, pres. mid. *ὀνίσταμαι*, aor. *ᾠνήθην*, *ᾠνήμην*, and later *ᾠνάμην*, imperf. *ᾠνησο*, opt. *ὀναίμην*. For the imperf. act. *ᾠφέλουν* was used.

*Ὀνομαι**, "I reproach," fut. *ὀνόσομαι*, aor. *ᾠνοσάμην* and *ᾠνόσθην*, also *ᾠνάμην*, 2 pl. *οὔνεσθε* (Hom. *Il.* xxiv. 241), for which Buttmann prefers *οὔνοσθε*.

Ὀξύνω, "I sharpen," perf. *ᾠξυγκα*, perf. pass. *ᾠξυαμμι*.

ὈΠ-, see *ὄραω*.

Ὀράω, "I see," imperf. *έώρων*, perf. act. *έώρᾱκα*, perf. pass. *έώρᾱμαι*. The other tenses are supplied from *ΟΠ-* and *ΦΙΔ-*, fut. *ὄψομαι*, perf. pass. *ᾠμμαι*, *ᾠψαι*, *ᾠπται*, inf. *ᾠφθαι*, 1 aor. *ᾠφθην*, 2 perf. *ᾠπωπα* in the poets. See *ΕΙΔ-* = *ΦΙΔ-*.

Ὀρέγομαι, "I reach after," aor. *ᾠρέχθην* and *ᾠρεξάμην*. There is a strengthened form *ὀρηνγνάομαι*.

*Ὀρνυμι**, "I excite," fut. *ὄρσω*, 1 aor. *ᾠρσα*, perf. pass. *ὀρώρεμαι*, aor. *ᾠρόμην*, 3 sing. *ᾠρτο*, imperat. *ὄρσο*, inf. *ὄρθαι*, part. *ὀρμένος*, 2 perf. *ᾠρора*, "I am risen," and aor. *ᾠρора*, generally transitive. Hence a new present pass. *ὀρώρομαι*, 2 aor. *ᾠρόμην*. Homer has *ᾠρseo*, as if from a present *ᾠρσομαι*.

Ὀσφραίνομαι, "I smell," fut. *ὀσφρήσομαι*, aor. *ᾠσφρόμην* and *ᾠσφράμην*.

*Ὀντάω**, *οντάζω*, "I wound," 3 pers. 2 aor. *οὔτα*, perf. part. pass. *οντάμενος* for *οντασμένος*.

Ὀφείλω, "I owe," "must," fut. *ὀφειλήσω*. The aor. *ᾠφελον* occurs only as the expression of a wish, *εἴθ' ᾠφελον* (Ionic *αἴθ' ᾠφελον*). Homer also doubles the *λ*, as *ᾠφελλον*.

Ὀφλισκάνω, "I owe," "am guilty of," "incur," 2 aor. *ὀφλείν*.

Π.

Παίζω, "I sport," fut. *παίζομαι* and *παιζοῦμαι*, but 1 aor. *ἐπαισα*, perf. *πέπαικα*, perf. pass. *πέπαισμαι* and *πέπαιγμαι*.

Πάλλω, "I shake," 2 aor. pass. ἐπάλην. In epic poetry we have ἀμπεπαλάν*, 2 aor. act. part. from ἀναπάλλω, and πάλτο as 3 sing. 2 aor. pass.

Πάσασθαι*, "to acquire," perf. πέπᾱμαι, plup. πεπᾱ́μην. We must not confuse with this the forms derived from πατόμαι.

Πάσχω, "I suffer," for πάθ-σκω = πένθ-σκω, fut. πείσομαι, 2 aor. ἔπαθον, 2 perf. πέπονθα, part. fem. πεπαθιῖα in Homer. Cf. σπένδω.

Πατάσσω, see πλήσσω, which furnishes the passive.

Πατέομαι*, "I eat," ἐπασάμην, πέπασμαι; cf. δατέομαι, δάσασθαι.

Πείθω, "I persuade," pass. "I believe" or "obey," to which signification also belong πείσομαι, πέπεισμαι. But 2 perf. πέποιθα signifies, "I trust." So also the future πιθήσω*, and the aor. part. πιθήσας*.

Πελάζω, πελάω, see πύλνημι.

Πέλω* or πέλομαι, "I move round," "I am in a certain place or employment" (cf. *versor*); a poetic word used also in Doric prose; it has the pres. and 2 aor. 2 pers. ἔπλω, 3 pers. ἔπλετο, ἔπλεν (*Il.* xii. 11), and part. περιπλόμενος. Homer has also the strengthened form πωλέομαι*.

Πεπαρεῖν*, "to show," an isolated form in Pind. *Pyth.* ii. 57.

Πέσσω, πέττω, "I digest," fut. πέψω, as if from πέπτω, perf. pass. πέπεμμαι, 1 aor. ἐπέφθην.

ΠΕΤ-. This root appears in three verbs with the cognate significations: (1) "I fall." (2) "I spread out wings in falling." (3) "I fly or remain suspended in the air."—(1) "I fall," with reduplication πῑπτω, with ν affixed πίντω, 2 aor. Doric ἔπετον, in other dialects ἔπεσον, fut. m. πεσοῦμαι, perf. πέπτωκα or πέπτῃα, part. πεπτηώς, πεπτεώς or πεπτάως.

(2) ΠΕΤΑ-, in Πετάννυμι, "I expand," fut. πετάσω (Attic πετώ), 1 aor. ἐπέτασα, perf. pass. πεπέτασμαι, Attic πέπταμαι, 1 aor. ἐπετάσθην.

(3) Πέτομαι, "I fly," 2 aor. ἐπετόμην, by sync. ἐπτόμην. Hence mid. ἱπταμαι, fut. πτήσομαι, πετήσομαι, 2 aor. ἔπτην, πτώ, πταίην, πτήναι, πτάς (mid. πτάσθαι, πτάμενος). Πέταμαι occurs, but not in Attic: also ποτάομαι, ποτέομαι and πωτάομαι; but πετάομαι in later writers.

Πέφνον*, see ΦΕΝ-.

Πήγνυμι, πήγνύω, "I fasten," fut. πήξω, 1 aor. ἔπηξα, perf. pass. πέπηγμαι, 1 aor. ἐπήχθην, 2 aor. ἐπάγην, perf. πέπηγα, "I am fixed."

Πίλνυμι, pass. πίλναμαι, "I approach," from πελάω*, πελάζω, fut. πελάσω, perf. pass. πέπλημαι, 1 aor. ἐπλάσθην or ἐπλάθην, 3 plur. 2 aor. πλῆντο, as if from πλῆμι.

Πίμπλημι, "I fill," from ΠΛΕ- (πλήθω, "I am full"), imperat. πλήσο, opt. πλήμην, fut. πλήσω, 1 aor. ἔπλησα, perf. πέπληκα, perf. pass. πέπλησμαι, 1 aor. pass. ἐπλήσθην. In compounds, if μ precedes πίμπλημι, the first μ is dropt, as in ἐμπίπλημι; but we have ἐνεπίμπλασαν, &c.

Πίμπρημι, "I burn," "set on fire," as ἴστημι, fut. πρήσω, 1 aor. ἔρησα, perf. act. πέπρηκα, perf. pass. πέπρησμαι, 1 aor. ἐπρήσθην. In compounds, if μ precedes the verb, the first μ is dropt, as in ἐμπίπραντες; but it is resumed if the augment intervenes, as in ἐνεπίμπρασαν.

Πίνω, "I drink," fut. πίομαι (πιοῦμαι was later), 2 aor. ἔπιον, imperat. πίε (the Attics said πῖθι). The other tenses are from ΠΟ-, perf. πέπωκα, pass. πέπομαι. Hence also πιπίσκω, "I give to drink," fut. πίσω.

Πιπράσκω, "I sell," from περάω, fut. περάσω, Attic περῶ (περάω, "I pass over," makes περάσω), perf. act. πέπρᾱκα, perf. pass. πέπρᾱμαι, 1 aor. ἐπράθην, Attic fut. pass. πεπράσομαι. For the middle forms, signifying "I cause to be sold," i.e. "I buy," see πρίασθαι and ὠνέομαι.

Πίπτω, "I fall," see ΠΕΤ-(1).

Πλέω, "I sail," root ΠΛΕΦ-, fut. πλεύσομαι and πλευσοῦμαι, 1 aor. ἔπλευσα, perf. πέπλευκα, 2 aor. ἔπλων*. An Ionic form is πλώω.

Πλήσσω, "I strike," fut. πλήξω, &c., 2 aor. ἐπλήγην, in compounds ἐπλάγην, as κατεπλάγην, "I was struck with terror," 2 aor. with redupl. πέπληγον*. The Attic writers use πατάσσω as the active of this verb.

Πλύνω, "I wash," 1 aor. pass. ἐπλύνθην and ἐπλύθην.

Πνέω, "I blow," root ΠΝΕΦ-, fut. πνεύσομαι and πνευσοῦμαι*, 1 aor. ἔπνευσα, perf. act. πέπνευκα, perf. pass. πέπνυμαι*, "I reflect," "am prudent." Homer has a form πνύνω; ἄμπνυε, "recover thyself." We have the same root in πινύσσω, πινύσκω, "I make wise," i.e. "inspire."

Πνύγω, "I stifle," 2 aor. pass. ἐπνύγην.

Πορεῖν, ἔπορον, "I gave," "I distributed," whence πέπρωται, part. πεπρωμένος, "it is fated:" cf. μείρομαι.

Πρίασθαι (ἐπριάμην, πρίασο or πρίω, πρίωμαι, πριαίμην, πριάμενος), used as the aor. of ὠνέομαι.

Πτάρνυμαι, "I sneeze," aor. ἔπταρον.

Πτήσσω, "I crouch," from ΠΕΤ-, "I fall," 2 aor. dual καταπτήτην*, as if from κατάπτημι, perf. mid. part. πεπτηώς*. The other tenses are regular, πτήξω, ἔπτηξα, ἔπτηχα.

Πυνθάνομαι, "I learn by inquiry," also πεύθομαι, fut. πεύσομαι, perf. πέπνυμαι, 2 aor. ἐπυνθόμην.

P.

Ῥαίνω, "I sprinkle," Ep. 2 plur. imper. ῥάσσετε*, perf. pass. ἔρῥασμαι, 3 pl. ἐρῥάδεται*.

Ῥέζω, ἔρδω, "I do," fut. ῥέξω, ἔρξω, 1 aor. pass. ῥεχθείς, 2 perf. ἔοργα.

Ῥέω, "I flow," root PEF-, fut. ῥεύσομαι, 1 aor. ἔρρευσα, 2 aor. pass. ἐρρύην, fut. ῥύησομαι, perf. ἐρρύηκα, as from ῥνέω.

Ῥήγνυμι, ῥηγνύω, "I break," "rend," from FPAΓ-, ῥήσσω, fut. ῥήξω, 2 aor. pass. ἐρῥάγην, 2 perf. ἔρῥωγα, intransitive.

Ῥυγέω, "I shudder," 2 perf. with pres. signification ἔρῥυγα*.

Ῥίπτω and ῥιπτέω, "I throw" and "I keep throwing" (*jacio* and *jacto*); in the pres. and imperf. both forms are in use, but all the other forms are from ῥίπτω only. The ι is long; hence ῥίπτε, ῥίψαι, aor. pass. ἐρρίφθην and ἐρρίφην. For ῥίπτασκον see above, p. 246.

Ῥώννυμι, "I strengthen," ῥώομαι, "I am active," fut. ῥώσω, perf. pass. ἔρῥωμαι, imp. ἔρῥωσο, "farewell," inf. ἐρῥώσθαι, 1 aor. ἐρῥώσθην.

Σ.

Σαώω*, "I save," occurs only as σώω, but σοοῖς, σοοῖ, σοοῦσι, imperat. σοοῦ. We generally find the secondary form σώζω, fut. σώσω, 1 aor. ἔσωσα, perf. σέσωκα, pass. σέσωσμαι and σέσωμαι, 1 aor. ἐσώθην; sometimes resolved in Homer, as in the fut. σώσω, &c.

Σβέννυμι, "I extinguish," fut. σβέσω, perf. pass. ἔσβεσμαι, 2 aor. ἔσβην, inf. σβῆναι, perf. ἔσβηκα in an intransitive sense, "I am extinguished."

Σεύω*, "I shake" or "drive," from ΣΕF- (whence also σείω, σώω, σώω, σύω), 1 aor. ἐσσεύα, mid. ἐσευάμην, perf. pass. ἔσσυμαι,

"I rush," plup. ἐσσύμην, 1 aor. ἐσσύθην or ἐσύθην (Eurip. *Hel.* 1302). From σώω come the 3 pres. imperat. mid. σοῦσθω, 2 pl. σοῦσθε, and the 3 pres. ind. σοῦται, pl. σοῦνται. There is a Laconic form ἀπεσσοῖα, "he is gone" (Xen. *Hell.* i. 1, § 23).

Σκεδάννυμι, "I disperse," fut. σκεδάσω, Attic σκεδῶ, perf. pass. ἐσκεδάσμαι. Another form is σκιδνῆμι, σκιδναίμαι; also κεδάω*, κεδάίω* and κιδνῆμι*.

Σκέλλω, "I dry up," transitive, fut. σκελῶ, mid. σκελούμαι, fut. σκαλῶ or σκαλήσω, 1 aor. ἔσκηλα, perf. ἔσκληκα, part. ἐσκληάς, "being dried up," 2 aor. ἔσκλην, "I was dried up," fut. mid. σκλήσομαι.

Σκέπτομαι, "I consider," generally in Attic takes its pres. and imperf. from σκοπέω, but fut. σκέψομαι, aor. ἐσκεψάμην, perf. pass. ἐσπεμμαι.

Σμάω, σμήχω, "I smear," fut. σμήσω, from σμάω, Ionic σμέω; 1 aor. pass. ἐσμήχθην. Σμήχω is not Attic in the present.

Σπένδω, "I pour out," "I draw forth," root ΣΠΙΑΘ- = ΣΠΙΕΝΘ-, fut. σπειίσω, perf. pass. ἔσπειισμαι. Cf. πέπονθα, πείσομαι.

Στερέω and στερίσκω, "I deprive," in pass. στέρομαι, aor. ἐστέρην, part. στερεῖς.

Στορέννυμι, στόρνυμι, "I strew" or "lay down," and στρώννυμι, fut. στορέσω and στρώσω, 1 aor. ἐστόρεσα or ἔστρωσα, perf. pass. ἔστρωμαι, aor. pass. ἐστορέσθην.

Στυγέω*, "I abominate," 2 aor. ἔστυγον. But 1 aor. ἔστυξα, "I cause to shudder."

Σφάζω, "I slaughter," 2 aor. pass. ἐσφάγην.

Σώζω, see σαώω.

T.

ΤΑΛ- = ΤΛΑ-, "I bear," "dare," fut. m. τλήσομαι, 1 aor. in Homer ἐτάλασσα, perf. τέτληκα, pl. τέτλαμεν, part. τετληώς in the poets; 2 aor. ἔτλην, τλήθι, τλῶ, τλαίην, τλήναι, τλᾶς (in Homer τέτλαθι, τετλαίην, τετλάναι).

ΤΑ-, "I stretch out the hand to," imperat. τῇ. Hence 2 perf. τέταγα and a new pres. τετάγω. From this verb τείνω borrows its perfects τέτακα and τέταμαι. Cf. ΓΕΝ- γέγαα, ΜΕΝ- μέμαα; and see above (107).

Ταράσσω, "I disturb," has the by-form θράττω (chiefly in Attic poetry), and the epic perfect τέτρηχα*.

Τέμνω, "I cut," fut. τεμῶ, Ionic ταμέω, 2 aor. ἔτεμον, rarely

ἔταμον in Attic, 2 aor. mid. ἐτεμόμην, more frequently ἐταμόμην, perf. τέτμηκα, perf. pass. τέτμημαι.

Τέρπω, "I delight," has the pass. aor. ἐτάρφθην, ἐτάρπην, besides the regular ἐτέρφθην, and in the epic the 1 pl. subj. τραπείομεν*.

Τερσαίνω*, "I dry," has 2 aor. pass. τερσήναι, and 1 aor. act. ἔτερσα.

Τέτμον*, "I found," has the subj. τέττω, &c.

Τεύχω, "I make" or "construct," is regular, τεύξω, ἔτευξα, τέτυγμαι, ἐτύχθην. But although we have τετεύχεται, "they are made," the active form τέτευχα is also used in a passive sense (above, 347, *Ods.*). Hence we have the secondary verb τυγχάνω, "I hit the mark," "I light upon," "I am successful in obtaining" or "I happen on a place or person," "I am somewhere just at a particular time:" fut. τεύξομαι, aor. ἔτυχον (epic ἐτύχησα), fut. τετύχηκα. In Pindar τόσσαι is an aor. synonymous with τυχεῖν: cf. τόξον, which contains the same root.

The form τιτύσκομαι unites the meanings of τεύχω and τυγχάνω; for τιτύσκεσθαί τι is "to make ready something," but τιτύσκεσθαί τινος, "to aim at something."

Τίκτω, "I bring forth," fut. τέξω, τέξομαι, 2 aor. ἔτεκον, perf. τέτοκα.

Τίνω, "I pay," "expiate," fut. τίσω, perf. τέτικα, perf. pass. τέτισμαι, mid. τίνομαι, "to punish:" τίνω Ionic, τίνω Attic.

ΤΟΡ-, "I pierce," found only in the aor. ἔτορον, τοροῖν. Hence (1) Τιτράω, "I bore," Attic τετραίνω, fut. τετρανέω, Ionic 1 aor. ἐτέτρηνα, also ἔτρησα, 1 aor. pass. ἐτετράνθην, perf. pass. τέτρημαι. (2) Τιτρώσσω, "I wound," from fut. τρώσω, perf. pass. τέτρωμαι, 1 aor. ἐτρώθην, fut. pass. τρωθήσομαι and τρώσομαι.

Τόσσαι*, see τεύχω.

Τμήγω*, "I cut," 1 aor. ἔτμηξα, 2 aor. ἔτμαγον, intransitive 2 aor., part. pass. τμηγείς, these two in compounds. See τέμνω.

Τρέπω, "I turn," perf. τέτραφα, perf. pass. τέτραμμαι.

Τρέφω, "I nourish," fut. θρέψω, perf. act. τέτροφα, perf. pass. τέθραμμαι, 1 aor. ἐθρέφθην, 2 aor. ἐτράφην. The 2 aor. ἔτραφον has in Homer a passive sense, as ἔτραφεν, "he was bred."

Ods. The forms τέτροφα and τέτραφα are interchanged in this verb and τρέπω, but it seems that the ο belongs to τρέφω, and the α to τρέπω.

Τρέχω, "I run," fut. θρέξομαι, 1 aor. ἔθρεξα rare. More com-

monly from ΔΡΑΜ-, fut. δραμούμαι, 2 aor. ἔδραμον, perf. act. δεδράμηκα, pass. δεδράμηναι, perf. m. δέδρομα.

Τρώγω, "I nibble" or "eat with the front teeth," fut. τρώξομαι, 2 aor. ἔτραγον.

Τυγχάνω, see τεύχω.

Τύπτω, "I strike," fut. τυπτήσω, perf. τετύπτημαι, but also regular.

Τ.

Τφαίνω, "I weave," aor. ὕφηνα, perf. ὕφαγκα, perf. pass. ὕφασμαι.

Τπεμνήμυκε*, see ἡμύω.

Τπισχέομαι, "I promise," from ὑπίσχομαι, fut. ὑποσχήσομαι, perf. ὑπέσχημαι, 1 aor. ὑπεσχέθην, imperat. ὑποσχέθητι, 2 aor. ὑπεσχόμεν. See ἔχω.

Φ.

ΦΑΓ-, "I eat," has only the fut. φάγομαι (which is Hellenistic), and 2 aor. ἔφαγον. The other tenses are formed from ἐσθίω and ἔΔ-.

Φαίνω, "I show," aor. ἔφηνα; intransitive ἐφάνθην, ἐφάνην, φανούμαι, φανήσομαι, πέφασμαι, πέφηνα, "I am manifest" (above, 347).

Φείδομαι, "I spare," fut. φείσομαι, perf. πέφεισμαι, epic aor. πεφιδόμην*.

ΦΕΝ-, "I kill," has aor. ἔπεφνον, and perf. pass. πέφαμαι, 3 sing. πέφαται, 3 pl. πέφανται, inf. πεφάσθαι, fut. πεφήσομαι. Cf. ΜΕΝ-, &c. and see above, (107).

Φέρω, "I bear," root ΦΕΡ-, only in the pres. and imperf.; the other tenses are supplied from ΟΙ- = ΦΕΓ- (comp. "weigh," &c.), ἜΝΕΚ-, ἜΓΚ-, Ionic ἐνείκω, fut. οἶσω, οἶσομαι (also as a pres. inf. οἶσειν, imperat. οἶσε), aor. ἤνεγκα and ἤνεγκον (Ionic ἤνεικα), perf. act. ἐνήνοχα, pass. ἐνήνεγμαι (Ionic ἐνήνειγμαι), 1 aor. ἠνέχθην (Ionic ἠνείχθην), fut. pass. ἐνεχθήσομαι and οἰσθήσομαι. The derivative φορέω is conjugated regularly, but there is an epic infin. φορήναι.

Φεύγω, "I flee," fut. φεύξομαι and φευξοῦμαι, perf. πέφευγα, 2 aor. ἔφυγον, perf. pass. πέφυγμαι.

Φημί, "I say," root ΦΑ-, like ἵστημι; but the imperfect ἔφην is generally an aorist like εἶπον, the frequentative φάσκω, ἔφασκον

being used to express the continuous act of speaking. In conversations we find the shorter form *ἡμί*, as in *ὦ ἡμί, παῖ, παῖ*, "boy! boy! I say;" *ἦν δ' ἐγώ*, "said I;" *ἦ δ' ὅς*, "said he," and in epic writers *ἦ*, "he said."

Φθάνω, "I come before," "anticipate," from *φθάω*, fut. *φθάσω*, 1 aor. *ἔφθασα*, perf. act. *ἔφθακα*. Also fut. *φθθήσομαι*, 2 aor. *ἔφθην*, *φθῶ*, *φθαίην*, *φθῆναι*, *φθάς*, 2 aor. mid. part. *φθάμενος*.

Φθίω, "I destroy," trans., and *φθίνω*, "I fall" or "waste away," which takes its tenses from the middle voice of *φθίω*, fut. *φθίσομαι*, pass. *ἐφθίμαι* (3 pl. *ἐφθινται*), part. *φθίμενος*¹. Hence *φθινέω* and *φθινύθω*.

Φράζω, "I say," 2 aor. epic *πέφραδον** or *ἐπέφραδον**. The mid. and pass. signify "to remark," and the middle also means "to consider."

*Φρέω**, "I carry quickly," from *φορέω*, occurs only in composition, *ἐκφρεῖν*, *εἰσφρεῖν*, *διαφρεῖν*, imperat. *εἰσφρες*, as if from a verb in *-μι*.

Φυζάναι (= *φυγεῖν*, Hesych. as from *φύζημι*), "to flee," 2 perf. part. *πεφυζώς** (Hom. *Il.* xxi. 6, &c.). The grammarians also give a form *φυζάω*, whence part. aor. pass. *φυζηθέντες*, Nic. *Ther.* 825.

Φυλάσσω, "I watch," is regular, but in Hom. *Hymn. Apoll.* 538, we have the imper. 2 aor. *προφύλαχθε*.

Φύω, "I bring forth," fut. *φύσω* and *φύσομαι*, perf. *πέφυκα*, *πέφυα**, 2 aor. *ἔφυν*, "I am by nature" (above, 323). *Ἐφήνην* is a later form.

X.

Χάζομαι, see *κῆδω*.

Χαίρω, "I rejoice," fut. *χαιρήσω*, in later writers *χαρήσομαι*, 2 aor. *ἐχάρην*, perf. act. *κεχάρηκα*, pass. *κεχάρημαι* and *κέχαρμαι*. In epic, 2 aor. *κεχαρόμην*, 1 fut. *κεχαρήσω*, and 1 aor. mid. *ἐχηράμην*.

Χανδάνω, "I grasp" or "contain" (as a vessel), 2 aor. *ἔχαδον*, perf. *κέχανδα*, fut. *χέισομαι*. Cf. *σπένδω*.

Χέω, "I pour," fut. *χεύσω*, Attic *χέω*, 1 aor. *ἔχευα*, *ἔχευσα*, Attic *ἔχεα*, perf. act. *κέχϋκα*, pass. *κέχϋμαι*, 1 aor. *ἐχϋθην*.

*Χραιομῆν**, "to help," indic. 2 aor. *ἔχραιομον*, fut. *χραιομήσω*, 1 aor. *ἐχραίσησα*.

¹ In Hom. *Od.* v. 110, 133, vii. 251, we should read *ἐφθιθεν* for *ἐφθιθω*.

Χράω has five different formations and meanings :

(1) *Χράω*, "I deliver an oracle," infin. *χρῆν*, aor. pass. *ἐχρήσθην*, perf. *κέχρησμαι*.

(2) *Κίχρημι*, "I lend," fut. *χρήσω*, mid. *κίχραμαι*, I borrow," fut. *χρήσομαι*, aor. *ἐχρησάμην*.

(3) *Χράομαι*, "I use," is regular ; but *κέχρημαι* in epic Greek means "I stood in need."

(4) *Χρή*, "it is necessary," *oportet* (impers.), opt. *χρεῖη*, subj. *χρηῖ*, inf. *χρήναι*, *χρῆν*, imperf. *ἐχρῆν*, more frequently *χρην*, part. *χρέων*, Attic for *χράων*, fut. *χρήσει*.

(5) *Ἀπόχρη*, "it is enough," 3 pl. *ἀποχρῶσιν*, inf. *ἀποχρήν*, part. *ἀποχρῶν*, *-ῶσα*, *-ῶν*, imperf. *ἀπέχρη*, fut. *ἀποχρήσει*. The Ionians wrote *ἀπέχρα*.

Χρώννυμι, *χρωννύω*, "I colour," from *χρόω*, *χρώω*, *χρώζω* (all properly signifying "to touch the skin" or "surface"), fut. *χρώσω*, 1 aor. *ἐχρώσα*, perf. pass. *κέχρωσμαι*.

Ψ.

Ψάω, "I rub," inf. *ψῆν*, fut. *ψήσω*, &c.

Ψύχω, "I cool," 2 aor. pass. *ἐψύγην*, &c.

Ω.

Ὠθέω, "I push," fut. *ῶσω* or *ῶθήσω*, imperf. *ῶθουν*, 1 aor. *ῶσα*, inf. *ῶσαι*, perf. act. *ῶκα*, pass. *ῶσμαι*, 1 aor. *ῶσθην*, fut. pass. *ῶσθήσομαι*.

Ὠνέομαι, "I buy," has the pass. aor. *ῶνέθην* with syllabic augment, and the perf. *ῶνημαι* both passive and deponent. The Attic writers also used, as the aor. of this verb, *ἐπριάμην*, *πρίασο* or *πρίω*, *πρίωμαι*, *πριαίμην*, *πρίασθαι*, *πριάμενος*, from the same root as *πιπράσκω*.

PART IV.

DERIVATION AND COMPOSITION.

§ I. *Prefatory Remarks.*

354 FROM the formation of individual words, and their inflexion through the various modifications of the noun and verb, Greek Grammar naturally passes on to consider the cognate, but subsequent, procedure, by virtue of which (1) an existing noun or verb develops itself into a secondary noun or verb, or (2) two distinct words are combined in one, and furnished with a single set of inflexions: the former we call *derivation*; the latter is termed *composition*.

§ II. (1) DERIVATION.

355 In considering the subject of derivation, which was at one time regarded as including the whole of etymology, but which comparative grammar has reduced to a subordinate position, we have two distinct questions proposed to us. We have to examine, on the one hand, the process of derivation, or the machinery by which the new form is produced; and, on the other hand, the origin of the new form, or the classification of the derivatives according to the kind of words of which they must be regarded as modifications or extensions. The former of these inquiries is the most profound and difficult that could be proposed to the philological student. We must therefore be contented in this place with indicating rather than developing the results¹. The latter is a very easy and simple task, and it is of great practical utility to the student. It shall therefore be exhibited with all the necessary details.

§ III. (A) *Process of Derivation.*

The process of deriving one word from another is effected in the same way as the formation of words in the first instance,

¹ The subject is fully discussed in the *New Cratylus*, book III. chap. 3.

namely, by the addition of pronominal elements, so that a new crude form becomes the vehicle of the inflexions. There is naturally more variety in the secondary formations of nouns than in those of verbs. For while the person-endings of the verb have anticipated one prominent distinctive use of all three pronominal elements, the cases of the noun are, as we have seen, connected only with a special development of the second and third elements. Hence, in the derivative forms we find the converse. In the nouns all three pronominal elements are used, in their distinctive senses, and in combination with one another, to form nominal derivatives, while the verbal derivatives are limited to that special development of the second and third elements, which we find in the cases of the noun.

(a) *Derivative Nouns.*

356 In the formation of nominal derivatives we observe that the *first* pronominal element expresses that the thing proceeds from, or immediately belongs to, the *subject*; the *second*, that it has a *relation to the subject*; the *third*, that it is a mere *object*, or something removed from the proximity of the subject.

a. The first pronominal element, in the derivative forms of nouns, appears generally as μ -; rarely, if ever, as π -.

b. The second very frequently as σ -, ι -, γ -, κ -, $\tau\iota$ -, $\tau\nu$ -, ν -, θ -, δ -.

c. The third only as τ - or ν -.

d. The forms ρ -, λ -, as degenerations from the other dental liquid ν , representing the third element, play a prominent part in the formation of nouns.

e. The first element is combined with the third, under the forms μ - ν , μ - τ ; with the second, after the third, in μ - ν - ι -, μ - ν - κ -.

f. The second element is combined with the first under the form σ - μ -; with the third as τ - τ -, σ - ν -, ι - ν -, $\tau\iota$ - τ -, δ - ν -; with ρ -, as $\tau\iota$ - ρ -.

g. The third element is combined with λ , ρ , in τ - λ -, τ - ρ -, and doubled in $-\tau$ - τ -, $-\nu$ - τ -.

357 The following are examples of these formations:

a. $\tau\iota$ - $\mu\eta$ -, "an honouring" or "appreciation" proceeding from the subject; $\mu\nu\eta$ - $\mu\eta$ -, "a calling to mind;" $\pi\acute{o}\tau$ - $\mu\omicron\varsigma$ -, "a falling."

Often with σ , θ prefixed (above, 91), as $\delta\sigma\text{-}\mu\acute{o}\varsigma$, "a binding;" $\theta\sigma\text{-}\mu\acute{o}\varsigma$, "a placing." The force of this ending is well shown by a comparison between the Latin *primus*, "the first of a series beginning with the subject," and the Greek $\pi\rho\acute{o}\tau\omicron\varsigma$, "the last of a series ending with the subject:" between $\alpha\lambda\text{-}\mu\upsilon\varsigma$, "the nourisher," and $\alpha\lambda\upsilon\text{-}\mu\text{-}\mu\upsilon\varsigma$, "the nourished."

b. $\mu\acute{\iota}\mu\eta\text{-}\sigma\iota\varsigma$, "an imitation;" $\phi\iota\lambda\text{-}\iota\alpha$, "a friendliness;" $\iota\pi\acute{o}\tau\eta\varsigma = \iota\pi\pi\iota\text{-}\kappa\acute{o}\varsigma = \iota\pi\pi\epsilon\text{-}\acute{\iota}\varsigma$, "equestrian" or "having relation to a horse;" $\epsilon\delta\eta\text{-}\tau\acute{\iota}\varsigma$, "an eating;" $\mu\omicron\iota\rho\acute{\iota}\text{-}\delta\iota\omicron\varsigma$, "of or belonging to fate;" $\delta\eta\mu\acute{o}\text{-}\sigma\iota\omicron\varsigma$, "popular," and the like, are all relative or qualitative words, and recall the sense which properly attaches to the genitive case. Sometimes $\text{-}\eta$ appears for $\text{-}\iota\alpha$, as in $\epsilon\acute{\upsilon}\chi\text{-}\acute{\eta}$, "a praying."

c. $\gamma\rho\alpha\pi\text{-}\tau\acute{o}\varsigma$, "written;" $\chi\rho\iota\sigma\text{-}\tau\acute{o}\varsigma$, "anointed;" $\delta\epsilon\iota\text{-}\nu\acute{o}\varsigma$, "dreaded;" $\sigma\epsilon\mu\text{-}\nu\acute{o}\varsigma$ or $\sigma\epsilon\pi\text{-}\tau\acute{o}\varsigma$, "revered," are all objective words, expressing the results of an action.

d. Words in $\text{-}\lambda\omicron\varsigma$ and $\text{-}\rho\omicron\varsigma$ generally correspond to those in $\text{-}\nu\omicron\varsigma$; comp. $\delta\epsilon\iota\text{-}\lambda\acute{o}\varsigma$ with $\delta\epsilon\iota\text{-}\nu\acute{o}\varsigma$, and both with *dirtus*; $\mu\epsilon\gamma\acute{\alpha}\text{-}\lambda\omicron\varsigma$ with *mag-nus*; $\lambda\upsilon\gamma\text{-}\rho\acute{o}\varsigma$ with *στυγ-νός*; $\epsilon\chi\theta\text{-}\rho\acute{o}\varsigma$ with $[\epsilon]\xi\acute{\epsilon}\text{-}\nu\omicron\varsigma$, &c.

e. A combination of (a) and (c) expresses the action, as proceeding from the subject, in connexion with its results (above, 79): thus, from $\pi\rho\acute{\alpha}\gamma\text{-}\gamma\alpha\text{-}\mu\iota$ we might have $\pi\rho\alpha\gamma\text{-}\mu\acute{o}\varsigma$, "a doing," and $\pi\rho\alpha\gamma\text{-}\mu\acute{\eta}\nu$, "a doer" (a), and we have really $\pi\omicron\lambda\upsilon\text{-}\pi\rho\acute{\alpha}\gamma\text{-}\mu\omega\eta$, "he who does much," $\pi\rho\acute{\alpha}\xi\iota\varsigma = \pi\rho\acute{\alpha}\kappa\text{-}\sigma\iota\varsigma$, "a relative doing" (b), $\pi\rho\acute{\alpha}\gamma\omicron\text{-}\varsigma = \pi\rho\acute{\alpha}\gamma\omicron\text{-}\tau$ and $\pi\rho\alpha\kappa\text{-}\tau\acute{o}\varsigma$, "done" (c), and by a combination of (a) and (c) we have $\pi\rho\acute{\alpha}\gamma\text{-}\mu\alpha\text{-}\tau = \pi\rho\alpha\gamma\text{-}\mu\epsilon\upsilon\tau\text{-}$ (107) and $\pi\epsilon\text{-}\pi\rho\alpha\gamma\text{-}\mu\acute{\epsilon}\text{-}\nu\omicron\upsilon$, "done as the result of doing." This last combination may take in addition (b), as in $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\acute{\iota}\text{-}\alpha$, $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\text{-}\kappa\acute{o}\varsigma$, in which case the quality connected with or produced by the result is expressed, as well as the result itself: for we have $\acute{\alpha}\rho\text{-}\mu\acute{o}\varsigma =$ "a joining;" $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\acute{\iota}\text{-}\alpha =$ "the quality produced by such a joining;" $\acute{\alpha}\rho\text{-}\mu\omicron\text{-}\nu\text{-}\kappa\acute{o}\varsigma =$ "the sort of person who possesses such a quality."

f. When (b) is combined with (a), the relative word becomes *subjective*, as $\acute{\alpha}\lambda\omega\text{-}\sigma\iota\varsigma$, "a taking;" $\acute{\alpha}\lambda\acute{o}\text{-}\sigma\iota\text{-}\mu\omicron\varsigma$ $\pi\alpha\acute{\iota}\alpha\upsilon$, "a song of triumph on taking." When we have (b + c), the relative word becomes *objective*, as $\phi\acute{\omega}\varsigma = \phi\acute{\alpha}\text{-}\text{For}$, "that which is of the quality of light;" $\kappa\alpha\lambda\lambda\omicron\text{-}\sigma\acute{\upsilon}\text{-}\nu\eta$, "that which is of the quality of beauty" (nearly equal to $\kappa\acute{\alpha}\lambda\lambda\omicron\text{-}\varsigma = \kappa\acute{\alpha}\lambda\lambda\omicron\text{-}\tau$); $\acute{\alpha}\lambda\eta\theta\text{-}\iota\text{-}\nu\acute{o}\varsigma$, "made up of that

which is true;" $\text{ἰσό-της} = \text{ἰσό-τγα-τ-ς}$, "equality;" ἀχθη-δών , "anoyance," i. e. that which is of the quality of grief or pain. When τι- is combined with ρ- , we have only a qualitative extension of the meaning of τι- ; compare οἰκή-τωρ with οἰκη-τής ; δο-τήρ , δώ-τεια with δό-της , &c.

g. We have the combination $\text{τ} + \text{ρ}$ (sometimes θρ) in the comparatives of adjectives, and in words signifying instrumentality, or a thing carried farther in a certain direction; $\text{τ} + \text{λ}$ is more rarely used in the same sense; compare σοφώ-τερος , "farther in wisdom;" βάρα-θρον , "farther in depth;" ἐχέ-τλη , "the handle at the end of the plough." The combination $\text{τ} + \text{τ}$ marks the superlative, as σοφώ-τατος , "first of a series of wise men." The combination ν-τ , which is the third person-ending of the plural verb, is of constant use in the formation of active participles; it implies collection: compare $\text{πᾶς} = \text{πᾶ-ντ-ς}$ with *qua-ntus*, and the names of towns, such as $\text{Τάρας} = \text{Τάρα-ντς}$ with *Tarentum*.

(β) Derivative Verbs.

358 In order to see what verbs are derivative and what are primitive, it is necessary to classify all verbs according to the *genesis* or origination of their crude forms. The conjugations given above (299) are arranged according to the characteristic of the root, and are designed for the convenience of the learner. The true classification, however, depends upon the contrivances adopted for the formation of a present tense from the root as exhibited in the second aorist.

359 I. Primitive verbs, or those which are not formed from existing nouns or verbs.

(a) The simplest and oldest verbs are those which are formed from a monosyllabic root, which is prefixed to the person-endings (a) without any change, as $\text{εἰ-μί} = \text{ἐσ-μί}$; (b) with *guna* or some ectasis involving perhaps a vowel of connexion, as $\text{φη-μί} = \text{φα-γα-μί}$; (c) with reduplication without *guna*, as πί-πτω (root πετ-); (d) with reduplication and *guna*, as $\text{τί-θη-μι} = \text{τι-θέ-γα-μι}$; (e) with an hyperthesis of *guna* (above, 145), as στειβω for στιβ-γω , φείγω for φύργω , Lat. *fugio*.

Obs. The vocalization shows that even such verbs as λέγω and στρέφω must have been formed by some strengthening insertion or affix (above, 20).

(b) Another class adds *ν* to the root, as in *τέμ-ν-ω*. This is sometimes accompanied by an euphonic ectasis of a labial or guttural in the root, as in *λα-μ-βά-νω*, *τυ-γ-χά-νω*, which is perhaps due to hyperthesis (above, 110). The same element sometimes appears as *τ*, after labials and gutturals: thus we have *τύπ-τ-ω*, root *τυπ-*, *κρίπ-τ-ω*, root *κρυβ-*, *τίκ-τ-ω*, root *τεκ-*. In some verbs we have a combination of *ν* and *φ* in this strengthening adjunct: this appears as *νη=ν-ια* in *δάμ-νη-μι*, *πίλ-νη-μι*, &c.; as *νν* in *ζεύγ-νν-μι*, where there is also a *guna* or expression of *ια*, indicated in such cases as *σβέ-ν-ννμι* by a reduplication of the *ν*. The vowel in *νν*, and even in *νν*, may precede the liquid which it articulates. Thus we have *φαίνω*, *ἐλαύνω* from the roots *φα-* and *ἐλα-*.

360 II. Secondary verbs, or those which are obviously derived from existing nouns or verbs.

The pronominal affixes used to form derivatives of this class are the same in kind with those used to strengthen the present in the other case, and most of them are found in the derivative nouns.

The terminations most in use for this purpose are the following: *-άω*, *-έω*, *-όω*, *-άζω* (= *αδ-γω*), *-ίζω* (= *ιδ-γω*), *-ύζω* (= *υδ-γω*), *-ίσκω*, *-ύσκω*, *-εύω*, *-αίνω*, *-ύνω*; as *τι-μά-ω* from *τιμή*, *φιλ-έ-ω* from *φίλος*, *μισθ-ό-ω* from *μισθος*, *σκευ-ά-ζω* from *σκεπή*, *νομ-ί-ζω* from *νόμος* or *νέμ-ω*, *γαμ-ί-σκω* from *γαμ-έω*, *μεθύ-σκω* from *μεθύ-ω*, *παιδ-εύ-ω* from *παῖς* (*παῖδ-ς*), *σημ-αί-νω* from *σήμα*, *εὐθ-ύ-νω* from *εὐθύς*: the termination *-έ-θω*, *-ύ-θω* seems to be appropriated to derivatives from simple verbs; for instance, *φλεγ-έ-θω* from *φλέγω*, *φθιν-ύ-θω* from *φθίνω*, where it will be observed that the *ε* represents *ι*, which often follows *γ*, and *ν* belongs to the *νν* of the primitive form. The termination *-ι-σκ-*, *-υ-σκ-* is inserted between the root and the strengthening pronominal adjunct *ν* in the verbs *όφλ-ι-σκ-ά-νω*, *άλ-υ-σκ-ά-νω*, &c.

Obs. 1 There are some verbs in *-άω*, *-εω*, which must not be classed among these secondary derivatives. Such are *δρά-ω* = *δράφω*, which must be connected with *δραπ-* = *θεραπ-*: cf. *δραπέτης*: *καλέω* = *καλέφω*, connected with *κλέφω*, *κλύω*, &c.

Obs. 2 On the other hand, a derivative affix is not unfrequently lost by assimilation, and the verb becomes a simple barytone; thus we have *πράσσω* for *πράγ-ω* from *πράγ-ος* (79, 103), *ἀγγέλλω* for *ἀγγέλ-ω* from *ἀγγελος*, *ποικίλλω* for *ποίκιλ-ω* from *ποικίλος*, *καθαίρω* for *καθάρ-ω* from *καθαρός*, *πυρέσσω* for *πυρέτ-ω* from *πυρετός*, &c.

§ IV. (B) *Classification of Derivatives.*(a) *Derived Substantives.*

361 Substantives are derived (1) from verbs, (2) from adjectives, (3) from other substantives.

(1) Substantives derived from Verbs.

(a) Substantives denoting the agent or person who carries out the action of the verb.

(aa) The most common termination is *-της* (gen. *-του*), fem. *-τρης* (gen. *-τριδος*), *-τρος* (gen. *-τρου*), *-τωρ* (gen. *-τορος*) or *-τρια* (gen. *-τριας*) or *-τις* (gen. *-τιδος*); less common is *-τηρ* (gen. *-τηρος*), fem. *-τειρα* (gen. *-τειρας*). These nouns are formed in the same way as the verbals in *-τός* and *-τέος*, and there is no doubt that the terminations are connected. Thus we have *αὐλήτης*, “a flute player” (from *αὐλεῖν*, fem. *αὐλητρὶς* and *αὐλήτρια*; *κελευστής*, “a commander” (from *κελεύω*); *μαθητής*, “a disciple” (from *μα-νθάνειν*), fem. *μαθητρὶς*; *ὀρχήστης* and poet. *ὀρχηστήρ*, “a dancer” (from *ὀρχεῖσθαι*), fem. *ὀρχήστρια*; *δράστης* or *δρηστήρ*, “a labourer” (from *δρᾶν*), fem. *δρήστις*; *προδότης*, “a traitor” (from *προδιδόναι*), fem. *προδότις*; *ιατρός*, “a healer” (from *ἰᾶσθαι*); *σωτήρ*, “a saviour” (from *σαοῦν*, *σώ-ζειν*), fem. *σώτειρα*; *εὐναστήρ*, *εὐνητήρ* or *εὐνατήρ*, “a husband” (from *εὐνᾶν*, *εὐνά-ζειν*), fem. *εὐνάστειρα*, *εὐνάτειρα*, *εὐνήτειρα*, *εὐνήτρια*; *ρήτωρ*, “an orator” (from the root of *εἰ-ρη-κα*); and secondary derivatives like *ἀπάτωρ*, *ἀμήτωρ* from *πατήρ*, *μήτηρ*. Words formed with the ending *-της* have sometimes, but rarely, a passive sense; thus *γενέτης* means “a son” (Soph. *Œd. T.* 470); *ἀτίτης*, “dishonoured” (Æsch. *Agam.* 72); *κισσοδέτης*, “bound with ivy” (Pind. *Fr.* 45, 9).

Obs. With regard to the accentuation of these derivatives, it is to be observed (a) that the nouns in *-της* are paroxytone when they are proper names, when they are dissyllable, or when, being polysyllable, they have a short penultima; thus we find *Ὀρέστης*, *ψεύστης*, *δεσπότης*. But if the penultima is long, the word is oxytone; thus we find *ποιητής*, *δικαστής*. Exceptions: *κρίτης* (but in compounds with any other word than a preposition it draws back its accent, as in *ὀνειροκρίτης*), *εὐρετής*, *δυναστής*; and in Attic Greek derivatives from liquid verbs, as *ψαλτής*, *ποικιλτής*, &c. (b) The nouns in *-τηρ* and *-τρης* are oxytones. (c) Those in *-τρια* and *-τειρα* are proparoxytones.

(bb) The terminations *-ης* (gen. *-ου*) from verbs in *-έω*, *-ας* (gen. *-ου*) from verbs in *-άω*, and *-ος* (gen. *-ου*) from consonantal

verbs, are less common and are generally confined to compounds; such are *σιτοπῶλης*, "a corn-factor" (from *πωλεῖν*); *ὀρνιθοθήρας*, "a fowler" (from *θηρᾶν*); *στρατηγός*, "a general" (from *ἄγειν*); but we have simple nouns, such as *τροφός*, "a nurturer" (from *τρέφω*); *ταγός*, "a marshaller" (from *τάσσω*); *πομπός*, "a conductor" (from *πέμπειν*); *αἰδός*, "a singer" (from *αἰδεῖν*).

Obs. Nouns in *-ης* and *-ας* are paroxytone, but verbal derivatives in *-ος* are oxytone, perhaps to indicate the loss of a consonant affix; this distinguishes them from words like *ζωγράφος* and *λιθοβόλος*, which, as we shall see, are not derived from *γράφω* and *βάλλω*, but from *γραφή* and *βολή*.

(cc) It is difficult to decide whether the nouns of agency in *-εύς* are derivatives from verbs, or from other nouns; according to their meaning they are verbal derivatives; thus *ἵππεύς*, though it is anterior to *ἵππεύω* and *ἵππεία*, cannot come immediately from *ἵππος*, but must involve some derivative verb, now lost; similarly *σκαφεύς*, "a digger" (from *σκάπτειν*); *κναφεύς*, "a fuller" (from *κνάπτειν*); *γραφεύς* and *γραμματεῖς*, "a writer;" *πομπεύς*, "an attendant" (cf. *πομπός*), &c., bear verbal significations quite as immediate as the corresponding verbals in *-η* or *-εία* (below, (*hh*)). See however (*β*), (*d*), (*aa*).

(b) Substantives denoting the action or result of the action.

(aa) Nouns in *-σις* (*-ξις*, *-ψις*) and *-σία* (all fem.) denote generally the action itself, as incomplete or in progress; thus we have *πρᾶξις*, "the doing" (from *πράσσειν*); *αὔξις*, "the increasing" (from *αὐξάνειν*); *θυσία*, "the sacrifice" (from *θύειν*); *δοκιμασία*, "the scrutiny" (from *δοκιμάζειν*). But some of these denote the result of the action, as *δόσις*, which means both "a gift" and "a giving" (cf. the English "dose").

(bb) Nouns in *-σα* (fem.) have the same meaning as those in *-σις*. Compare *δόξα* with *δόκησις*, both from *δοκεῖν*.

(cc) Nouns in *-τις* and *-τυς* (all fem.) correspond in meaning and in origin with those in *-σις* and *-της*, only they are rarer and more poetical; of these we have *φάτις*, "a speaking" (from *φάναι*); *μῆτις*, "a thinking" (from *μαίεσθαι*); *πύστις*, "an inquiring" (from *πυνθάνεσθαι*); *ἐδητύς*, "an eating" (from *ἐσθίειν*); *ἐπητύς*,

Πομπεύς, in the sense "one who goes in a procession," is found only in
VI. §8.

"a friendly speaking" (from εἰπεῖν, cf. ἐπητής); ὀρχηστὴς, "a dancing" (from ὀρχεῖσθαι, cf. ὀρχηστής).

(dd) Nouns in -μος (all masc.) generally and properly express the action itself, but, like some of those in -σις, denote also the result of the action; thus we have διωγ-μός, both "a pursuit or pursuing" and "a being pursued" (from διώκειν); θεσ-μός, "a laying down" or "the law as laid down" (from τιθέναι); σεισ-μός, "a shaking" or specifically "an earthquake" (from σειέειν); σπασ-μός, "a drawing" or "cramp" (from σπᾶν); σταθ-μός, "a standing" or "station" (from ἰστάναι); πορθ-μός, "a passing" or "place for passing," "a ferry" (from πείρειν). By the side of these we seem to have nouns of agency in -μήν or -μών, as ποι-μήν, "a shepherd;" πνθ-μήν, "a depth;" ἡγε-μών, "a leader;" κηδε-μών, "one who cares for;" δαιτυ-μών, "a feaster;" γνώ-μων, "an indicator;" besides many adjectives, simple and compound (below, 362, (2), (c)).

(ee) Nouns in μα-τ = μεντ (all neuter) denote sometimes the result of an action, sometimes the product of the act, and sometimes the object which causes the verbal state; and they seem to be formed from the nouns of agency in -μεν (-μην) or -μον (-μων) which have just been mentioned: thus we have πρᾶγμα, "a deed" or "result of action" (from πράσσειν), compare ἀ-πράγ-μων, πολυ-πράγ-μων, &c.; ποίημα, "a poem" or "product of composition" (from ποιέειν); μνήμα, "a memorial" or "that which causes remembrance" (from μμνήσκειν), compare μνήμων; κώλυμα, "a hindrance" or "what hinders" (from κωλύειν); νόημα, "that which is perceived" (from νοεῖν), compare νοήμων.

(ff) Nouns in -μη (all fem.) correspond in meaning rather to the neuters in -ματ than to the masculines in -μος; thus we have γραμμή, "a line drawn" (from γράφειν), cf. γράμμα, "a thing written;" δέσμη, "a bundle" (from δέειν), cf. δεσμός, "a binding, a band, bond or fetter;" τιμή, "honour, price" (from τίειν); φήμη, "a report" (from φάναι); μνήμη, "record," "memory" (from μμνήσκειν), cf. μνήμα, "a memorial."

Obs. It will be observed that the accentuation of these derivatives is not consistent, and the attempts to explain the inconsistency are not in accordance with the facts, or with a correct view of etymological analysis. One of these explanations is that nouns derived from the perf. pass., 2 perf., and 2 aor. act. are oxytone; but this does not apply to μνήμη, or explain πνγμή, δεσμή, σπιθαμή, &c. Another explanation is that the

accent remains on the root syllable when it is strengthened by some special ectasis; but this again does not apply to *τιμή*. It seems to us that the variations spring from an original but no longer obvious difference of form. Thus *τιμή* is formed from *τι-μα-ία*, involving the affix *μα=ματ*; whereas *μνήμη*, *γράμμη*, &c. are merely parallel to the forms in *-ματ*, with which they are nearly synonymous, and do not presume their intervention.

(gg) Nouns in *-ος=στ-* (gen. *-εος, -ους*), which are necessarily neuter, stand on precisely the same footing as the nouns in *-ματ*, with which, as we have seen (above, 182), they ultimately agree in flexion. They denote the result or product of the action; thus we have *κῆδος*, "sorrow" (from *κῆδεν*); *γένος*, "birth" (from *γίγνεσθαι*); *φάος, φώς*, "light" (from *φαίνειν*); *τείχος*, "a wall" (from *τεύχειν*, cf. *τεύχος, τοίχος*); *ψεύδος*, "a lie" (from *ψεύδεσθαι*).

(hh) Nouns in *-ος* (masc.) and *-η* or *-α* (fem.) express the action of the verb, and sometimes the result also; as *λόγος*, "a speaking or discourse" (from *λέγειν*); *γραφή*, "a writing or painting," both as the act and as the result or production (from *γράφειν*); *φυγή*, "a fleeing or exile" (from *φεύγειν*); *μονή*, "a remaining," also "an abode" (from *μένειν*); *σπόρος* and *σπορά*, "a sowing" and "the seed" (from *σπείρειν*); *φορά*, "carrying," "bringing," "motion," but *φόρος*, "the thing brought" (from *φέρειν*). The ending *-ια* is confined to nouns of this class derived from verbs in *-εύειν*, as *βασιλεία*, "a reigning" (from *βασιλεύειν*); *μαντεία*, "a prophesying" (from *μαντεύεσθαι*).

Obs. The rule for the accentuation of these nouns is generally suggested by the fact that *η* involves a special affix with a consonantal initial, so that *η=ιᾱ=γᾱσᾱ*; thus while we have *σπόρος* we have *σπορά=σπορ-γᾱσα*, while we have *εἶχος* (gen. *-ους*) we have *εἶχ-ῆ=εἶχ-γᾱσα*. But there are many words in *-η* in which this affix must have represented *ιᾱ=σᾱ*; compare *δόξα, μούσα* with *δίκ-η, νίκ-η, κόμ-η, τύχ-η, βλάβ-η*.

(2) Substantives derived from Adjectives.

Abstract nouns corresponding to our words in *-ness, -dom, -hood*, &c., are formed in *-ια* (*-εια, -οια*), *-της* (gen. *-τητος*), *-συνη, -ας* (gen. *-αδος*)—all feminines—and *-ος* (gen. *-ους*), necessarily neuter—from the corresponding adjectives; thus we have *σοφία*, "wisdom" (from *σοφός*); *ἀλήθεια*, "truthfulness" (from *ἀληθής*); *εὐνοια*, "kindness" (from *εὖνους*); *βραδυτής*, "slowness" (from

βραδύς); μικρότης, "littleness" (from μικρός); δικαιοσύνη, "righteousness" (from δίκαιος); σωφροσύνη, "sound-mindedness" (from σώφρων); μόνος, "oneness, unity, an unit" (from μόνος); τάχος, "temporary swiftness," and ταχύτης, "habitual swiftness" (from ταχύς).

Obs. 1 Nouns in -της, -τητος are generally paroxytone; the following are oxytone: ποτής, δηϊότης, βραδυτής, ταχύτης, ἀνδρότης; but τραχύτης and κουφοτής are so accentuated only in the Attic dialect.

Obs. 2 Nouns in -σύνη are generally derived from adj. in -ων, and δικαιοσύνη is the only word in common use formed from an adj. in -ος. Some few of these are formed from substantives; such are δεσποσύνη from δεσπότης, θεμιστοσύνη from θέμις, κλεπτοσύνη from κλέπτης, μαντοσύνη from μάντις, παλαισμοσύνη from πάλασμα, τεχνοσύνη from τέχνη.

(3) Substantives derived from other Substantives.

(a) From nouns of agency in -της and -τηρ (-τρος), -εύς, we have other substantives in -τηριον, -τρον, -τρειον, -τρᾶ, signifying the place, means, or instrument of action; thus from πότης we have ποτήριον, "a cup;" from ἐργάστης or ἐργάστηρ we have ἐργαστήριον, "a workshop;" from ἀκέστης, "a mender," we have ἀκέστρα, "a darning-needle;" from ἱατρός, "a surgeon or physician," we have ἱατρείον, "a surgery." So also we have τροφεῖον, "the pay for nurture," from τροφεύς; λογεῖον, "the speaking-place" (the stage), from λογεύς; κουρεῖον, "a barber's shop," from κουρεύς.

(b) From nouns of action in -σις, -ος, -η, and the like, we have formations in -ιον, -ειον of the same meaning as the last named; thus from γύμνασις, "exercise," we have γυμνάσιον, "a school for exercise;" from λόγος, "speaking," we have λόγιον, "an oracle;" from φθόρος or φθορά we have φθόριον, "a means of destruction," &c. In the case of compounds this formation is very common; thus we have συμπόσιον, κυνηγέσιον, ναυάγιον, κατηγορίον, ἀρχαιρέσιον, λειποτάξιον, &c.

(c) Feminine designations are derived from the masculine nouns, as mentioned above (151, cf. 361, (a), (aa)).

(d) Personal designations signifying locality (*gentile names*) or parentage (*patronymics*) are thus derived from their primitive nouns:

(aa) Gentile names are formed in -εύς, fem. -ίς (gen. -ίδος), -της, fem. -ίτις (gen. -ίτιδος), -άτης, fem. -άτις (gen. -άτιδος), -ήτης,

fem. -ήτις (gen. -ήτιδος), -ώτης, fem. -ώτις (gen. -ώτιδος), or as adjectives in -ιος (-αιος, -ειος), -ᾰνός, -ηνός, -ῖνος, the latter being generally appropriated to places beyond the limits of Greece proper; thus we have Μεγαρεῖς, fem. Μεγαρίς, from Μέγαρα; Ἀβδηρίτης, fem. Ἀβδηρίτις, from Ἀβδήρα; Σπαρτιάτης, fem. Σπαρτιάτις, from Σπάρτη; Αἰγινήτης, fem. Αἰγινήτις, from Αἶγινα; Σικελιώτης, fem. Σικελιώτις, from Σικελία; Κορίνθιος from Κόρινθος; Ἀθηναῖος from Ἀθήναι; Ἀργεῖος from Ἄργος; Ἀσιανός from Ἀσία; Ἀβυδηνός from Ἀβυδος; Ταραντῖνος from Τάρας; Φλιάσιος from Φλιούντιος from Φλιούς (above, 107).

(bb) Patronymics are formed with the endings -ίδης (-ειδης, -οίδης), fem. -ίς (gen. -ίδος); -αδης, -ιαδης, fem. -άς (gen. -άδος), and in the poets -ῖων (gen. -ωνος), fem. -ῖωνη and -ῖνη; thus, Δαρδανίδης, fem. Δαρδανίς, a descendant of Δάρδανος; Πηλεΐδης, Πηληϊάδης and Πηλείων, a descendant of Πηλεΐς; Πανθοῖδης, a son of Πάνθοος; Βορεάδης, fem. Βορεάς, a child of Βορέας; Κρονίων, a son of Κρόνος; Ἀκρισιῶνη, a daughter of Ἀκρίσιος; Ἀδραστινή, a daughter of Ἀδραστος.

(e) Conversely the name of the locality is derived from that of the person; thus we have Ἰταλία from Ἰταλός; Λακωνία from Λάκων. The designation Ἑλλάς is sometimes used as the feminine of Ἕλλην, in the signification "Grecian," and more frequently, with perhaps an ellipsis of γῆ or χθών, it denotes the land in which the Ἕλληνες dwelt. There are also derivative adjectives, Ἑλληνικός, Ἑλλήμιος and Ἑλληνίς, and the first and last of these are used as proper names.

(f) Words signifying diminution or exaggeration are thus derived:

(aa) Diminutives are formed in -ιον, -ίδιον, -ις, -ίσκος, -ίσκη, -άριον, -ύλλιον, -υλλίς, -ύδριον, -ύφιον, and in the case of lower animals in -ιδεύς, all of which seem to belong to the same class as the gentile names and patronymics; thus we have παιδίον, παιδάριον, παιδίσκος, παιδίσκη from παῖς; μειράκιον and μειρακύλλιον from μείραξ; νησιδίον, νησίς and νησιύδριον from νῆσος; ἀκανθυλλίς from ἄκανθα; γεγετυλλίς from γενέτης; ἰχθυίδιον from ἰχθύς; ζωῦφιον from ζῶον; ἀετιδεύς from ἀετός.

Obs. 1 The accentuation of the other diminutives is invariably as given above; for those in -ιον the following rule holds, with the single

exception of *πεδίων*: if the diminutive has more than three syllables, or if all its three syllables are short, it is proparoxytone, as *παιδάριον*, *μενράκιον*, *μόριον*; but trisyllables which constitute a dactyl are paroxytone; as *βιβλίον*, *θηρίον*, *κρανίον*, *φορτίον*, *παιδίον*.

Obs. 2 Some of these diminutive forms are used without any diminutive meaning; as *θηρίον*, "a wild beast;" *βιβλίον*, "a book;" *φορτίον*, "a burthen;" *πεδίον*, "a plain," &c. Just so a diminutive has become the only designation for the thing, and the primitive is lost, in other languages; e.g. *puella* is the only Latin word for "a girl," *puera* being obsolete; and the French *abeille* represents the Low Latin *apicula*.

(bb) Amplificatives are formed in *-ων* (gen. *-ωνος*) and *-αξ*, as *γαστρων* from *γαστήρ*, *κεφάλων* from *κεφαλή*, *πλούταξ* from *πλούτος*.

(g) Appropriated places are indicated by derivatives.

(aa) In *-ών* (rarely *-εών*), and from names of plants in *-ωνιά* (*Arcad.* p. 99), as *ἀγών*, "a place of assembly" (cf. *ἀγορά* and *ἀγέλη*), *πυλάν*, "a place of gates;" *ἀνδρών*, "a man's apartment;" *γυναικών*, "the women's apartment;" *ἵππών*, "the stable;" *περιστερεών*, "a dove-cot;" *δαφνών*, "a laurel-hedge;" *ρόδών* and *ρόδωνιά*, "a bed of roses;" *κρινών* and *κρινωνιά*, "a bed of lilies."

(bb) In *-ιον* (*-αιον*, *-ειον*, *-φον*), chiefly as designations of places and temples dedicated to gods and heroes; as *Ἀπολλώνιον*, *Ἡραῖον*, *Θησεῖον*, *Λητῶν*, *Ἀσκληπιεῖον* or *Ἀσκληπεῖον*. A word of class (aa), *Παρθενών*, properly "the virgin's chamber," was used to denote the temple of *Ἀθηνᾶ Παρθένος* at Athens.

(β) Derived Adjectives.

362 Adjectives are derived (1) from substantives, (2) from verbs.

(1) Adjectives derived from Substantives.

(a) Qualitative adjectives are formed, probably from the old genitive, by adding *-ιος* for *-σιος*, generally to the root, but more properly to the crude form; thus we have *δημόσιος* from *δήμος*, gen. *δημόσιο*, more recently *δήμιο*; *ποτάμιος* from *ποταμός*; *πλούσιος* from *πλούτος* (18, d); *εἰρηναῖος* from *εἰρήνη*; *βασιλῆιος* from *βασιλεύς*; *αἰδοῖος* from *αἰδώς*; *ἡρώος* from *Ἥρας*. There is also a common form in *-ικός*; thus we have both *φίλιος* and *φιλικός*; both *εἰρηναῖος* and *εἰρηνικός*; both *βασιλῆιος* and *βασιλικός*. Some of the adjectives in *-αιος* and *-ειος* do not immediately connect themselves with any known crude form, and we must

fem. -ήτις (gen. -ήτιδος), -ώτης, fem. -ώτις (gen. -ώτιδος), or as adjectives in -ιος (-αιος, -ειος), -ᾶνός, -ηνός, -ῖνος, the latter being generally appropriated to places beyond the limits of Greece proper; thus we have Μεγαρεῖς, fem. Μεγαρίς, from Μέγαρα; Ἀβδηρίτης, fem. Ἀβδηρίτις, from Ἀβδήρα; Σπαρτιάτης, fem. Σπαρτιάτις, from Σπάρτη; Αἰγινήτης, fem. Αἰγινήτις, from Αἶγινα; Σικελιώτης, fem. Σικελιώτις, from Σικελία; Κορίνθιος from Κόρινθος; Ἀθηναῖος from Ἀθήναι; Ἀργεῖος from Ἄργος; Ἀσιανός from Ἀσία; Ἀβυδηνός from Ἄβυδος; Ταραντῖνος from Τάρας; Φλιάσιος for Φλιούντιος from Φλιούς (above, 107).

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exception of *πεδίον*: if the diminutive has more than three syllables, or if all its three syllables are short, it is proparoxytone, as *παιδάριον*, *μειράκιον*, *μόριον*; but trisyllables which constitute a dactyl are paroxytone; as *βιβλίον*, *θηρίον*, *κρανίον*, *φορτίον*, *παιδίον*.

Obs. 2 Some of these diminutive forms are used without any diminutive meaning; as *θηρίον*, "a wild beast;" *βιβλίον*, "a book;" *φορτίον*, "a burthen;" *πεδίον*, "a plain," &c. Just so a diminutive has become the only designation for the thing, and the primitive is lost, in other languages; e.g. *puella* is the only Latin word for "a girl," *puera* being obsolete; and the French *abeille* represents the Low Latin *apicula*.

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(β) Derived Adjectives.

362 Adjectives are derived (1) from substantives, (2) from verbs.

(1) Adjectives derived from Substantives.

(a) Qualitative adjectives are formed, probably from the old genitive, by adding *-ως* for *-σιος*, generally to the root, but more properly to the crude form; thus we have *δημόσιος* from *δῆμος*, gen. *δημόσιω*, more recently *δήμιοι*; *ποτάμιος* from *ποταμός*; *πλούσιος* from *πλούτος* (18, d); *εἰρηναῖος* from *εἰρήνη*; *βασιλείος* from *βασιλεύς*; *αἰδοῖος* from *αἰδώς*; *ἡρώς* from *ἥρως*. There is also a common form in *-ικός*; thus we have both *φίλιος* and *φιλικός*; both *εἰρηναῖος* and *εἰρηνικός*; both *βασιλείος* and *βασιλικός*. Some of the adjectives in *-αιος* and *-ειος* do not immediately connect themselves with any known crude form, and we must

suppose that some other crude form or some longer affix is involved; thus we have 'Ομήρειος, "Homeric;" ἀνθρώπειος, "human;" γυναικεῖος, "feminine;" σκοταῖος, "dark;" χερσαῖος, "terrestrial;" where we do not recognize the *ε* or *α* in the crude form of the nouns, though the accentuation, as we shall see, shows that this must have been the case in the last three.

Obs. In the accentuation of these derivatives it is to be observed that, if there is a combination of *α* or *ε* with the *ι* of the affix, the adjective is properispome, otherwise proparoxytone; thus we have ἀγοραῖος from ἀγορά, ἀγελαῖος from ἀγέλη, σπουδαῖος from σπονδή, νομαῖος, "belonging to the pasture," from νομή (to be thus distinguished from νόμαιος, "customary," from νόμος), νυμφεῖος from νύμφη, σπονδεῖος from σπονδή. The exceptions are (1) Of those in -αῖος; (a) proparoxytones like βέβαιος (from root βα), βίαιος (from βία), δίκαιος (from δίκη), μάταιος (from μάτην); (b) properispomes like σκοταῖος, σκοτιαῖος (probably from the dat. or loc. σκοτίᾳ, "in the darkness"), χερσαῖος (perhaps from χερσῇ or χερσίᾳ), and derivatives from the ordinals δευτέρα, τρίτη, &c., with ἡμέρα implied, as δευτεραῖος, τριταῖος, &c.; (c) oxytones like σκαιός, γηραιός and γεραίός, παλαιός, ἀραιός, δηναῖός, ἡβαιός, κραταῖός, which probably result from an original consonantal ending, cf. the Latin *scævus*; to these may be added δεξιός, σκολιός, βαλιός and πολιός. (2) Of those in -εῖος, the properispomes ἀνδρεῖος, γυναικεῖος, παιδεῖος, παρθενεῖος, ἡθεῖος, ἑταιρεῖος, οἰκεῖος, ὀννεῖος, μεγαλεῖος, Καδμεῖος, in which there seems to be an absorption of the ending -ικός, cf. the case of the second perfect. Of the adjectives in -οῖος, ὁμοῖος and γέλοιος are proparoxytone in the Attic dialect only.

(b) Adjectives denoting the material are formed in -εος and -ινος; thus we have χρύσ-εος, "golden;" χάλκ-εος, "made of bronze or copper;" ἀργύρ-εος, "of silver;" ξύλ-ινος, "of wood;" λίθ-ινος, "of stone;" ἀληθ-ινός, "of genuine or true materials." The former seem to be derived from the genitive, the latter from the old locative in -ν. These formations in -νός or -ινός, being in this secondary use oxytone like ἀληθινός, are used also to denote not so much the materials as the time and the place; thus we have χθεσινός, "belonging to yesterday;" θερινός, "in the summer;" ὁπωρινός, "in the autumn;" χειμερινός, "in the winter;" φαινός, Æolic φαεννός, "in the light" (φάει); ὄρεινός, "in the mountain;" and even ταχινός, "with speed" (from τάχει).

(c) Adjectives denoting the complete possession of the quality, and often expressed in English by the affixes -ful or -able, are formed in -ρός (-ερός, -ηρός), -αλέος, -εις (-λεῖς, -ῆεις, -όεις); as οἰκτρός, "full of οἶκτος," *piti-ful*, *piti-able*; λυπηρός, "sorrowful;" θαρσαλέος, "full of confidence;" φθονερός, "full of envy;" χαριεῖς, "graceful;" ὑληεῖς, "abounding in wood;" ἀστεροεῖς, "full of stars."

(d) Adjectives in *-ης* derived from nouns in *-ος* (*-ους*) are generally compounds, as *εὐτείχης*, "well-walled," &c. (above, 193), and to this class we must refer *σαφής*, "clear," from *σα* = *σύν* and *φάος*. There are a few, like *ψεύδης*, "false," from *ψεύδος*, *πλήρης*, "full," *πράνης*, "prone," which are either derived from simple nouns, or have lost their immediate primitives.

(2) Adjectives derived from Verbs.

(a) Adjectives in *-σιμος* or *-ιμος* express suitability or capability for the action of the verb, and may be regarded as derived either directly from the verb itself or from some abstract noun in *-σις*, *-ις* or *-η*; thus we have *χρήσιμος*, "useful" (cf. *χρήσις*); *ἐδώδιμος*, "eatable;" *πότιμος*, "drinkable;" *θανάσιμος*, "deadly" (cf. *εὐθανασία*); *τροφίμος*, "nutritious" (cf. *τροφή*).

(b) Adjectives in *-νός*, *-ός*, *-λός*, *-ωλός*, *-ρός* and *-άς* express the meaning of the verb either transitively or intransitively; thus we have *φάνός*, "shining" (cf. *φαεινός*); *λοιπός*, "left, remaining;" *στυγνός*, "odious;" *ποθεινός*, "longed for;" *δειλός*, "cowardly;" *δεινός*, "fearful;" *ἀπατηλός*, "deceitful" or "deceiving;" *φειδωλός*, "sparing, parsimonious;" *χαλαρός*, "relaxed;" *ἀνιάρος*, "distressing;" *δρομάς* (gen. *-άδος*), "running;" *φοράς* (gen. *-άδος*), "carrying."

(c) Adjectives in *-μων*, like the nouns of agency in *-μών*, make the action of the verb the prominent attribute of the person; thus we have *αἰδήμων*, "bashful;" *ἐλεήμων*, "compassionate;" *μνήμων*, "mindful;" *ἐπιλήσμων*, "forgetful." There are also many compounds of this form, as *ἵππο-βάμων*, *προβατο-γνώμων*, *ἄλλο-τριω-πράγμων*, &c.

(d) Regular verbals in *-τός* and *-τέος*, which have been already exemplified (above, 302, D, (h)).

(γ) *Derived Verbs.*

363 Verbs are derived (1) from nouns, (2) from other verbs.

(1) Verbs derived from Nouns.

(a) Verbs which imply *to be* or *to have* that which the name signifies are formed in *-άω*, *-έω*, *-εύω*, *-ώσσω* or *-ώττω*, *-άζω* and *-ίζω*; thus from *χολή*, "gall," we have *χολάω*, "I have gall;" from *κόμη*, "long hair," *κομάω*, "I have long hair;" from *τόλμη*,

ἀπαλλάσσω, ἀπαλλάξείω; and from κλαίω, κλαύσομαι or the verbal κλαῦσις, κλαυσιάω; from στρατηγέω or the verbal στρατηγιάω; from the verbal θάνατος, θανατάω. These forms sometimes merely denote an affection, as ἰλιγγιάω, "I have a dizziness," from ἰλιγγος; κελαινιάω, "I grow black," from κελαινός.

§ V. (2) COMPOSITION:

364 A compound word is an union of two or more words, represented at least by their roots, and conveying their separate and combined signification, of which, however, the last only is inflected, the inflexions being entirely lost in the first part of the compound. From this definition it follows that composition, in the proper sense of the term, can only exist in an inflected language, and can only apply to combinations of inflected words. It may happen, however, that an uninflected word, especially an ordinary preposition, will assume the functions of a regular prefix. But if this prefix is separable, and if the two parts of the word may exist distinct from one another, it cannot be said that a new form has arisen; and if we wish to give the name of compound to such a combination, we must adopt some term which will imply at least that the process of fusion and derivation has not taken place, and that the elements of the new word may at any time return to their original functions. The Greek grammarians have fully perceived this, and while they call the real or organic compounds, involving a process of derivation, by the name *synthetic*, from σύνθεσις, "composition," they designate the provisional or temporary compounds as *parathetic*, from παράθεσις, "juxtaposition."

365 The Greek language, more perhaps than any other form of human speech, retained to the last a peculiar facility for the formation of compounds. For while it admits of every form and variety of juxtaposition, and allows the heaping together of a number of separable prefixes, it imposes no limit on the fabrication of new compounds by the fusion together of the longest series of inflected and intelligible words. Thus, while we have not only parathetic compounds of verbs with a single preposition, as παρατίθημι, συντίθημι, but two or more prepositions in the same combination, as προ-κατα-λαμβάνω, ἀντ-επι-βουλεύω, ὑπ-εκ-φείγω, ὑπ-εκ-προ-φεύγω, ἀντι-παρ-εξ-άγω; the dithyrambic and comic writers were allowed to revel in the most ludicrous coacervations of independent

terms. Thus Philoxenus of Cyrene, among a host of similar compounds, ventured on the following adjective in twenty-five syllables (Athenæus, XIV. p. 643 B): *πυροβρομολευκερεβινθοακανθουμικριτοαδυβρωματοπανταναμικτόν*, meaning a compound of wheat (*πυρός*), oats (*βρόμος*), white chick-peas (*ἐρέβινθος*), and other matters (not easily distinguishable in the corrupt readings) mixed together in a porridge. And his contemporary Aristophanes, perhaps ridiculing this extravagance, has fabricated a word of seventy-seven syllables with a collective ending (*Ecclesiæz.* 1168—1178): *τάχα γὰρ ἔπεισι λεπαδο-τεμαχο-σελαχο-γαλεο-κρανιο-λειψανο-δριμ-υπο-τριμματο-σιλφιο-πρασο-μελιτο-κατακεχυμενο-κιχλ-επι-κοσσυφο-φαττο-περιστερ-αλεκτρουν-οπτ-εγκεφαλο-κυγκλο-πέλειο-λαγωο-σιραιο-βαφη-τραγανο-πτερύγ-ων*, "there will soon be placed on the table a fricassee consisting of shellfish-saltfish-skate-shark-remainders-of-heads-besprinkled-with-sharp-sauce-of-lascerpitium-leek-and-honey-thrushes-besides-blackbirds-pigeons-doves-roasted-cocks-brains-wagtails-cushats-haresflesh-steeped-in-a-sauce-of-boiled-new-wine-with-the-cartilages-and-wings."

366 In considering the different forms of compound words, it will be convenient to take first the *parathetic* compounds, because they exhibit the first process in the formation of these new words. And we shall then be able to pass on to the synthetic compounds, in which the elements or ingredients, originally independent and self-sufficing, have become inseparably united in a word which conveys their meaning in subordination generally to some one part of the compound.

§ VI. A. *Parathetic Compounds.*

367 The first step towards the *parathesis*, or regular juxtaposition, of two independent and separable words is when some oblique case of a substantive, generally a dative, which is the most adverbial of all the cases, is prefixed to an adjective which it qualifies. This sort of parathesis is naturally of rare occurrence, for it is the tendency of all such juxtapositions, in a language like the Greek, which so easily admits of *synthesis*, to pass on into the form of an inseparable compound. We have, however, some undoubted instances. According to the definition of a true compound in our own language, namely, that it exhibits a change of form or accent, we may call some of the juxtapositions now under

consideration by the name of compounds; for although the two forms are complete and separable, they are written as one word, and are subordinated to a single accent. Thus we have *ναυσικλυτός* for *ναυσὶ κλυτός*, "famous for ships;" *γαστρίμαργος* for *γαστρὶ μάργος*, "greedy in belly;" *τειχεσιπλήτης* for *τειχεσὶ πελάτης*, "one who approaches or draws near to walls," "a besieger of cities" (though the common construction of *πελάτης* is with the genitive); *κυνόσσημα*, "hound's tomb" (the name of several places); *κυνόσουρα*, "dog's tail" (a constellation), &c. In some few cases this sort of parathesis has to be detected in the syntax, as in the case of *λόγῳ παλαιός*, "old in story" (*Æsch. Agam.* 1198; *Soph. Œd. Tyr.* 1395), and *χρόνῳ κλυτός*, "time-honoured" (*Pind. Pyth.* xi. 32; *Æsch. Choeph.* 641); where the separate terms are as distinct and complete in themselves as those in the Latin *pater familias*. Some of these quasi-compounds pass by a regular series of changes into the synthetic combination; compare *δικασ-πόλος* = *δίκας πολέων* with *οἰωνο-πόλος*; *νυκτι-πόρος* = *νυκτὶ πορευόμενος* and *ὁδοι-πόρος* = *ἐν ὁδῷ πορευόμενος* with *ποιντό-πορος*; *θεός-δοτος* = *θεοῖς δοτός* with *θεόδωρος*, *θεόδοτος*; *ἐγγεσ-φόρος* = *ἐγγχος φέρων*; *σακεσ-παλός* = *σάκος πάλλων*; *φωσ-φόρος* = *φάος φέρων* with *ξίφο-φόρος*; *ὄρεσ-βίος* = *ὄρεσι βιοτεύων*, *ὄρεσ-κῶος* = *ὄρεσι κείμενος*, *ὄρεσσι-βάτης* = *ὄρεσι βαίνων*, &c. with *ἀγρό-νομος* and the like. A converse example is furnished by *καλοκἀγαθός*, which, though it has only one accent and has lost the flexion of its first adjective, is merely the three words *καλός καὶ ἀγαθός* melted roughly into one form.

368 From the use of the oblique case in the first part of the compound to that of the adverb, representing, in some corrupted form, the oblique case of a noun or pronoun, the transition is very easy. And we not only find separable juxtapositions in which one or both members are adverbs, as *οὐκέτι* for *οὐκ ἔτι*; *οὐδεῖς* or *οὐθείς* for *οὐδὲ εἰς*; *Οὐτίς*, "Mr Nobody," *Οὐκαλέγων*, "Dreadnought" (as imaginary proper names); *οὐδεμία* for *οὐδὲ μία*; *οὐδέτερος* for *οὐδὲ ἕτερος*; *εὐάγγελος* for *εὖ ἄγγελος*, &c.; or combinations of particles with the article, as *τοῦν*, *τανῦν*, *τοπολλάκις*, *τοπρῶτον*, &c.; but also adverbs like *λάξ*, "with the heels," or *πύξ*, "with the fist," either in combination with words which might stand alone, as *λακ-πατεῖν* for *λάξ πατεῖν*, or in words which have become synthetic compounds, viz. *πύγ-μαχος*, *πυγ-μαχία*,

πυγ-μαχεῖν from πύξ μάχεσθαι. Cf. Pind. *Ol.* vii. 89: πύξ ἀρετὰν εὐρόντα.

369 By far the most common of the uninflected words, which stand at the beginning of parathetic and separable compounds, are the eighteen ordinary prepositions; namely, ἀμφί, ἀνά, ἀντί, ἀπό, διά, εἰς or ἐς, ἐκ or ἐξ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρὸς, σύν, ὑπέρ, ὑπό: and the student must bear in mind that these are the only prefixes with which a verb forms a parathetic compound, or in which a verb can appear without passing into a derivative form. The exceptions to this rule (see Lobeck *ad Phrynichum*, pp. 560—632) are not such as would affect the general analogy of the language. Some of them are obviously corruptions of genuine forms, others belong to a degraded period of the language, and in one case, that of νοῦν ἔχω with the adverb νοῦν ἔχόντως (264), we have a parathesis with the complete case of the noun, like those mentioned above (367), which has passed into a synthetic compound in νουνεχής. With regard, however, to parathetic compounds with the eighteen ordinary prepositions enumerated above, the following rules are general:

(1) Any verb, whether primitive or derived, may be combined unaltered with any one or more of these prepositions, as καθίστημι, περιπατέω, ἀντιπαρρήσιάζομαι.

(2) The prepositions so prefixed are liable to elision before vowels, and to the usual affections before consonants; thus we have ἀνέχω, ὑφίστημι, ἐφοράω, προῦχω, and συμβάλλω, συρρέω, συλλαμβάνω, συσσιτέω, συσκευάζω, ἐμπίπτω, ἐλλέπω; but ἐνράπτω and ἐνσεύω.

Exceptions are to be made (a) in the case of περί, which never elides its final ι, though the Æolians write περ in compounds whether a vowel or consonant follows, as in περάπτω, πέροδος, πέρθω, περφερέες (see Böckh, *Not. Crit. ad Pind. Ol.* vi. 38, *ad Fragm.* p. 631; *New Cratyl.* § 178); (b) sometimes in the case of ἀμφί, for we have both ἀμφέπω and ἀμφιέπω; (c) and in epic poetry, where there are traces of the digamma, as in ἀποεῖπε, διαεῖδεται, &c.

(3) A preposition in composition is liable to tmesis (above, 112), because the preposition is regarded as necessarily a separable adjunct.

(4) For the same reason the augment and reduplication are attached to the verb compounded with a preposition, just as though it had no prefix (above, 308).

Obs. Notwithstanding the distinct and separable nature of the constituent parts in a parathetic compound of preposition and verb, we find that in many of these combinations a new and single meaning has superseded those of the preposition and verb as taken by themselves; this is particularly observable, for instance, in the compounds of γιγνώσκω, "I know," which have acquired specific meanings, as follows: ἀναγιγνώσκω, "I read;" καταγιγνώσκω, "I condemn;" ἐπιγιγνώσκω, "I discover or decide;" μεταγιγνώσκω, "I change my mind or repent;" συγγιγνώσκω, "I pardon." In some cases the construction follows the assumed meaning; thus ἐξίσταμαι, "I stand out of," in the sense "I avoid," governs the accusative and not the genitive (below, 430, (bb)).

§ VII. B. *Synthetic Compounds.*

370 It is the essential characteristic of a synthetic or organic compound, which represents two or more words under the form of one, that the inflexions of the earlier part of the combination should be more or less modified, so as to appear in a dependent, inseparable, and construct state. If this does not take place, there will be a mere parathesis, as in λόγῳ παλαιός, ναυσὶ κλυτός, and the like, unless the last part of the word is modified, so as to affect its independent use. It will also happen that the former or latter of the syllables in contact at the point of junction between the two parts of a compound, or even the latter part itself, will admit of euphonic changes, in the way of ectasis or otherwise. With a view then to the methodical discussion of synthetic compounds, we must consider in order, (1) the modifications of the former part of the compound; (2) the euphonic changes at the point of junction or in the latter part of the compound; (3) the formation or inflexions of the compound considered as one word.

(1) *Modifications of the former part of the Compound.*

371 Synthetic compounds are made up generally of the following clauses or constructions: a substantive preceded by its epithet, as μεγάλῳ-πόλις for μεγάλη πόλις, "the great city;" ὀρθό-μαντις, ἀριστό-μαντις, σεμνό-μαντις of prophets (Pind. *Nem.* i. 92; Soph. *Phil.* 1338; *Æd. T.* 556); a noun preceded by a dependent case, as σιδηρο-μήτωρ for σιδήρου μήτηρ (*Æsch. Prom.*

301); a verb or verbal governing a case, when the verbal either precedes, as in *ἀρχέκακος* from *ἀρχή κακῶν*; or follows, as in *παιδάγωγος* from *παιδῶν ἀγωγή*; or, finally, some uninflected particle, as in *παλίγκοτος* from *πάλιν* and *κότος*. In considering then the modifications of the former part of the compound, it will be most convenient (a) to class together all the cases in which an ordinary noun, whether substantive or adjective, precedes, and to distinguish those in which (b) the former part is of verbal origin, or (c) is an uninflected particle.

(a) When the former part is an ordinary Noun.

372 Here again we must distinguish (aa) when the first part is an adjective; (bb) when it is the dependent case of a substantive.

(aa) When the former part is an adjective, it is generally represented by its crude form; thus we have *μεγαλό-δοξος* from *μεγάλη δόξα*; *πολύ-πους* from *πολλοὶ πόδες*; *παντο-μίσσης* from *παντὸς μίσσης*, &c. But adjectives of which the crude form ends in -ες for -οτ (above, 193) generally substitute -ο, as in *ἀκριβό-λογος* from *ἀκριβῆς λόγος*; *ἀληθό-μυθος* from *ἀληθῆς μῦθος*. And adjectives, in which a liquid precedes the termination, often accept this as the ending of the crude form; thus we have *μελάν-δρουν*, *μελαγχολία*, *παν-δόκος*, *παμ-φάγος*.

Obs. Exceptions to this rule may generally be referred to something in the construction included in the compound. Thus *μεσαι-πόλιος*, "half-gray," seems to involve *μέση* sc. *κεφαλῇ*, and *μεσαί-γεως* is derived from *μέση γῆ*. With regard to *μαλακαίποδες* **Ὠραι*, in Theocr. xv. 103, it has been proposed to read *μαλακαὶ πόδας*. In *καλοκάγαθος* we have only a slight modification of the parathesis *καλὸς καὶ ἀγαθός*. The numerous cases in which we have compounds beginning with *καλλι-* by the side of others beginning with *καλο-*, as *καλλι-όπη*, *καλλί-νικος*, *καλλί-παις*, *καλλι-γύναιξ*, &c., point to another form of the adjective *καλός* = *καδ-λός* or *καλλός*, which we find in the compar. and superl. *καλλίων*, *κάλλιστος*, and in derivatives such as *καλλύνω*. Such forms as *ἀκράχολος*, *διδυμάτοκος*, *νοθαγενής* do not admit of easy explanation.

(bb) When the former part of the compound is a substantive, it is represented by the nearest approximation to the crude form which euphony allows, except in those instances in which the involved construction is still represented by some traces of the original parathesis. We distinguish therefore the following cases:

(α) Whenever the noun included exhibits *ο* in its last syllable, the end of the crude form may be that vowel, and it is elided if the second part of the compound begins with a vowel; thus we have *λογο-ποιός* = *λόγου ποιητής*, *νομο-θέτης* = *νόμον τιθείς* and *νομ'-άρχης* = *νόμου ἄρχων*, *παιδο-τρίβης* from *παιδὸς τριβή* and *παιδ'-αγωγός* from *παιδὸς ἀγωγή*, *φυσιο-λόγος* = *φύσιος λόγος* and *ταξι'-αρχος* = *τάξιος ἄρχων*, *σωματο-φύλαξ* = *σώματος φύλαξ*, and *σωματ'-έμπορος* = *σώματος ἔμπορος*.

Obs. 1 Nouns in *-ματ* not unfrequently drop their termination, and are treated as if the crude form ended in *-μα-*; thus we have *αιμορράγης*, *αἰμόρρυντος*, as well as *αιματορρύντος*, *κυμοδέγμων*, *σπερμοφάγος*, *αἱμοπότης*, *στομαλγία*, *χειμάρρους*, &c. The *ν* of the comparative is omitted in *κρεισσοτέκνος* (*Æsch. Sept. 766*, read *κρεισσοτεχνῶν*, and cf. *ἀριστοτέχνης*, *Pind. Fr. 29*). We have similarly the proper name *Ἑλπινίκη* for *Ἑλπιδονίκη*. But it is a mistake to suppose that *Ἑλλάνικος* is for *Ἑλλανόνικος*, as well for other reasons, as because this omission of the formative letter does not take place when the preceding vowel is long by nature.

Obs. 2 If the second word had originally an initial digamma, the *-ο* is not elided; this applies to compounds in which the second part is the root of *εἶδος*, *ἔπος*, *ἔργον*, or *εἰκω*; and *ἔχω* falls within the rule, with the exception of *καχεξία*. Thus we have *μνηοειδής*, *θυμοειδής*, *δημιουργός*, *ὀρθοεπής*, *μενοεικής*, *ραβδοῦχος*, and sometimes with crasis and the accent drawn back, as in *αἰνυγματώδης*, *μυθώδης*, *ιχθυώδης*.

(β) When the noun included exhibits *ω* in its last syllable, that vowel is retained in the compound. This applies to the nouns declined in *-ω* (above, 170), including *γῆ* or *γαῖα* under the form *γεω-*. Hence we have *λεω-φόρος*, *νεω-κόρος*, *ὄρεω-κόμος*, *γεω-μέτρης*, *γεω-γραφία*, *λαγω-βόλος*.

(γ) Nouns of the 1 decl. in *-ᾱ* and *-η* retain this vowel in the compound; thus we have *ἀγορᾱ-νόμος*, *γενεᾱ-λογία*, *νικη-φόρος*, *χρη-φόρος*, *σκιᾱ-γραφή*.

Obs. 1 Some nouns exhibit *α* or *η* by the side of *ο*; as *βιβλια-γράφος* and *βιβλιο-γράφος*, *ζυγη-φόρος* and *ζυγο-φόρος*, *ξιφη-φόρος* and *ξιφο-φόρος*, *σκευη-φόρος* and *σκευο-φόρος*. In these cases it is possible that a plural is sometimes represented by the side of the singular.

Obs. 2 Such compounds as *ελαφη-βόλος*, *θανατη-φόρος* seem to refer to obsolete forms of the included noun. Compare, for the latter, the verb *θανατάω*.

(δ) Semi-consonantal nouns in *-ι* or *-υ* sometimes terminate the first part of the compound with this characteristic. Thus we have *πτολί-πορθος*, *ὄρχι-πεδον*, *μαντί-πολος*, *λεξι-θηρέω* by the

(c) When the former part is an uninflected Word.

374 (α) Prepositions are liable to the same changes in organic as in parathetic compounds, i.e. they are assimilated or elided, as the case may be. We have, however, *ἐπιεικής* and *ἐπιόρκος* without elision, even in ordinary Greek.

(β) Adverbs and words used adverbially are treated in the same way as prepositions when they appear in synthetic compounds; but though they have not the power of forming a separable parathesis with verbs, some of them exist as separate words, and must therefore be distinguished from those which exist only in compounds.

(αα) Separable adverbs which enter into composition are *ἄγαν*, *ἄγχι*, *ἅμα*, *ἄρτι*, *εὖ*, *πάλαι*, *πάλιν*, *πάν*, *πλήν*, *τῆλε* or *τηλοῦ*, with the substantival words *λάξ*, "with the heels," and *πύξ*, "with the fist," and the numeral adverbs. Of these *ἄγχι* is generally elided, as in *ἀγχώματος*, though it retains its *ι* in *ἀγχίαλος*; *ἄγαν* retains its *ν* before vowels and *ν*, as in *ἀγανακτέω*, *ἀγάννιφος*, assimilates it before *ρ*, as in *ἀγάρρως*, and loses it in other cases, as *ἀγακλειτός*, *Ἀγαμέμνων*; *πάλιν* sometimes loses its *ν* in poetry, as in *παλίσκιος*, but in ordinary language generally retains it with the usual affections, as *παλίγκοτος*, *παλίμβαμος*, *παλίλλογος*, *παλίρρως*, *παλίσσυτος*; *λάξ* and *πύξ*, as has been mentioned above (368), lose their *σ* and have *κ* for *ξ* in composition; the assumed form *τῆλν* is found only in the proper names *Τῆλνς* and *Τηλυκράτης*, and in *τηλύ-γετος*, for which some have proposed a different etymology (*ἀταλός* or *τέλος*); but the common form *τῆλε* is found in a great number of words, as *τηλέ-γονος*, *τηλέ-βολος*, *τηλέ-μαχος*, *τηλέ-πυλος*, &c., and the *ε* is elided in *τηλουργός*. The numeral adverbs appear in the following compounds: *δύς* in such forms as *δι-μήτωρ*, "twice mothered," i.e. "twice born," *δύς-εφθος*, "twice boiled," *δί-σκαλμος*, "with two row-locks," *δίρ-ῥῦμος*, "with two poles;" *τρίς* in such forms as *τρις-άθλιος*, "thrice wretched," *τρί-γωνος*, "triangular," *τρίρ-ῥῦμος*, "with three poles;" *τετράκις* in such forms as *τετρά-μετρος*, "having four metres," *τετρα-σκελής*, "having four legs," and so of the others.

(ββ) Inseparable prefixes are the following:

α₁. *ἡμι-*, "half," as *ἡμί-ονος*, "half an ass," i.e. a mule, *ἡμι-εφθος*, "half-boiled," *ἡμι-ωβολιαῖος*, "worth half an obol."

changes, which may be inconsistent with the development of its separate parts. The most common of these changes is an ectasis at the point of junction or in the first syllable of the final word, which is perhaps due to an euphony of the same kind as that which is observable in the reduplicated perfect and aorist (307). The doubling of ρ at the point of junction in such words as *ισόρ-ῥοπος*, *κατάρ-ῥυτος*, &c. is invariable (above, 105). Synæresis often takes place when the last vowel of the former word is not elided before the initial vowel of the latter part of the compound; thus we have *ῥαβδούχος* for *ῥαβδό-εχος*; *κακούργος* for *κακό-εργος*; *θεωρός* for *θεά-όρος*; *πυλωρός* for *πυλά-όρος*; *φροῦδος* for *πρό-όδος*, &c. But independently of these cases we often have an arbitrary ectasis at the beginning of the latter word, when its initial letter is α , ϵ or $ο$, the two former vowels being changed into η , and $ο$ becoming ω . The words which most regularly admit of this ectasis in composition are the following: *ἄγω*, *στρατηγός*, *λοχᾶγός*; *ἀγορεύω*, *κατήγορος*; *ἄκη*, *ἀμφηκής*; *ἀκέομαι*, *ἀνήκεστος*; *ἀκούω*, *ὑπήκοος*; *ἄνεμος*, *εὐήμερος*; *ἀνὴρ*, *εὐήνωρ*; *ἀνών*, *ἀνήνυτος*; *ἀραρίσκω*, *τριήρης*, *ποδήρης*; *ἐλαύνω*, *χαλκήλατος*; *ἐλθεῖν*, *ἐπηλυσ*; *ἐρέσσω*, *ἐρετμός*, *ὑπήρετης*, *εὐήρετος*; *ἐρέφω*, *κατηρεφής*; *ὀβολός*, *τριώβολον*; *ὀδύνη*, *ἀνώδυνος*; *ὄζω*, *δυσώδης*; *ὄλλυμι*, *πανώλης*; *ὀμαλός*, *ἀνώμαλος*; *ὀμνυμι*, *ἀνώμοτος*; *ὄνομα*, *συνώνυμος*; *ὀπωπα*, *δυσωπία*; *ὀρύσσω*, *τοιχωρύχος*; *ὄρος*, *ὑπωρεία*; *ὄφελος*, *ἀνωφελής*. These are found in common Greek; the following are poetical only: *ἀμείβω*, *ἐξημοιβός* and *ἐπημοιβός*; *ἀριθμός* both *ἀνάρριθμος* and *ἀνήριθμος*; *ἀρόω*, *ἀνήροτος*; *ἐράω*, *πολυήρατος*; *ἐρίζω*, *ἀμφήριστος*, but *ἀνέριστος*; *ὀδούς*, *ἀμφώδων*, but *ἀμφόδους*, *χαυλιόδους*, &c. The cases of *ἀπολλήγειν*, *Ἰππόδαμμος*, *Παρθεννόπαιος*, &c., *Ἰππομυμέδων*, *Ἀλφεσσίβοια* are peculiar results of the constitution of the liquids.

Obs. The ectasis does not take place in the parathetic compound of preposition and verb; thus we have *ὑπάγω*, *ὑπᾶκούω*, &c. This needs no explanation.

(3) *Formation or inflexions of the whole Compound.*

376 A synthetic compound, viewed as an undivided whole, appears either (a) as a noun, or (b) as a verb. And this suggests the main subdivision in this class of words. But when the word as a whole performs the functions of a noun, we have still to

consider (α) whether the included word represented by the last part of the compound is an ordinary noun, or (β) of verbal origin. And when it is an ordinary noun, we must inquire ($\alpha\alpha$) whether it is a substantive, or ($\beta\beta$) an adjective. With an examination of these different cases we shall conclude the subject of compound words.

(α) The whole compound constitutes a Noun.

(α) The latter part represents a Noun.

($\alpha\alpha$) The latter part is derived from a Substantive.

377 Even in this case we must seek a further distinction ; for although the last part of the compound may be derived from a substantive, it may not only ($\alpha\alpha$) retain its substantival value, but may also ($\beta\beta$) perform the functions of an adjective, and the latter is much more common than the former.

($\alpha\alpha$) The substantival value is retained.

The first part of the word is generally an uninflected prefix ; but there are cases in which a noun preceded by its epithet or a dependent case becomes a synthetic compound ; thus, while we have *ὁμό-δουλος, σύν-δουλος, ἡμί-ονος, ἐπί-μετρον*, we have *ἀκρό-πολις, μεγαλό-πολις, ἱππό-δρομος, ἡλιό-πολις*, &c.

Obs. It is doubtful whether such words as *συγγραφή, σύγγραμμα, ἱκετεῖς, ἱκπομπή*, and the like, are themselves parathetic compounds or are derived from verbal parathetics ; most probably the latter. Such words as *συγγραφείς, εἰσαγγεῖς*, &c. are manifestly derivatives.

($\beta\beta$) An adjectival value is assumed.

1. The substantive retains its form, as in *ἄ-παις*, "childless;" *δυσ-έρως*, "ill-starred in love;" *μακρό-χειρ*, "long-handed;" *πολύ-πους*, "many-footed;" *ἐν-θεος*, "possessed by God;" *μισό-πικτος*, "labour-hating;" *φιλό-πατρις*, "country-loving;" *δεισι-δαίμων*, "fearing the lower deities," &c. 2. An adjectival ending is appended, as in *σύν-δειπνος*, "dining together;" *ἀ-χρήματος* and *ἀ-χρήμων*, "money-lacking;" *ἄ-στομος*, "without a mouth;" *ἄ-σωμος* and *ἄ-σώματος*, "incorporeal;" *παρὰλληλό-γραμμος*, "bounded by parallel lines;" *λεπτό-γεως*, "having a light soil;" "having a good or simple character;" *εὐ-μήκης*, "of a" "good" *ἄν-αλις*, "cowardly;" *ἄ-δακρυς*, "tearless," &c.

Oba. Nouns in -ην and -ηρ generally form the compound in -ενος, -ερος, as ἀλίμενος, "without harbours;" εὐ-άστερος, "bright with stars." But compounds of φρήν, and some nouns in -ηρ, merely change η into ω; thus we have ἄφρων, ἔμφρων, σῶφρων, ἀπάτωρ, εὐπάτωρ, εὐήνωρ, ἀμήτωρ, προγαστώρ.

(bb) The latter part is derived from an Adjective.

In this case the adjective retains its form and meaning, except so far as the latter is modified by the prefix. Thus, from ἴσος, "equal," we have ἄν-ισος, "un-equal;" from διαβατός, "passable," δυσ-διάβατος, "hard to cross;" from γυμνός, "naked," ἡμι-γυμνος, "half-naked;" from λευκός, "white," ὑπο-λευκός, "rather white;" from σοφός, "wise," πᾶν-σοφος, "all-wise," &c.

(β) The latter part is of verbal origin.

In interpreting a compound, of which the latter part includes the meaning of a verb, we have always to inquire whether the verb involved is to be taken transitively or intransitively. This is sometimes shown by the ending, sometimes by the accent, and sometimes left indeterminate. The endings are as follows:

1 -ος, -ον. This is the most numerous class of compounds ending with a verbal, and the meaning of the included verb is generally determined by the accent, according to the following rule: When the meaning is transitive, and the first part of the compound is any noun excepting πᾶς and πολὺς, the compound is oxytone if the penultima is long, and paroxytone if the penultima is short; but all transitive compounds are proparoxytone when the first part of the compound is a preposition, an adverb, or one of the nouns πᾶς and πολὺς; and the same is the case with all intransitive compounds. Hence, although words compounded with prepositions, adverbs, πᾶς and πολὺς, do not indicate their meaning by the accentuation, we may tell by the position of the accent whether the other class of compounds represents a transitive or intransitive construction; thus, λιθο-βόλος from λίθων βολή, "a flinging of stones," means "a person who pelts with stones," but λιθό-βολος is "one who is pelted;" μητρο-κτόνος would refer to Orestes the matricide, but μητρό-κτονοι to the children of Medea, who were slain by their mother. The following examples will illustrate the different classes:

	Transitive Compounds.		Intransitive Compounds.
στρατηγός	ἐλαφηβόλος	ἄβολος	ἀνέγωγος
λοχᾶγός	λιθοβόλος	τηλέβολος	λιθόβολος
σιταγωγός	δημοβόρος	πολύβορος	ὁμόσπορος
παιδαγωγός	ιοδόκος	πάνδοκος	
βουφορβός	πρωτοτόκος	ἄτοκος	πρωτότοκος
χρησμοφός	ἀνδροφόνος	πολύφονος	νεόφονος
σκυθρωπός	μητροκτόνος	παντόμιμος	μητρόκτονος
ναυπηγός	κακολόγος	πολύλογος	
νεκροπομπός	σκυτοτόμος	πολύφορβος	
	δελτογράφος		ἀντίγραφος
	ζωγράφος		ιδιόγραφος
	λογογράφος		λεπτόγραφος
	δικογράφος		αὐτόγραφος
βροτολουργός	ὄψοφάγος	πάμφαγος	χειρόγραφον
χρυσαιμοιβός	ἀριστομάχος	τηλέμαχος	ἄμαχος

Obs. There are some exceptions to this rule: (1) The epic compounds *ἱππόδαμος*, *ἐγχέσπαλος*, *σακίσπαλος*, *πτολίπορθος* are proparoxytone, though the meaning involved is undoubtedly transitive. (2) Compounds with *ἄρχω* and *συλάω* are proparoxytone, as *ἱπταρχος*, *ιερόσυλος*. (3) Compounds with *ἔχω* are proparoxytone or properispome, as *ἡνίοχος*, *δαδούχος*, &c. (4) By a peculiar refinement, words compounded with *ἐργ-άζομαι* are oxytone when they signify a bodily or material action, but proparoxytone, or by contraction properispome, when they denote a moral action, or an operation and habit of the mind; thus we have *λιθουργός*, "a worker in stone;" *γεωργός*, "a husbandman;" *ἀμπελουργός*, "a vine-dresser;" but *πανούργος*, "an unscrupulous rogue;" *κακούργος*, "a criminal;" *περίεργος*, "a busy-body," &c.

2 -ης, -ες. These generally express the intransitive meaning of the verb, or at least a condition resulting from it; as *θεο-φιλής*, "beloved of God;" *ἄλουργής*, "made of purple;" *ἀπρεπής*, "unbecoming;" *εὐμαθής*, "easily taught, docile;" *αὐταρκής*, "self-sufficing, complete." But *ἵππομανής*, "horse-maddened" of mares, and "horse-maddening" of a luxuriant meadow, seems to contain both meanings of the verb.

3 -ης or -ας, gen. -ου. Generally substantives denoting the agent, and therefore transitive; as *νομο-θέτης*, "the law-giver;" *εὐ-εργέτης*, "the benefactor;" *οἶνο-πότης*, "the wine-drinker;" *ὀρνιθο-θήρας*, "the bird-catcher;" *πατρ-αλοίας* (*ἀλοιάν*), "the parricide."

4 -ξ. This is rare and generally poetical. If the first part is a substantive, the verb included is generally understood in a transitive sense; otherwise it is passive; thus we have νομο-φύλαξ, "a guardian of the laws;" βου-πλήξ, "striking the oxen;" κυνιό-τροξ, "eating beans;" but ἀπορ-ρώξ, "broken off;" νεο-σφάξ, "newly slaughtered."

(b) The whole compound constitutes a Verb.

378 It is a fixed law of the Greek language that a synthetic compound never constitutes a verb except as a derivative from one of the synthetic compounds which we have just discussed. In other words: "Verba non possunt nisi per flexuram quandam cum aliis orationis partibus præter præpositiones consociari" (Lobeck, *ad Phrynichum*, p. 560; see above, 369). To express by a single word the combination of a noun or adverb with a verb, it is generally necessary to pass through a series of derivations; thus, from ἵππον τρέφω, "I keep a horse," we have ἵππον τροφή, "the keeping of a horse," from this the synthetic adjective ἵπποτρόφος, "keeping a horse," and from this the derivative verb ἵπποτροφέω; from λίθον βάλλω, "I throw a stone," we have λίθου βολή, "a throwing of a stone," from this λιθοβόλος, "throwing stones," and from this again λιθοβολέω, "I throw stones;" similarly with an adverb, we may have τῇλε βάλλω as two separate words, "I throw once from afar," from this τῇλε βολή, "a throwing from afar," τηλέβολος, "throwing from afar or thrown from afar," τηλεβολέω, "I habitually throw from afar;" or with the fixed case of a noun, as πύξ μάχεσθαι, "to fight with the fists," πύξ μάχη, "a fighting with fists," πύγμαχος, "habitually fighting with fists, a boxer," πυγμαχέω, "I am a boxer," πυγμαχία, "a boxing match;" or with the instrumental case of the noun, as χειρὶ γράφω, "I write with my hand," ἡ χειρὶ γραφή or χειρὸς γραφή, "the writing with the hand," χειρογράφος, "writing with the hand" (which is assumed from the meaning of the verb), and χειρόγραφος, "written with the hand" (which occurs in the word τὸ χειρόγραφον), hence χειρογραφέω, "I write habitually with the hand, I am a copyist," and finally χειρογράφημα, "a thing written with the hand" (in the same sense as τὸ χειρόγραφον). The unity of the compound is generally and regularly indicated by the place of the augment and reduplication (above, 309).

Obs. 1 As a general rule the synthetic verb is a derivative in -έω, according to the examples given, because the weight of the compound noun recommended the shortest form of derivation for the verb; but other derivative forms, though unusual, are not impossible. Thus τιμάω being itself a derivative form, its opposite, though derived from ἄτιμος, is ἀτιμάζω instead of ἀτιμέω, and ἀτίει is found in Theognis (621), where perhaps the true reading is ἀτιτεῖ from ἀτίτης. From ἀτίνης we have ἀτινίζω. And there are some few irregularities in other verbs, but the general analogy of the language is indubitable.

Obs. 2 For the anomalies in the place of the augment or reduplication of synthetic verbs, see above, 310.

PART V.

SYNTAX OR CONSTRUCTION.

CHAPTER I.

ON THE PROPOSITION IN GENERAL, AND ON THE SUBJECT IN PARTICULAR.

§ I. *General Considerations.*

379 *CONSTRUCTION* or *Syntax* (Σύνταξις) gives the rules for expressing and connecting *Sentences*.

380 A *Sentence* expressed in words is called a *Proposition* or *Enunciation*.

381 Every *Proposition* consists of three parts—*Subject*, *Copula* and *Predicate*. Thus, if we say, ὁ Θεός ἐστὶν ἀγαθός, “God is good,” ὁ Θεός is the *subject* or thing spoken of; ἀγαθός is the *predicate* or that which is said of the subject; and ἐστὶν is the *copula* or substantive verb, which always connects the subject with the predicate, with or without the negative particle οὐ, according as the subject and predicate disagree or agree.

a. In the Greek language the copula is very often implied in some form of a finite verb, which contains the predicate also; thus we say, ὁ ἵππος τρέχει = ὁ ἵππος ἐστὶ τρέχων, “the horse is running.”

b. And even the subject may be contained in this verbal form; for τρέχει may be equivalent to ὁ δεῖνός ἐστι τρέχων, “a certain person is running;” and σαλπίζει may express ὁ σαλπιγγὴς ἐστὶ σαλπίζων, “the trumpeter is sounding his horn.” With certain verbs this implication of the subject is almost invariable. Thus we almost always understand ἀήρ, Θεός or Ζεὺς with verbs describing natural phenomena; as ὕει, “it or he (Jupiter) rains,” and so

νίφει, "it snows," βροντᾷ, ἀστράπτει, "it thunders, it lightens," συσκοτάζει, "it grows dark," ἔσεισε, "he (Poseidon) shook," i.e. "there was an earthquake." The poets, however, sometimes supply the nominative which is intended.

c. Impersonal verbs explain this usage by the apposition of a sentence which follows; thus, *χρή σε μῦναι = τοῦτο—τὸ μῦναι σε—χρεών ἐστιν*, or "it is fitting that you remain" = "that you remain is fitting."

d. This explains the fact that the neuter plural, which is strictly speaking an objective case (above, 156), is construed with a singular verb; so that *τὰ ζῶα τρέχει*, "the animals are running," really means, "as to the animals, it runs" or "there is running" (*curritur quoad animalia*).

382 In Logic, propositions are divided according to their *substance*, their *quality* and their *quantity*. Syntax does not concern itself with the latter divisions, and still less with the modern distinction of *synthetical* and *analytical* propositions; but its rules are dependent on the division of propositions according to *substance*, that is, according as they are *categorical* or *hypothetical*.

383 Categorical propositions contain a direct assertion or predication, either *unqualified*, as *ὁ Θεὸς ἐστὶν ἀγαθός*, "God is good;" or *qualified*, as *ὁ ἄνθρωπος ἴσως ἀμαρτάνει*, "the man perhaps is in error." The former are called *pure*, the latter *modal* or *adverbial* categoricals. All words and sentences, which thus qualify the main predication, are of the nature of adverbs or secondary predicates (below, 435 sqq.)

384 The hypothetical proposition consists of two sentences. If it is a *conditional* hypothetical, one of these is a categorical proposition, and the other a sentence dependent upon it; as *εἰ τι ἔχει, δίδωσιν*, "if he has anything, he gives." If it is a *disjunctive* hypothetical, both members are categorical, but they are rendered hypothetical by the conjunction which connects them, as *ἢ ἔχει ἢ οὐκ ἔχει*, "he either has or has not;" and if the conditional is then applied, this inference follows: *ἢ δίδωσιν ἢ οὐ δίδωσιν*, "he either gives or does not give."

385 These differences refer only to the predicate. The subject is regulated by the same laws in every kind of proposition. Con-

sequently, the methodical discussion of syntactical rules should begin with (I) those which concern the subject; and should then consider in their order (II) the categorical proposition, and under this head the different kinds of predicates; (III) the hypothetical proposition, so far as it is relative or adverbial, i.e. of the nature of a secondary predicate, and under this head the doctrine of the moods and negative particles; and (IV) the co-ordinate and subordinate sentences, which assume an external appearance of distinctness and independence, and generally call in the aid of the conjunctions.

§ II. *The Article and Relative.*

386 The chief instrument of Greek syntax is the demonstrative pronoun *ὅς*. When it appears in the form *ὅς, ἥ, ὅ*, it is called the *relative* pronoun; when in the form *ὁ (ὅς), ἡ, τό*, it is termed the *distinctive* pronoun or *definite article* (above, 229, (4) and (5)).

387 If we compare the inflexions of *ὅς, ἥ, ὅ* and *ὁ, ἡ, τό* (above, 237, 238), we shall observe that the latter, in all the objective cases, loses its connexion with the second element, and takes, in its stead, the third element. This points to the fact, that, whereas the relative pronoun signifies *here* in all its cases, the distinctive pronoun expresses this relation only in the nominative, masculine and feminine; while in the objective cases it expresses the opposed relative *there*, and throughout its use corresponds to that of the indicative pronouns *ὅδε, οὗτος* and *ἐκεῖνος*, as opposed to *ὅς, ἥ, ὅ*.

388 The distinctive pronoun is written *ὅς, ἡ, τό* when it stands by itself, but it loses the nominative sign in the masculine when it stands in apposition to a noun, or serves the purpose of a definite article. This is best explained by the converse practice in modern High German, in which we write *gut-er Mensch*, "a good man," but *de-r gute Mensch*, "the good man."

389 In the older Greek, as represented by Homer, the pronoun *ὁ, ἡ, τό* is used in its distinctive and demonstrative sense, with an immediate and generally retrospective reference, as in *Il.* 9: *Ἀητοῦς καὶ Διὸς υἱός· ὁ γὰρ βασιλῆϊ χολωθεῖς, κ. τ. λ.* v. 12: *ὁ γὰρ ἦλθε, κ. τ. λ.* Even when it has an apposition of the noun

referred to (below, 407, (a)), and so is passing on to the common use of a prepositive article, we can see that it retains its pronominal value. This is particularly observable in proper names, whether they follow the article immediately, or with some words interposed; thus we have (*Il.* i. 11): οὐνεκα τὸν Χρῦσιν ἡτίμησ' ἀρητήρα Ἀτρεΐδης, "because Atreides treated disrespectfully *him*—that well-known person, whose wrongs gave occasion to the wrath of Achilles—Chryses, in his capacity of priest," for he came στέμματ' ἔχων ἐν χερσὶν ἐκηβόλου Ἀπόλλωνος. Similarly in v. 33: ὥς ἔφατ', ἔδδεισεν δ' ὁ γέρων, "so he spake, but *the other*, the old man, I mean, feared." That this is really the meaning is shown by the passages, in which the noun, whether common or proper, is separated from the article by other words interposed; as in *Il.* i. 348: ἡ δ' ἀέκουσ' ἅμα τοῖσι γυνὴ κίεν, "*she* unwillingly with *them*, I mean, the woman, went;" and v. 488: αὐτὰρ ὁ μήνι νηυσὶ παρήμενος ὠκυπόροισι Διογενὴς Πηλέος υἱός, "but *he* raged, sitting by his fast ships, I mean, the Jove-born son of Peleus;" and viii. 425: ἡ μὲν ἄρ' ὥς εἰποῦσ' ἀπέβη πόδας ὠκέα Ἴρις, "*she* therefore having thus spoken departed, to wit, the swift-footed Iris." As the antecedent to a relative it generally follows the noun to which it gives a demonstrative emphasis, as in *Od.* x. 73: οὐ γάρ μοι θέμις ἐστὶ κομιζέμεν οὐδ' ἀποπέμπειν ἄνδρα τόν, ὅς κε θεοῖσιν ἀπέχθεται, "it is not lawful for me to receive or to send away a man, that one, I mean, who is hateful to the blessed gods;" *Il.* xvii. 172: ἡ τ' ἐφάμην σε περὶ φρένας ἔμμεναι ἄλλων τῶν ὅσσοι Λυκίην ναιετάουσιν, "assuredly I declared that you were superior in understanding to others, all those, I mean, who inhabit Lycia." And sometimes when the same pronoun follows as relative (below, 392), as in *Od.* xxi. 42, 43: ἡ δ' ὅτε δὴ θάλαμον τὸν ἀφίκετο δῖα γυναικῶν οὐδὸν τε δρύϊνον προσεβήσατο, τόν ποτε τέκτων ξέσσειν, "but *she*, when *she* came to the vaulted chamber, that one to wit, the divine woman I mean, and the threshold of oak, which the carpenter had formerly smoothed." As the later Greeks used juxtapositions of ἄλλος and other particles, even after a preposition, to denote reciprocity, as πρὸς ἀλλότ' ἄλλον, "now to one and now to another" (*Æsch. Prom.* 276), so in Homer we find a repetition of this old demonstrative, as in *Il.* x. 224: ξύν τε δὴ ἐρχομένω καὶ τε πρὸ ὁ τοῦ ἐνόησεν, "when two go together, then also the one takes thought for the other" (and *vice versa*), i. e. ὁ πρὸ τοῦ, ὁ πρὸ τοῦ.

390 As marking the simple antecedent, the use of *ὁ* (*ὅς*), *ἡ*, *τό* is comparatively rare in Attic Greek. We have indeed such phrases as *ὅτι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν* (*Æschyl. Suppl.* 1055). But generally the Attic writers do not use *ὁ* (*ὅς*), *ἡ*, *τό* as a demonstrative, except when partition coupled with diversity is implied; and then most frequently when the opposition is marked by *μὲν—δέ*; as *τῶν πολεμίων* (or *οἱ πολέμιοι*) *οἱ μὲν ἐθαύμαζον τὰ γιγνόμενα, οἱ δὲ ἐβόων, οἱ δὲ συνεσκευάζοντο*; or without the *μὲν*, when only one opposition is referred to; as *λύκος ἀμνὸν ἐδίωκεν, ὁ δὲ εἰς ναὸν κατέφυγε*. In the oblique cases, to signify “such and such,” “such or such” persons or things, we may join the opposed pronouns by *καί*, or *τε καί*, or *ἢ—ἢ*; as *ἀδυνατῶ τὸν καὶ τὸν βελτίω ποιεῖν*; and *εἰ τὸ καὶ τὸ ἐποίησεν, οὐκ ἂν ἀπέθανεν*; and *Ζεὺς τὰ τε καὶ τὰ νέμει*; and *ἢ τοῖσιν ἢ τοῖς πόλεμον αἰρεσθαι μέγαν*. Adverbially we have *τῇ καὶ τῇ*, “here and there;” and *πρὸ τοῦ* or *προτοῦ*, “before this.”

391 When, in this opposition between two subjects, we refer not to a *thing* but to a *person*, it is customary to substitute *καὶ ὅς* for *ὁ δέ*; as *καὶ ὅς, ἀκούσας ταῦτα, ἔωσεν αὐτὸν ἐκ τῆς τάξεως*. And persons thus opposed in the nominative are coupled by *καί*, just as we have seen in the similar use of the objective cases and adverbs; as *ἐπιόρκηκεν ὃς καὶ ὅς*, “such and such a person (so and so) has perjured himself.” In narrating a dialogue, *ἢ δ' ὅς* signifies “said he” (like the Latin *inquit*). In Demosth. *de Coron.* p. 248, we have *ἄς μὲν—εἰς ἄς δέ* for *τὰς μὲν—εἰς τὰς δέ*.

392 Originally, no doubt, the relative pronoun was nothing more than an emphatic repetition of this distinctive pronoun. Thus Homer wrote (*Il.* i. 125): *ἀλλὰ τὰ μὲν πολλῶν ἐξ ἐπράθομεν, τὰ δέδασται*, “the things we sacked from the cities, these things have been divided.” See also *Od.* xxi. 43 (quoted above, 389). And this use of the demonstrative for the relative, which was regularly adopted by the Ionians, was retained occasionally by the older Attic poets: as in *Æschyl. Ag.* 642: *διπλῇ μάστιγι, τὴν Ἄρης φιλεῖ*. But in the stricter Attic syntax, *ὁ* (*ὅς*), *ἡ*, *τό*, like *ὅδε*, *οὗτος* and *ἐκεῖνος*, is opposed to *ὅς*, *ἡ*, *ὅ*, as its correlative or antecedent; and while the latter, as relative pronoun, is limited in its application to some sentence containing a finite verb, with which it is intimately connected, the former, as a definite article, may stand before any word or sentence, which is capable of

performing the functions of subject or epithet, and may even convert to this use the relative sentence itself.

393 That the student may see at the outset how entirely the proper understanding of Greek syntax depends upon the use of the relative and article, it may be convenient to mention beforehand their various applications.

(a) The article marks the subject as opposed to the predicate.

(b) When the relative sentence has a definite antecedent, it is equivalent to the sentence preceded by the article. Thus *ὁ ποιητής* is equally represented by *ὁ ἄνθρωπος*, *ὁ ποιῶν*, and *ὁ ἄνθρωπος, ὃς ποιῇ*.

(c) But if the antecedent is not definite, the relative sentence is the dependent member of a hypothetical proposition. And here the student will observe, that *whatever holds good of a relative pronoun is equally applicable to an adverb or conjunction of relative origin*. Thus, *ὅστις ποιῇ ταῦτα, ἀγαθὸς ἐστίν* = *εἰ τις ποιῇ ταῦτα, ἀγαθὸς ἐστίν*. And *ἢ δίδωσιν ἢ οὐ δίδωσιν* = *εἴτε δίδωσιν εἴτε οὐ δίδωσιν* stands on the same footing; for *ἢ*, like *εἰ*, is a relative particle.

(d) The student will also observe, that the indefinite antecedent is sometimes expressed without any effect on the relative clause. Thus in *ἄνδρες τε καὶ ἵπποι*, which means, "where horses, there men," *τε* is an indefinite antecedent to the relative *καί*; and in *εἰ τις ταῦτα ποιῶν, ἀγαθὸς ἂν εἴη*, which means, "as often as any one did these things, he would so often be a good man," the particle *ἂν* is the indefinite antecedent to the relative *εἰ*.

§ III. Use of the Article Proper.

394 The chief employment of the definite article is to distinguish the subject from the predicate; for, from the nature of the case, the subject is considered to be something definite, of which something general is predicated or denied. Thus we write *ὁ πόλεμος οὐκ ἄνευ κινδύνων, ἢ δ' εἰρήνη ἀκίνδυνος*, because we mean to imply that all that is contained in the general phrase *ἄνευ κινδύνων*, "without dangers," must be negatived in speaking of the particular thing called *πόλεμος*, "war," and that all that is contained in the general attribute *ἀκίνδυνος*, "undangerous," "safe," may be predi-

cated of the particular thing called *εἰρήνη*, "peace." But although this is the general rule, and though the machinery of the secondary and tertiary predicates requires, as we shall see, this distinction of the subject from the predicate by means of the article, special cases arise in which (α) the subject is not marked by the article, or (β) the article appears with the predicate.

(α) The Subject is not marked by the Article.

(α) If the predicate is so wide and general that the limitation of the subject is presumed in the terms of the proposition, the article is omitted with the latter; thus in the celebrated aphorism of Protagoras, *πάντων μέτρον ἄνθρωπος*, "man is the common standard of all things," the universality of the predicate *πάντων μέτρον* sufficiently limits the subject *ἄνθρωπος*, and the article, which might have been prefixed to the latter, is omitted to give greater terseness to the saying. Similarly in the phrase quoted above, although the opposition of *ὁ πόλεμος* to *ἡ εἰρήνη* makes it necessary to prefix the article to both, the proposition *πόλεμος οὐκ ἄνευ κινδύνων* might stand without the article, because, as we shall see, the noun with its case is specially adapted to form a predication, and there could be no doubt as to the meaning; but unless the copula were inserted, the subject *εἰρήνη* could not dispense with the article in the other proposition, stated independently.

(β) If the subject is a proper name, the article is generally omitted, unless there is some emphasis or reference to a previous mention of the name. Thus we have *Θουκυδίδης Ἀθηναῖος ξυνέγραψε τὸν πόλεμον*, "Thucydides of Athens wrote a history of the war;" *Ἀστυάγης Μήδων βασιλεὺς*, "Astyages, a king of the Medes;" *Μίνως ναυτικὸν ἐκτέλεσεν*, "Minos got together a fleet." But *ὁ Κῦρος πολλὰ ἔθνη κατεστρέψατο*, "the well-known Cyrus subdued many nations;" and in repeated mention, as (Xen. *Anab.* VII. 2, § 12): *μετὰ ταῦτα Ξενοφῶν ἔπραττε*, κ. τ. λ. (§ 13): *ὁ δὲ Ξενοφῶν ἔλεγε*, κ. τ. λ. Even when a definite emphasis is given to the proper name by the addition of an explanatory term, the proper name is generally without the article; as *Θουκυδίδης ὁ Ἀθηναῖος*, "Thucydides, the well-known or celebrated Athenian;" *Κῦρος ὁ τῶν Περσῶν βασιλεὺς*, "Cyrus, that well-known king of the Persians." But a special emphasis or reference may demand the article with both, as in Demosth. *adv. Macart.* § 26: *ἡ Φυλομάχη*

ἡ μήτηρ ἡ Εὐβουλίδου καὶ ὁ Πολέμων ὁ πατήρ ὁ Ἀγνίου ἀδελφοὶ ἦσαν. Thucyd. IV. 46: αὐτοὺς ἐς τὴν νῆσον τὴν Πτυχίαν διεκόμισαν. The proper name and its apposition are sometimes combined under the influence of one article; as τὸ Αἰγάλεων ὄρος, τὸ Σούνιον ἄκρον; but if they are of different genders, a complete and distinct apposition is necessary, whether the proper name precedes, as in Thucyd. III. 116: ἐπὶ τῇ Αἴτνῃ τῷ ὄρει; or follows, as in Thucyd. III. 85: ἐς τὸ ὄρος τὴν Ἰστώνην.

(c) If the subject is of itself sufficiently definite, the article may be omitted; e.g. in such words as οὐρανός, γῆ, θάλασσα, ἥλιος, σελήνη, ἄνεμος, ἄδης, βασιλεύς (of the king of Persia), θεοί, πόλις, ἄγροι, and names of relationship, though this is more common in poetry than in prose; thus we have

μέγας δὲ βασιλεὺς οὐχὶ διὰ τοῦτον κομᾷ;
(Arist. *Plut.* 170),

"and does not Great-king pride himself, owing to this God?" for here a particular "great king," i.e. the Shah of Persia, is referred to: so that μέγας βασιλεύς is almost equivalent to a proper name. Compare the compound Μεγαλόπολις for ἡ μεγάλη πόλις. There are, however, instances of the use of βασιλεὺς ὁ μέγας with the article, when the king of Persia is intended (see Herod. I. 188).

(d) The article is necessarily omitted, if the subject, though certain, is indefinite; as

ἵππος ἔτεκε λαγών, "a certain mare (*equa nescio quæ*) brought forth a hare;"

γυνή τις ὄρνιν εἶχε, "a woman, i.e. some one in particular (*mulier quædam*), had a hen."

(e) The article is also omitted, if it is implied that the subject and predicate are so intimately connected that either may be predicated of the other; as

οὐκ ἄρα σωφροσύνη ἂν εἴη αἰδώς (Plato, *Charm.* 161 A),
i.e. "σωφροσύνη and αἰδώς would not appear to be identical."

(β) The Article appears with the Predicate.

(a) In the case just mentioned, when the subject and predicate are convertible, they may both have the article, if they are expressed by infinitives or other words which do not become nouns

without such a prefix; thus we have ἀρ' οὐ τὸ μανθάνειν ἐστὶ τὸ σοφώτερον γίγνεσθαι περὶ δ μανθάνεις; (Plato, *Theætet.* 145 E), i.e. "does not learning amount to becoming wiser about the object of learning?—are not these convertible terms?"

(b) Both subject and predicate have the article when they appear with a verb of calling or naming; as οἱ ἵπποβοῦται ἐκαλέοντο οἱ παχέες τῶν Χαλκιδέων (Herod. v. 77), "the equestrian order of the Chalcidians were called the men of substance." And so also in the oblique construction; as τοὺς ἡλιθίους λέγεις τοὺς σώφρονας; (Plato, *Gorg.* 491 E), "do you call fools temperate?—do you designate the foolish and the temperate by one name?" Similarly ἀνακαλοῦντες τὸν εὐεργέτην τὸν ἄνδρα τὸν ἀγαθόν (Xen. *Cyrop.* III. 3, § 4), "giving the name of good man to their benefactor." Cf. Plat. *Lach.* 195 D; *Gorg.* 491 C; *Resp.* 531 B; Xen. *Anab.* VI. 4, § 7.

(c) The predicate has the article when it appears as an apposition; as ἱκανὸν ἐγὼ παρέχομαι τὸν μάρτυρα, ὡς ἀληθὴ λέγω, τὴν πενίαν (Plat. *Apol.* p. 31 C), "my poverty, which I adduce as a witness that I speak the truth, is a sufficient witness." Similarly τὸν βοῦν ἔλαβε τὸ νικητήριον (Xen. *Cyrop.* VIII. 3, § 33), "he took the ox as his prize."

(d) The predicate may have the article in reference to a preceding mention of the same word; thus in Herod. I. 68, where the reference is to the terms of the oracle in the preceding chapter, we have τοὺς ἀνέμους, τὸν τε τύπον καὶ τὸν ἀντίτυπον and τὸ πῆμα ἐπὶ πῆματι, though the same words appear in the oracle as subjects and without the article.

395 Independently of the relation of subject to predicate, the article is prefixed in all cases analogous to the last mentioned, namely, when we are referring directly to some person or thing, which has been already mentioned; thus, ἐπιπίπτει χιῶν κατακειμένων δὲ ἀλεεινὸν ἦν ἡ χιῶν ἐπιπεπτωκυῖα, "there was a fall of snow, but the snow after it had fallen was warm as they were lying down;" ἡ παιδιὰ χάριν ἀναπαύσεως ἐστὶν τὴν δ' ἀνάπανσιν ἀναγκαῖον ἡδεῖαν εἶναι, "amusement is for the sake of rest, but it is necessary that the rest should be pleasant."

396 For a similar reason the article is used when the person or thing designated, though not mentioned before in the passage,

is so well known that the mere mention of it appears as a repeated reference; thus Xen. *Anab.* i. 2, § 10: *Ξενίας τὰ Λύκαια ἔθυσσε καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄλλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος*, "Xenias performed the (well-known) sacrifice called Lycæa, and established a contest; but the prizes (because every contest involved prizes) were golden scrapers; and Cyrus also was a spectator of the contest (i.e. that which had been already mentioned)." Thucyd. ii. 59: *ἡ νόσος ἐπέκειτο ἅμα καὶ ὁ πόλεμος*, "the (well-known) plague and the (Peloponnesian) war attacked them at the same time." Demosth. *de Coron.* § 30: *τὸ μέρος τῶν ψήφων οὐ λαβὼν*, "not having obtained the (prescribed fifth) part of the votes." *Ibid.* § 53: *οἱ μὲν πρυτάνεις τὴν βουλὴν ἐκάλουν εἰς τὸ βουλευτήριον ὑμεῖς δὲ εἰς τὴν ἐκκλησίαν ἐπορεύεσθε*, "the (regular) prytanes summoned the (ordinary) council into the (usual) senate-house, but you proceeded to the (fixed place of) assembly (i.e. the Pnyx)."

Obs. The application of this rule is of very wide extent, and grammarians have endeavoured to reduce the examples, which are numberless, to different classes; for example, Middleton would refer the last example to the class of "*monadic nouns*, i.e. nouns indicating persons or things, which exist singly, or, of which if there be several, only one, from the nature of the case, can be the subject of discourse." But he admits that this use is very nearly allied to that of the two preceding examples, when the article refers to some object of which there are many, but no one of which is so familiar to the mind of the hearer as that which is indicated in the particular case. It appears to us unnecessary to discriminate the different examples of these usages, which may all be explained on the same principle as the article prefixed to the subject of a proposition, namely, that the definite article limits what might have been a general predicate to some particular object present or presumed to be present to the thoughts of the speaker and his hearers; so that *ἡ νόσος* means "it, you know what I mean, the plague of Athens:" and so on. When this use of the article occurs in the subject of the proposition, it is of course difficult to say in some cases to which cause the limitation is attributable—the general logical difference between subject and predicate, or the specialty of the reference. But in such cases as *ἡ νόσος ἐπέκειτο* there can be no doubt as to the specialty; for otherwise the article would have been omitted according to 394, (d), and *νόσος* or *νόσος τις* ἐπέκειτο would have been written in the sense, "a disease or a certain illness made an inroad." In the class of words mentioned in 394, (a), (c), we may similarly prefix the article to terms otherwise approximating to proper names. Thus in Eurip. *Orest.* 412, *δουλεύομεν θεοῖς ὅτι ποτ' εἰσιν οἱ θεοί*, the meaning is, "we serve gods, whatever those gods are," i.e. *the gods whom we serve*. And in Aristot. *Εἰλ.* iv. 2, *ἀγαπῶσι τὰ αὐτῶν ἔργα οἱ γαρεῖς καὶ οἱ πενητεῖς*, the meaning

is, "those individuals who happen to be parents or poets love their own works;" for here the subjects of the proposition are quite equivalent to relative sentences or participles with the article prefixed, such as *οἱ τεκνοποιούντες καὶ οἱ ποιητικῇ χρώμενοι τέχνη*.

397 As a general rule, if a noun in the genitive is dependent on another noun, and if the main noun has the article, the genitive has it likewise, whether it is included between the former and its article, or placed by its side; thus we have, Plato, *Polit.* p. 281 A: *τὸ τῆς τοῦ ξαίνοντος τέχνης ἔργον*, "the work of the art of him who cards wool." *Theætet.* 178 D: *ἡ τοῦ γεωργοῦ δόξα, ἀλλ' οὐχὶ ἡ τοῦ κιθαριστοῦ, κυρία*, "the opinion of the husbandman, and not that of the harp-player, is decisive." Thucyd. *in i.*: *Θουκυδίδης ξυνέγραψε τὸν πόλεμον τῶν Πελοποννησίων καὶ Ἀθηναίων*, "Thucydides wrote a history of the war between the Peloponnesians and Athenians." III. 43: *φθονήσαντες τῆς οὐ βεβαίου δοκίσεως τῶν κερδῶν τὴν φανεράν ὠφελίαν τῆς πόλεως ἀφαιρούμεθα*, "feeling a grudge on account of the uncertain opinion of their being corrupted, we are deprived of the manifest advantage of the state."

The only exceptions to this rule, which is distinctly given by Apollonius (*de Syntaxi*, I. 4, § 42, pp. 83, 84 Bekker), are (a) when one of the nouns is a proper name, or (b) such a word as *βασιλεὺς*, meaning the king of Persia, (c) when the dependent noun is some word, which, in the particular instance, rejects the article, or (d) when the main word could not admit a definite prefix: thus we find such phrases as (a) *ὁ Ἀριστάρχου γνώριμος*, "the acquaintance of Aristarchus;" (b) *ὁ βασιλέως οἰκέτης*, "the king's servant;" (c) *ἡ ἀδικός τε καὶ ἄτεχνος συναγωγὴ ἀνδρὸς καὶ γυναικός*, "the unjust and unscientific bringing together of a man and a woman;" (d) *πολλοὶ τῶν σοφῶν*, "many of the wise," for *οἱ πολλοί*, as we shall see, would have a different meaning.

398 The idiom of the Greek language requires the article with many words, which in English do not require or admit that prefix.

(a) The article is used with words accompanied by the indicative pronouns *ὗδε, οὗτος* and *ἐκεῖνος*, and it is even prefixed to correlative pronouns, such as *τοιοῦτος* and *τοσοῦτος*. Thus we have *τήνδε τὴν πόλιν* or *τὴν πόλιν τήνδε—οὗτος ὁ ἀνὴρ* or *ὁ ἀνὴρ οὗτος—κατ' ἐκείνους τὸν χρόνον* or *κατὰ τὸν χρόνον ἐκείνους—ὁ*

τοιούτος ἀνὴρ—τὴν ἀπολογίαν τὴν τοιαύτην—ἐκ τῶν τοιῶνδε ἀγώνων—ταῖς τηλικαῖσδε συμκρὸς ἐξαρκεῖ λόγος (Soph. *Æd. Col.* 1118)—τὴν ὀρθότητα τῶν τοιούτων ἢ ἰσότης ἂν ἐξεργάζοιτο τοῦ τε τοσούτου καὶ τοῦ τοιούτου, i.e. of quantity and quality (Plato, *Leges*, II. p. 667 D)—οἶον τὸ τοιόνδε λέγω (Id. *Phæd.* 65 A)—καταλύεται τῆς βουλῆς ἢ δύναμις ἐν ταῖς τοιαύταις δημοκρατίαις ἐν αἷς αὐτὸς συνιῶν ὁ δῆμος χρηματίζει περὶ πάντων (Aristot. *Pol.* VI. [IV.] 15, § 12).

Obs. 1 The general rule for the use of the article with the subject, as distinguished from the predicate, explains the absence of the article in those cases where the indicative pronoun does not appear in an adjectival relation to the noun, but the noun is either an apposition or a predicate. Thus we say, ταύτην ἔχει τέχνην, not "he has this art," but "he has this as an art;" τούτῳ παραδείγματι χρῶνται, not "they adduce this example," but "they adduce this as an example;" κίνησις αὕτη μεγίστη δὴ ἐγένετο, "this was the greatest commotion that ever happened," not "this commotion was the greatest;" αὕτη ἔστω ἱκανὴ ἀπολογία, "let this be a sufficient defence," not "let this defence be sufficient." But conversely the substantive has the article if the indicative pronoun appears as a guide to the predicate, and not as a subject; thus we find (Plato, *Resp.* I. p. 338 B): αὕτη ἡ Σωκράτους σοφία, αὐτὸν μὲν μὴ ἐθέλειν διδάσκειν, παρὰ δὲ τῶν ἄλλων περιύοντα μανθάνειν, "the (well-known) cleverness of Socrates is this—not to be willing to teach of himself, but to go about and get instruction from others."

Obs. 2 The pronoun may stand between the article and its noun, if the former is followed by some definitive word or phrase; as Thucyd. VIII. 80: αἱ τῶν Πελοποννησίων αὐταὶ νῆες. Plat. *Protag.* p. 313 B: τῇ ἀφικομένῃ τοῦτῃ ξένη. Xen. *Anab.* IV. 2, § 6: ἡ στενὴ αὕτη ὁδός. Dem. *Phil.* II. § 21: οὐ γὰρ ἀσφαλὲς ταῖς πολιτείαις αἱ πρὸς τοὺς τυράννους αὐταὶ λίαν ὀμυλῖαι.

(b) The article is used with the possessive pronoun, especially in Attic prose, whenever a definite person is intended; thus ὁ ἐμὸς υἱός means "my son," being some individual indicated by the context or otherwise; but ἐμὸς υἱός is "a son of mine," any individual of whom that relationship can be predicated. In the dramatists the article is often omitted, as in Soph. *El.* 597: εἰ καὶ σῆς δόξα γνώμης λέγω, which would certainly have been τῆς σῆς γνώμης in prose. The possessive generally stands between the article and noun, as above; but it may follow, as in Soph. *El.* 566: πατὴρ τοῦ εἰμίου. 588: πατέρη τὸν αἰμόν. Plat. *Soph.* 225 D: κατὰ γνώμην τὴν ἐμὴν, especially when there is an emphatic repetition, as in Soph. *El.* 625: τὰμ' ἐπεὶ καὶ τὰργε τὰμ'.

Obs. 1 The possessives are sometimes used for the personal pronouns in the objective meaning of the genitive; thus we have διὰ τὴν σὴν φ-

λίαν, "on account of friendship for you;" ἡ ἡμετέρα εἴη, "may will towards us;" τὰμὰ ρουθιήματα, "the admonitions given to me."

Obs. 2 Unless the objects referred to belong to different persons or otherwise require to be specially distinguished, the Greek idiom substitutes the article alone for the possessive which would otherwise have accompanied it; thus we find (Xen. *Anab.* 1. 8, § 3): Κύρος ἀναβὰς εἰς τὸν ἵππον τὰ πατὰ εἰς τὰς χεῖρας ἔλαβεν, "Cyrus having mounted the (i. e. his own) horse took the (i. e. his own) darts into the (i. e. his own) hands;" for no other person is mentioned, and therefore those particulars are appropriated to the subject of the sentence.

(c) The possessive pronoun being merely an adjectival form derived from the genitive of the personal pronoun, we find that the latter, and the indicative pronouns when they take the place of possessives, are also brought under the control of the article. With regard to the position of these genitives, the following laws have been observed:

(2) The first and second pronouns are generally used in the enclitic forms *μου, σου*, and these, together with *αὐτός*, as a mere pronoun of reference, are either placed before the article, or follow the substantive without any repetition of the article; thus we have
ὁ ἐμὸς λόγος or *μου ὁ λόγος* or *ὁ λόγος μου*: *ὁ σὸν δούλος* or *σου ὁ δούλος* or *αὐτοῦ τὸ σῶμα* or *τὸ σῶμα αὐτοῦ*.

(8, The genitives of the reflexive and demonstrative pronouns are either placed between the article and its substantive, or follow the latter with a repetition of the article; thus we have ὁ ἐμαυτοῦ λόγος or ὁ λόγος ὁ ἐμαυτοῦ; τοῦ ἐαυτοῦ σῶμα, κ., with an instance of the nominative, τὸ αὐτὰ αὐτῷ ταῖς ἀπείρατοις τοῖς ὑπὸ ζῶνται τοῖς ἀπείρατοις. and the like.

[illegible]

On 2 The Police used a machine gun to the which placed
over the house, the house, in a house and the house
was the house to the house the house the house the house
the house the house the house the house the house the house
252: the house the house the house the house the house the house

It is further stated that the defendant was, during the time of the above mentioned events, a member of the Communist Party of the United States of America, and that the defendant was, at the time of the above mentioned events, a member of the Communist Party of the United States of America, and that the defendant was, at the time of the above mentioned events, a member of the Communist Party of the United States of America.

Thus we find that the article indicates, in accordance with our idiom, some well-known number of functionaries, as οἱ ἐννέα ἄρχοντες, "the nine archons;" οἱ τριάκοντα, "the thirty tyrannical oligarchs;" or some number already notified, as τῶν εἴκοσι νεῶν οὐ παρουσῶν, "since the twenty ships (previously mentioned) were no longer on the spot." But it is also used apparently to fix the gender of the uninflected cardinals, as ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν, where we should not express the article in English. And the same use is found even when the gender is fixed by the noun, as ἦν δὲ ὅτε ἐτελεύτα ἀμφὶ τὰ πενήκοντα ἔτη (Xen. *Anab.* II. 6, § 15), "he was about fifty years old when he died." Of the other adjectives, πολὺς signifies "much," but ὁ πολὺς, "the well-known or usual amount," and οἱ πολλοί, οἱ πλείους or οἱ πλείστοι, "the majority or the greater number," "the commonalty;" ὀλίγος signifies "few," but ὁ ὀλίγος, "the well-known or previously specified paucity," and οἱ ὀλίγοι, "the lesser number," "the nobles;" ἄλλος signifies "another," but ὁ ἄλλος, οἱ ἄλλοι, "the other," "the rest." With the ordinals the use of the article does not differ from the English idiom.

(e) The adjective πᾶς in the singular number, without the article, and sometimes with the indefinite τις, signifies "every" or "every one," with reference to all the units in a collection and without making any distinction between one and the other; thus (Soph. *Aj.* 1366): πᾶνθ' ὁμοῖα πᾶς ἀνὴρ αὐτῷ πονεῖ, "in all things alike every man labours for himself;" (Plat. *Protag.* p. 324 A): ἐνθα δὴ πᾶς παντὶ θυμῶνται, "on this every man is angry with his neighbour, i.e. they are all angry one with another;" (Arist. *Eth. Nic.* init.): πᾶσα τέχνη καὶ πᾶσα μέθοδος, "every art and every science" without distinction; (Herod. III. 79): ἔκτεινον πάντα τινὰ τῶν μάγον τὸν ἐν ποσὶ γενόμενον, "they killed every one of the magi who came in their way;" but ἕκαστος, which signifies "each" or "every" with reference to a definite individual, requires that the noun with which it is joined should have the article, whenever we can say in English, "each of the" persons or things, and then ἕκαστος precedes the article; but if it means "each person or thing severally," or "the persons or things each by itself," we have ἕκαστος prefixed to the substantive without an article, or following the substantive and its article; thus, καθ'

ἐκάστην τὴν ἡμέραν, "on each of the days" (Isocr. *Areopag.* § 78), but καθ' ἐκάστην ἡμέραν, "on every day" (*Æsch. in Ctes.* § 165); ἐν ἐκάστοις τοῖς κινδύνοις, "in each of the dangers" (Plat. *Apol.* p. 39 A), but ἡ τάξις ἐκάστη ἐφ' ἑνὸς ἵτω (Xen. *Cyr.* v. 3, § 36), "let the ranks advance, each of them one deep." And αὐτὸς ἕκαστος may follow πᾶς τις to individualize the reference; as in Thucyd. vii. 70: πᾶς τις ἐν ᾧ προσετέτακτο, αὐτὸς ἕκαστος, ἠπεύγετο πρῶτος φαίνεσθαι, "every one where he was posted bestirred himself, each for himself, to appear the first." In the plural and without the article πάντες signifies "all;" as πάντες θεοὶ ἅμα καὶ πᾶσαι, "all gods and goddesses together." With the article prefixed to the accompanying noun, and either preceding or following according to the intended emphasis, πᾶς whether in the singular or the plural denotes "all the" circumstances included in the noun; as πᾶσαν ὑμῖν τὴν ἀλήθειαν ἐρῶ, "I will tell you all the truth;" βοηθῆσαι τῇ πόλει πάσῃ, "to assist the city in general;" λέγω ἐν ἀπάσαις ταῖς πόλεσιν ταῦτόν εἶναι δίκαιον, "I maintain that in all the cities there is the same definition of justice;" τὰ μεγάλα πάντα ἐπισφαλῆ, "great things are all of them precarious." Following the article, πᾶς, whether in the singular or plural, denotes "the whole," "the total;" as τὰ πάντα μέρη τὸ πᾶν εἶναι ὁμολόγηται, "it has been admitted that the totality of the parts is the whole;" ἀνθρώποισι τοῖς πᾶσι κοινόν ἐστι τοῦξαρμαρτάνειν, "to err is common to the whole race of men."

Obs. 1 Πᾶς with or without an article may be appended to a noun, in the sense of "in all" or "altogether;" as Ἀθηναῖοι ἐς τὴν Σικελίαν ἐπεραιούντο τριήρεσι ταῖς πάσαις τέσσαρσι καὶ τριάκοντα, "the Athenians passed over into Sicily with thirty-four triremes in all;" παντάπασιν ἂν διαφθαρείεν ἐν πασῇ πολέμῳ τῇ Σικελίᾳ, "they would be altogether destroyed in Sicily as a whole, or altogether, hostile to them."

Obs. 2 Πᾶς, in the singular, may bear the sense "every" or "in every case," even when it refers to a term defined by the article; as πᾶς ὁ κλύων τοῦ λέξαντος χαίρει μᾶλλον, "the hearer in every case, every listener, takes more pleasure than the speaker:" οὐ γὰρ πᾶς ὁ δι' ἡδονὴν τι πράττων ἐστὶν ἀκόλαστος, "he who does a thing on account of pleasure is not in every case an intemperate man:" ὁ ἀκρατὴς μεταμελητικός πᾶς, "the incontinent man is always, in every case, liable to repentance."

399 Reverting to the fact that the substantive, which generally accompanies the article, was originally added to make the reference intended more distinct, we shall understand the idiomatic

omission of the substantive in those cases, in which there can be no doubt as to the particular word to be supplied. These omissions fall into two classes; (a) when a substantive just named would otherwise be repeated in the same sentence; (b) when the substantive is some general term, which is implied in the words accompanying the article.

(a) The following are examples of the former class of omissions, where the article is generally expressed in English, according to its original value, by a demonstrative pronoun: *μετρία ἡ θεῶ δουλεία, ἄμετρος δὲ ἡ τοῖς ἀνθρώποις*, "the service of God is moderate, but that of men is immoderate;" *οἱ πολέμοι καὶ τὴν ἡμετέραν δύναμιν φοβοῦνται καὶ τὴν τῶν συμμάχων*, "the enemies fear both our power and that of our allies;" *πολλοὶ ἀμφισβητοῦσι πότερόν ἐστιν ἐλέσθαι τὸν βίον τὸν τῶν ἰδιωτεύοντων μὲν, ἐπιεικῶς δὲ πραττόντων, ἢ τὸν τῶν τυράννων*, "many doubt whether it is right to choose the life of those who live in privacy but are tolerably well off, or that of those who exercise arbitrary power."

(b) The most common of the words which are presumed or taken for granted are the following:

(a) Names of relationship, as *υἱός, παῖς, θυγατήρ*, more rarely *πατήρ, μήτηρ, ἀνὴρ, γυνή, ἀδελφός*, when a proper name is followed immediately by another name in the genitive case, as *Ἀλέξανδρος ὁ Φιλίππου*, "Alexander the son of Philip;" *Ἑρμῆς ὁ Μαίας τῆς Ἀτλαντος*, "Hermes the son of Maia, the daughter of Atlas." Sometimes the article is also omitted, as in *Δημοσθένης Δημοσθένους*.

Obs. Students must be on the guard, lest they should confuse the genitive which follows the article with the name of an Attic deme, when the preceding word is also in the genitive; thus *Φορμίων ὁ Δίωνος τοῦ Φρεαρρίου δούλος* means "Phormion the slave of Dion of Phrearrhi." Another confusion to which learners are liable is occasioned by the mention of a well-known dramatist in the genitive with the name of one of his characters; as *ὁ Θεοδέκτου Φιλοκτῆτης*, "the Philoctetes of Theodectes;" *ὁ Καρκίνου ἐν τῇ Ἀλόπῃ Κερκύν*, "the Cercyon in the Alops of Carcinus."

(β) General terms referring to location, possessions or employments, especially when they are expressed in the neuter plural: such are *γῆ, χώρα, οἰκία* or *οἶκος, ἱερόν, χρήματα* and *πράγματα*; *ἡμετέρα*, "our own land;" *ἡ πολεμία*, "the enemies' country;"

ἡ οἰκουμένη, "the inhabited world;" πορεύεσθαι εἰς τὴν Ἀλεξάνδρου, "to go into Alexander's territory;" εἰς φίλου, εἰς διδασκάλου, εἰς Πλάτωνος, "to a friend's, to a teacher's, to Plato's house;" εἰς ᾄδου, ἐν ᾄδου, "to, in the mansions of death;" εἰς τὸ τῶν σεμνῶν θεῶν, "to the temple of the Eumenides;" ἕκαστός τις ἀποδημήσας φοβεῖται περὶ τῶν οἴκοι, "every one when abroad is afraid for his affairs (πράγματα) at home;" τὰ ἡμέτερα μικρά ἐστιν, "our property (χρήματα) is small;" κληρονόμος τῶν πατρῶων, "heir to his father's property." The omission of *πρᾶγμα* or *πράγματα* is regular, whenever we wish to express as generally as possible all that belongs to or proceeds from the person or thing signified by the accompanying word; thus we have τὰ τῶν θεῶν, "all that proceeds from or belongs to the gods;" τὰ τῆς πόλεως, "the state and all that belongs to it;" τὰ τοῦ πολέμου, "war and its consequences;" τὰ κατ' ἐμὲ πάντα, "all that belongs to me;" τὰ καθ' ἡμέραν, "every-day affairs;" τὸ τῆς ἐλευθερίας, "what relates to liberty;" τὰ τοῦ νηπίου, "childish things;" τὰ τῆς εἰρήνης, "the things which make for peace;" τὰ τῆς οἰκοδομῆς, "things wherein we may edify (improve religiously) one another;" τὸ περὶ τι, τὸ κατὰ τι, "the particular circumstance;" τὸ πρὸς τι, "relation;" τὰ παρὰ τινος, "whatever proceeds from a person," information, commands, presents, and the like.

(γ) The word *ἄνθρωπος* is constantly omitted when we wish to express association, dependence, time or locality, with reference to certain persons; hence we have οἱ ἀμφὶ τινα, περὶ τινα, οἱ σὺν τινι, μετὰ τινος, "a man's associates or party;" οἱ κατὰ τινα, "a man's contemporaries;" οἱ ἀπὸ τινος, "his descendants or sect;" οἱ ὑπὸ τινι, "his dependents;" οἱ ἐν τῇ πόλει, ἐκ τῆς πόλεως, "the inhabitants of a certain city;" οἱ ἐνθάδε, "the people of this place;" οἱ κατ' ἐκείνους τὸν χρόνον, "the people of that time." In the later writers such phrases as οἱ περὶ τὸν Δημοσθένη means not only "the party or associates of Demosthenes," but "Demosthenes and his party," and even Demosthenes himself, considered as the representative of a particular party in the state.

(δ) Certain terms expressing the words or works, the sentiments or condition of a person—such as *ῥῆμα*, *ἔργον*, *γνώμη*, *πάθος*, *μοῖρα*—are inferred from the structure of the sentence or the gender of the article; hence we have τὸ τοῦ Θεμιστοκλέους εὖ ἔχει, ὃς τῷ Σεριφίῳ ἀπεκρίνατο (Plat. *Resp.* I. p. 329 E), "the saying (*ῥῆμα*)

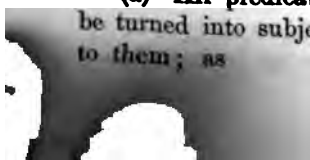
of Themistocles is happily expressed, who made answer to the man of Seriphos," &c.; τὰ φίλων οὐδέν, ἣν τις δυστυχῇ, "if one is unfortunate, the doings (ἔργα) of one's friends are naught;" εἰάν ἡ ἐμὴ νικᾷ (Plat. *Resp.* III. 397 D), "if my opinion (γνώμη) prevails;" κατὰ γε τὴν ἐμήν (Id. *Phileb.* p. 41 B), "according to my opinion at least;" δοκεῖς μοι τὸ τοῦ κυνὸς πεπονθέναι, "you seem to me to have experienced what happened (πάθος) to the dog;" ἐπ' ἴσῃ καὶ ὁμοίᾳ, "on fair and equal terms (μοῖρα)," and the like. Similarly we have τρέχειν τὸν περὶ ψυχῆς, "to run the race (δρόμον) for life," like Hector; τὴν ἐναντίαν τίθεσθαι (Plat. *Lach.* p. 184 D), "to give the opposite vote (ψῆφος);" and in this last case even when there is a difficult metaphor, as in Soph. *Aj.* 798: τήνδε δ' ἔξοδον ὀλεθρίαν Αἴαντος ἐλπίζει φέρειν, "he fears that this going forth gives (φέρειν, *Æsch. Eumen.* 680) the death-vote (ὀλεθρίαν ψῆφον, cf. *Æsch. Sept.* 180) of Ajax."

(ε) The terms "way" and "day" (ὁδός, ἡμέρα) are constantly indicated only by the gender of the article or an adjective; thus, ἡ εὐθεία, "the straight (ὁδός) way;" with verbs of going, as ἵεναι τὴν ἐπὶ τὸ τεῖχος, ἄγειν τὴν ἐπὶ θανάτῳ; or in adverbial phrases, as τὴν ταχίστην, τὴν πρώτην (*Xen. Mem.* III. 6, § 10). Similarly ἡ τρίτη, "the third day (ἡμέρα) of the month;" ἡ ἐπιούσα, ἡ ἐξῆς, ἡ ὑστεραία, "the following day." To this class belongs the omission of χεῖρ with ἡ δεξιὰ, ἡ ἀριστερά.

(ζ) The word τέχνη, "art," is regularly omitted with adjectives in -ική; as ἡ ῥητορική, ἡ ποιητική, ἡ ἰατρική, ἡ χαλκευτική, &c. In citations and in the grammatical writers we have regular omissions in literary references; as τῇ δευτέρᾳ τῶν Ἑλληνικῶν, "in the second book (βιβλος) of the Hellenics;" τὸ περὶ τῆς ἀστρολογίας, "the treatise (βιβλίον, σύγγραμμα) about astronomy;" ἡ ὀρθή, "the right case, *casus rectus* (πτῶσις);" ἡ παραλήγουσα, "the penultimate syllable (συλλαβή);" ἡ ὀξεῖα, "the acute accent (προσῳδία);" ἡ διὰ πασῶν, "the accordant string (χορδή)," &c.

400 From these different idioms we may ascend to the following general rules respecting the use of the article:

(a) All predicable and hypothetical words or sentences may be turned into subjects, or their epithets, by prefixing the article to them; as



a. Adjectives:

οἱ ἀγαθοὶ εὐδαιμονοῦσι, "the good (men) are happy."

b. Participles:

ὁ τύπτων, "he who strikes."

c. Infinitives:

τὸ εὖ πράσσειν, "the faring well," i.e. "success" or "prosperity."

d. Adverbs:

οἱ παλαιοί, "the (men) of olden time—the then men."

e. Cases of nouns without a preposition:

ὁ Διός, "the (son) of Zeus."

f. Cases of nouns with a preposition:

οἱ ξὺν τῷ βασιλεῖ, "those with the king."

g. A categorical sentence:

τὸ οὐχ ὁρᾷ οὐκ ἐπίσταται ἐστίν, εἴπερ καὶ τὸ ὁρᾷ ἐπίσταται,
"if *he sees* is (equivalent to) *he knows*, *he sees* not must
be (equivalent to) *he does not know*."

h. A dependent sentence:

ἣ πρὶν ἄρξαι αὐτὸν ἀρετή, "the virtue he showed before he
came to the throne."

i. A conditional clause:

τὸ ἢν πείσωμεν ὑμᾶς, "the alternative that we shall per-
suade you."

k. A relative sentence:

οὐδὲν τῶν ὅσα ἐς αἰσχύνην ἐστὶ φέροντα, "none of all those
things which tend to shame."

l. The oblique case of a personal pronoun:

τὸν ἑαυτὸν ἐγκωμιάζων, "praising the himself, i.e. his wor-
thy self."

(β) Hence, we may place between a substantive and its article any words or phrases which may thus be converted into subjects or epithets, and that too, if necessary, by repeated insertions; as

1. 36 : τῆς τε Ἰταλίας καὶ Σικελίας καλῶς παράπλου κείται. *Plat. Phæd.* p. 111 c : τὸν γε ἥλιον καὶ σελήην καὶ ἄστρο ὁρᾶσθαι λέγεται ὅλα τυγχάνει ὄντα. And even when there is an opposition of two persons, as *Eurip. Herc. F.* 140 : τὸν Ἡράκλειον πατέρα καὶ ξυνάρορον ἐρωτῶ, "I ask the father and wife of Hercules." Or when two classes are opposed, as *Xen. Anab.* 1. 5, § 11 : ἀμφιλεξάντων τι τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τοῦ Κλεάρχου, "the soldiers of Menon and those of Clearchus having had a difference."

§ IV. *The Relative and its Attraction.*

401 The relative may be either in the nominative case, expressing the subject of the verb which follows it, or in some oblique case, expressing the object of the verb or the subordinate relation of some noun. But, as a general rule, it agrees with its antecedent in gender, number and person ; as

οἵπερ τὸ πλεόν τῆς αἰτίας ἔξομεν, οὗτοι καὶ καθ' ἡσυχίαν τι αὐτῶν προΐδωμεν (*Thucyd.* 1. 83), "let us, who will have the greater part of the blame, quietly consider beforehand somewhat of the results."

τί ποτ' οὖν ἐστὶν ὅτῳ πιστεύει τὸ μειράκιον (*Plat. Alcib.* 1. 123 E), "what is it that the boy trusts to?"

δεινὸν γέ σ' οὖσαν πατρός, οὗ σὺ παῖς ἔφυς
κείνου λελῆσθαι (*Soph. El.* 341),

"it is shameful that you, being from the father, whose born child you are, should forget him."

The relative may also be dependent on some participle, or may agree with the participle in the genitive absolute ; as

πολλά σοι διηγῆσομαι, ἃ σὺ ἀκούων ἐκπληγήσει (*Plat. Euthyphr.* p. 6 c), "I will narrate to you many things, which hearing (i.e. on hearing which) you will be astonished."

ἀμαχόν τε καὶ ἀνίκητον θυμός, οὗ παρόντος ψυχῇ πᾶσα ἀφοβός τε καὶ ἀήττητος (*Plat. Resp.* p. 375 B), "the will is irresistible and invincible, which being present (and in the presence of this) every soul is fearless and not to be overcome."

Or the relative may depend on some adjective ; as

οὐχ ἃ κρείσσων ἦδει ὧν, ταῦτα προῦκαλεῖτο τοὺς συνόντας, ἀλλ' ἅπερ εὖ ἦδει ἑαυτὸν ἡττονα ὄντα (*Xen. Cyr.* 1. 4, § 4), "he did not challenge his companions to those exercises

MEMORANDUM FOR THE SECRETARY OF THE ARMY
SUBJECT: [Illegible]

1. [Illegible]

2. [Illegible]

3. [Illegible]

4. [Illegible]

5. [Illegible]

6. [Illegible]

7. [Illegible]

4. [Illegible]

5. [Illegible]

This usage is called the *attraction* of the relative into the case of its antecedent.

Obs. 1 If an antecedent demonstrative pronoun is affected by a preposition, the antecedent may be omitted and the preposition transferred to the attracted relative ; as

μετεπέμπετο ἄλλο στρατεύμα πρὸς ᾧ πρόσθεν εἶχε, for
πρὸς ἐκείνῳ ὃ πρόσθεν εἶχε.

Hence we have phrases such as οὐνεκα for τούτου ἕνεκα ὅτι ; ἀνθ' ὧν for ἀντὶ τούτων ὅτι, &c.

Obs. 2 But if the antecedent is retained with its preposition, the latter is not repeated with the relative ; as τὸν πλοῦν ἐποιήσαμην ἐν τῷ πλοίῳ ᾧ Ἡρώδης οὗτος. X

403 The correlatives οἶος, ὅσος, ἡλικός, when they should appear regularly in the accusative, may also be attracted into the genitive or dative ; as τοιαύτας ἐπιδόσεις αἱ πόλεις οὐ λαμβάνουσιν, ἣν μή τις αὐτὰς διοικῇ τοιούτοις ἡβέσιν, οἷσις Εὐαγόρας εἶχεν (Isocr. *Eua.* 48). Μήδων, ὅσων ἐώρακα, πολὺ οὗτος ὁ ἐμὸς πάππος κάλλιστος (Xen. *Cyr.* I. 3, § 2).

Obs. 1 As in the case of the other relatives (402, *Obs. 2*), the preposition of the antecedent clause is not repeated with the correlative ; as οὐ περὶ ὀνόματος ἡ ἀμφισβήτησις, οἷς τοσούτων πέρι σκέψις, ὅσων ἡμῖν πρόκειται.

Obs. 2 The phrase οἶος εἶ, οἷός ἐστιν, is sometimes absorbed by attraction into the antecedent clause, and becomes a mere epithet ; thus we have

ἔραμαι οἶον σοῦ ἀνδρός for ἔραμαι ἀνδρὸς τοιούτου οἶος σὺ εἶ.

And this attraction may be declined throughout the cases ; as

G. δέομαι οἶου σοῦ ἀνδρός, "I want such a man as you."

D. πιστεύω οἷῳ σοὶ ἀνδρί, "I trust such a man as you."

A. φιλῶ οἶον σὲ ἄνδρα, "I love such a man as you."

And if an antecedent noun is wanting, οἶος or ἡλικός is still placed in the case of the antecedent with the article prefixed ; as

τοῖς οἷσις ἡμῖν τε καὶ ὑμῖν χαλεπὴ πολιτεία ἐστὶ δημοκρατία (Xen. *Hellen.* II. 3, § 25), for

τοιούτοις ἀνδράσιν οἷοί ἐσμεν ἡμεῖς τε καὶ ὑμεῖς.

ἐκεῖνο δεινὸν τοῖσιν ἡλίκουσι νῶν (Arist. *Eccl.* 465), for

τηλικούτοις ἀνδράσιν ἡλικοί ἐσμεν ἐγὼ τε καὶ σύ.

But Demosthenes (*Fals. Leg.* 421, 16), neglecting the attraction, writes : Σόλων ἐμίσει τοὺς οἷος οὗτος ἀνθρώπους.

Obs. 3 The relative is similarly absorbed into the antecedent clause, and becomes a mere epithet, in *ἔστιν ὅς, οἷ, ὅστις, οἷνες = ἐστί τις ὅς, εἰσὶ τινες οἷ*, which runs through the cases, and may be interrogative as well as categorical. Thus we have *τῆς ἄλλης Ἑλλάδος ἔστιν ἡ χωρία* (Thucyd. i. 12), "some places;" *ἔστιν οὐστinas τεθαύμακας ἐπὶ σοφίᾳ* (Xen. *Mem.* i. 4, § 6); "have you admired any men for their wisdom?" The same remark applies to the past tense; as *ἦν οὗς ἤλανεν* (Xen. *Anab.* i. 5, § 7): and to adverbial constructions like *ἔστιν οὐ* or *ὅπου*, "somewhere;" *ἔσθ' ὅτε*, "at some time;" *ἔστιν ὅπως, ἤ* or *ὅπη*, "in some way or other;" *οὐκ ἔσθ' ὅπως*, "in no way;" *οὐ ἔσθ' ὅπως οὐ*, "in every way."

There is a similar omission of the antecedent in the phrases *ὁσημέραι = ὅσαι ἡμέραι εἰσίν, quotidie*, "every day;" *ὅσα ἔτη, quotannis*, "every year;" *ὅσοι μῆνες*, "every month."

Obs. 4 The relative sentence *οἷός ἔστιν* is omitted after *τοιούτος* in such phrases as *οὐ γὰρ δὴ ἁρμονία γέ σοι τοιούτῳ ἔστιν ᾧ ἀπεικάζεις* (Plat. *Phæd.* 92 B, where some read *ὁ*) for *τοιούτῳ ἔστιν, οἷόν ἔστιν ἐκείνο ᾧ ἀπεικάζεις*.

Obs. 5 The correlative *οἷος* is sometimes repeated in the same clause for the sake of emphasis, when we should substitute the antecedent for one of the two; thus we have *οἷ' ἔργα δράσας οἷα λαγχάνει κακά* (Soph. *El.* 751), "what a disaster he meets with after having done such deeds;" *οἷος οἷων αἷτιος ὧν τυγχάνει* (Plato, *Symp.* p. 195 A), "what kind of person he is to be the cause of such things;" *πρὸς οἷαν ἐμπειρίαν καὶ τόλμαν μετὰ οἷας ἀνεπιστημοσύνης καὶ μαλακίας γενήσοιτο* (Thucyd. v. 7), "with what ignorance and cowardice it would have to contend against such skill and boldness."

404 Sometimes the antecedent is attracted into the case of the relative; as in Eurip. *Orest.* 1629:

Ἑλένην μὲν ἦν σὺ διολέσαι πρόθυμος ὧν
ἤμαρτες, ὀργὴν Μενελέω ποιούμενος,
ἥδ' ἐστίν, ἦν ὁρᾷ' ἐν αἰθέρος πτυχαῖς,
σεσωσμένη τε κοῦ θανοῦσα πρὸς σέθεν,

where we have a sample of both constructions.

This sort of inverse attraction is very common in such phrases as

ἡμφιεσμένοι θαυμαστά δὴ ὅσα (Plat. *Symp.* 220 A),
and *θαυμαστῶς ὡς ἐπέισθην ὑπ' αὐτοῦ* (Id. *Phæd.* 92 A).

So in demonstrative particles: *βῆναι κεῖθεν ὅθεν περ ἦκει* (Soph. *Ed. Col.* 1227) for *κεῖσε ὅθεν*.

405 We find the same and similar peculiarities in the use of correlative phrases which have emanated from the direct

interrogative: for as the relative answers to the definitive sentence, so does the indirect to the direct question. Thus *τίς ἐστίν*; would be answered by *οὐκ οἶδα ὅστις ἐστίν*. And from the intimate connexion between the interrogative and the negative sentence, we find *ὅστις* after the negative *οὐδεὶς*, as in *οὐδεὶς ἐστὶν ὅστις οὐ*, which may assume the case of the correlative throughout, the verb *ἐστί* being omitted; thus,

N. *οὐδεὶς ὅστις οὐκ ἂν ποιήσειε ταῦτα*
for *οὐδεὶς ἐστὶν ὅστις οὐ κ.τ.λ.*

G. *οὐδενὸς ὅτου οὐ κατεγέλασε*
for *οὐδεὶς ἦν ὅτου οὐ κ.τ.λ.*

and so on.

Compare this with interrogative sentences, such as *τίνα οἴεσθε ὅτινα οὐκ ἀποστήσεται*; (Thucyd. III. 34) for *τίς ἐστίν, ὅτινα οὐκ οἴεσθε ἀποστήσεται*;

Obs. 1 When this coalition of clauses takes place in comparative sentences, there is still greater harshness in the construction. Thus we have in Herodotus, VII. 145: *τὰ δὲ Γέλωνος πρήγματα μέγала ἐλέγετο εἶναι, οὐδαμῶν Ἑλληνικῶν τῶν οὐ πολλὸν μείζω*, "the power of Gelo was said to be great, much greater than that of any Greek state" (*οὐδαμὰ ἦν Ἑλληνικά, ὧν οὐ πολλὸν ἦν μείζω*). And there is a still more remarkable passage in Sophocles, *Ajax*, 1416: *τῷδ' ἀνδρὶ πονῶν τῷ πάντ' ἀγαθῷ κούδενί πώ ποτε λῳόνι θνητῶν Αἴαντος, ὅτ' ἦν τότε φωνῷ*, where Hermann reads *γ' ᾧ τινι* for *πώ ποτε*, and supposes that Sophocles meant *καὶ οὐ οὐδεὶς λῳων ἦν θνητῶν*, but having written by attraction *ᾧ τινι*, he was obliged to substitute *Αἴαντος* for *οὐ*. If this is the true reading and explanation, the attraction is carried to its utmost limit. Dindorf omits the line *Αἴαντος ὅτ' ἦν τότε φωνῷ*, and reads in the preceding line, *κούδενί πω λῳόνι θνητῶν*, comparing *Trach.* 811, *πάντων ἀριστον ἄνδρα τῶν ἐπὶ χθονὶ κτείνασ', ὁποῖον ἄλλον οὐκ ὄψει ποτέ*. But the *ὅτ' ἦν τότε φωνῷ* seems to be supported by the Homeric phrase *εἰ ποτ' ἔην* or *εἰ ποτ' ἔην γε* (*Il.* III. 180, XI. 762; *Od.* xv. 268, XIX. 315), which obviously means "when I (he) formerly existed," implying that this is no longer the case in the same sense or to the same extent.

Obs. 2 The student must learn from the first to distinguish between those usages according to which the relative or adjectival sentence is attracted into or absorbed by the antecedent, and the converse practice according to which the antecedent loses its power, and the relative passes over into a primary predicate, and even into a secondary predicate, or adverbial phrase. Thus, we have seen above, that the qualitative relative *ὅλος* may become by attraction a mere epithet (403, *Obs. 2*), and *ὅστις* may be omitted between its antecedent *τοιοῦτος* and another relative (403, *Obs. 4*). But conversely, by an idiom which has passed from the Ionic into the Attic dialect, *ὅλος τε*, with an omission of its antecedent

ταῖς τε, becomes a mere predicate, equivalent to δυνατός; for οἷός τε εἰμί = δυνατός εἰμι = δύναμαι. Or, if τοιοῦτος, τοσούτος remains as the predicate, ὥστε is substituted for οἷός τε with either the finite verb or the infinitive, so that the relative becomes a mere adverbial adjunct, or secondary predicate. The apparent contradiction in these cases arises from the fact, that the pronouns τοιοῦτος, τοσούτος, &c., however apparently definite, are, as expressing a kind or class, and not individuals, really indefinite antecedents. So that, in fact, the participle without the article may express this sort of consecutive or illative sentence. For ἔχων = τοιοῦτος ὥστε ἔχειν may be expressed in Latin by *qui habeat* or *talis ut habeat*, and we shall see that the prolepsis, or tertiary predicate in the oblique case, may approximate to this. And here the English language is liable to a confusion; for "who has" is used indifferently for *qui habet* and *qui habeat*: but this will not justify the teacher who allows his pupils to suppose that Greek syntax permits the same laxity.

§ V. *The Noun as Subject.*

406 The substantive, which forms the subject of a proposition, is often used (α) with an extension of its meaning even in the singular, (β) with a limitation of its meaning in the plural, (γ) with a change of application in either number, (δ) in the genitive as part of a periphrasis.

(α) Singular for Plural.

(α) This is effected in regard to the names of animals by prefixing the feminine article; thus ἡ ἵππος signifies "cavalry," Herod. i. 80; similarly ἡ κάμηλος is "a troop of camels;" and ἡ βοῦς, "a herd of oxen" (above, 166, (5)).

(β) Without any change of gender names of materials may denote in the singular a collection of objects made from them; as ἄργυρος, χρυσός, χαλκός, "silver-, gold-, copper-utensils;" κέραμος, "earthenware;" χάραξ, "palisades," &c. Similarly ἐσθῆς, "garments;" στρώμνη, "bedding;" ἄμπελος, "vines," &c.

(γ) Ethnic names sometimes denote collective plurality; as ὁ Πέρσης, ὁ Μακεδών, "the Persian or Macedonian army." Similarly ὁ πολέμιος, ὁ πῆλας, "our enemies, our neighbours."

(δ) The singular name of an implement may denote a collection of persons using it; as δόρυ, "an army;" ἀσπίς, "a body of heavy-armed men;" κώπη, "a crew of rowers."

(e) In poetry inanimate objects often express plurality though the form is singular; thus *κύμα* means "the sea;" *δάκρυ*, "tears;" *ἄκτις*, "the sun's light," &c.

(β) Plural for Singular.

Conversely, the plural is used where a single object is intended:

(a) When something plural is implied; thus *γάμοι* means "a marriage-feast," i.e. the festivities of a marriage prolonged through several days; *ταφάι*, "a funeral;" *ρύποι*, "filth," i.e. a collection of filthy objects; *πλοῦτοι*, "wealth," i.e. collected treasures; *νύκτες*, "night," i.e. the midnight hours. Hence names of feasts, as *τὰ Διονύσια*, *τὰ Ἑλευσίνια*, are in the plural.

(b) In the poets the plural is used to denote a single object; as *γονεῖς καὶ τοκεῖς*, of a father and mother; *τὰ παιδεύματα*, of a single child; *τὰ φίλτατα*, of a single relative; *οἱ φίλοι*, of a single friend.

(c) In the first person the poets use or imply *ἡμεῖς* when *ἐγώ* is intended; as Eurip. *Herc. F.* 858: *ἥλιον μαρτυρόμεσθα δρῶσ' ἂ δρᾶν οὐ βούλομαι*; Id. *Andr.* 142: *δεσποτῶν ἐμῶν φόβῳ ἡσυχίαν ἄγομεν*; Id. *Troad.* 904: *ὥς οὐ δικαίως, ἣν θάνω, θανούμεθα*.

(d) Even proper names may be used in the plural to express persons of a particular class; thus, *Γοργαί τε καὶ Φίλιπποι*, "persons like Gorgias or Philippus" (Aristoph. *Av.* 1701); *ὁρῶν αὐ Φαιδρους, Ἀγάθωνας, Ἐρυξιμάχους, Πανσανίας, Ἀριστοδήμους τε καὶ Ἀριστοφάνους*, "when I see here a Phædrus, an Agathon, &c." (Plat. *Sympos.* p. 218 A).

(γ) Change of application.

Either in the singular or plural the name of an object may denote the place where it is sold; thus *ἰχθύς* and *ὄψον* mean "the fish-market;" *λάχανα*, "the vegetable-market;" *σίδηρος*, "the iron-monger's shops;" *ἐλαιον*, "the oil-market;" *μύρον*, "the perfume-market." In Homer *θῶκος* signifies "an assembly," and *κόπρος*, or, as some write it in this case, *κοπρός*, "a farm-yard."

(δ) Periphrasis of the Subject.

Single objects, especially persons, are designated by the Greek poets and sometimes by the prose writers in a periphrasis with the genitive.

(a) The epic poets make the governing word fill the place of an epithet appropriated to the person; as μένος Ἄρης, "the impetuous Ares;" ἱερὸν μένος Ἀλκινόοιο, "the divinely impetuous Alcinous;" ἱερὴ ἰς Τελεμάχιοι, "the divinely vigorous Telemachus;" σθένος Ἑκτορος, "the strong Hector;" Πατροκλῆος λάσιον κῆρ, "the manly-hearted Patroclus."

(b) The tragic poets use a periphrasis with δέμας, "body;" κάρα, "head or face;" ὄμμα, "eye;" to express characteristics or to strengthen endearments; thus, Ἀγαμέμνονος δέμας, "the stately Agamemnon;" ὦ κοινὸν αὐτάδελφον Ἰσμήνης κάρα, "O my own dear sweet sister Ismene;" ὦ φίλτατ' Αἴας, ὦ ξύναιμον ὄμμ' ἐμοί, "O dearest Ajax, O sweet brother."

(c) Both in the poets and the prose writers the word χρῆμα is used periphrastically to denote conspicuous magnitude; as σὺνδς μέγα χρῆμα (Herod. I. 36), "a great monster of a boar;" κλέπτειν τὸ χρῆμα τάνδρός (Aristoph. *Vesp.* 933), "the monster of a man is a thief."

(d) The poets combine two nearly synonymous words in a periphrase; thus, εὐνῆς λέκτρον, "the bed's lair;" νηὸς σκάφος, "the ship's hull;" ἀρμάτων ὄχοι, "the chariot's carriage;" μάχης ἀγών, "the fight's struggle," meaning really the object mentioned in the genitive.

(e) In speaking of persons we have sometimes a periphrase with the genitive; as υἱες Ἀχαιῶν, "sons of the Achæans;" παῖδες Ἑλλήνων, "children of the Hellenes;" or the word ἄνδρες used with the apposition or adjective; as ἄνδρες Ἀθηναῖοι, "men of Athens;" ἄνδρες δικασταί, "gentlemen of the jury."

§ VI. *Apposition to the Subject.*

407 It is a general rule of grammar that nouns which belong to the same regimen are placed side by side (*apponuntur*) in the same case. This *apposition*, as it is called, is found equally in the subjects and in the predicates of sentences; and as it need only be discussed once for all, it may find its proper place here, especially as it more generally agrees in its nature with the epithet as distinguished from the predicate.

(α) There can be little doubt that the use of the article, which is the instrument of Greek syntax as distinguishing the subject from the predicate, may be traced back to an apposition of the name of the thing to the pronoun of reference. This, as we have seen (above, 389), appears clearly from such a passage as the following (Hom. *Il.* i. 11): *ὄννεκα τὸν Χρύσην ἡτίμησ' ἀρηγήρα*, "because Atreides dishonoured *him*, the well-known person, namely, Chryses, being a priest;" where the position of *ἀρηγήρα*, without another article, makes it impossible to regard that word as the defining circumstance. The case is, in fact, the same as when we say in Attic Greek (Xen. *Hier.* vii. 3): *τοῦτῳ διαφέρει ἀνὴρ τῶν ἄλλων ζώων, τῷ τιμῆς ὀρέγεσθαι*, "man differs from other animals in this, namely, in aiming at honour."

(β) In ordinary Greek the words in apposition may always be regarded as containing some explanatory addition, and it often happens that the parallel terms may be transposed without affecting the meaning. Thus in the phrase *Κροῖσος, Λυδῶν βασιλεῖς, ἀπέβαλε τὴν ἀρχήν*, it is a matter of indifference whether we render it, "the king of the Lydians, namely, Croesus," or "Croesus, being king of the Lydians."

(γ) The intimate connexion between the apposition and the epithet is shown by the cases in which the former is inserted between the noun and its article, so as to become, in effect, an epithet (above, 400, (β)). Thus in Plat. *Symp.* p. 196 c, *ἃ ἂν ἐκῶν τις ἐκόντι ὁμολογήσῃ, φασὶν οἱ πόλεως βασιλῆς νόμοι δίκαια εἶναι*, we might write, *νόμοι, πόλεως βασιλῆς*, "the laws, being the state's sovereigns," or construe it as it is, "the state's sovereigns, namely, the laws."

(δ) Some difficulty is occasioned when this form of inserted apposition exhibits (α) an adjective, or (β) participle at the end. Thus,

(α) We have in Pind. *Nem.* vii. 53:

*κόρον δ' ἔχει
καὶ μέλι καὶ τὰ τέρπν' ἀνθε' ἀφροδίσια.*

Here it is clear that *ἀφροδίσια* is not, like *τερπνά*, an epithet of *ἀνθεα*, and the omission of the article before *μέλι* shows that *τὰ τέρπν' ἀνθεα* constitute a parenthetical apposition to the last word:

"both honey and those sweet flowers, the joys of love, produce satiety." So also in Eurip. *Bacch.* 978,

ἀνοιστρήσατέ νιν
ἐπὶ τὸν ἐν γυναικομίμῳ στολᾷ
δόλιον Μαινάδων σκόπον λυσσώδη,

we must regard the last words as an explanatory apposition to the preceding line, "urge them against him in the counterfeit woman's robe, a deceitful spy of the Mænads in his own opinion, but really mad himself." And in the same play (995),

τὸν ἄθεον, ἄνομον, ἄδικον,
Ἐχίονος γόνον γηγενή

must be rendered "the godless, lawless, unrighteous one, namely, Echion's earth-born son."

(b) The participle at the end causes the greatest difficulty, and can hardly be explained without supposing that the noun which precedes the participle is not only an apposition, but affects, by a sort of attraction, the gender of the article. The following passages will show that this must be the case; Thucyd. i. 11: *δηλοῦται τοῖς ἔργοις ὑποδέεστερα ὄντα τῆς φήμης καὶ τοῦ νῦν περὶ αὐτῶν διὰ τοὺς ποιητὰς λόγου κατεσχηκότος*, "they are proved by the facts to fall short of the tradition, and of that which is now established as the story about them, owing to the poets." Id. i. 96, § 2: *ἣν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα*, "that which was first fixed as the tribute was 460 talents." Id. iii. 56, § 1: *αὐτοὺς ἐτιμωρησάμεθα κατὰ τὸν πᾶσι νόμον καθεστῶτα*, "we have taken vengeance on them according to that which is established as the law by all men." Id. v. 11, § 1: *τὸν Βρασίδαν οἱ ξύμμαχοι ἔθαψαν ἐν τῇ πόλει πρὸ τῆς νῦν ἀγορᾶς οὔσης*, "the allies buried Brasidas in the city before what now serves as the forum." Soph. *Philoct.* 1316:

ἀνθρώποισι τὰς μὲν ἐκ θεῶν
τύχας δοθείσας ἔστ' ἀναγκαῖον φέρειν,

"men must needs bear what is given to them as dispensations from the gods." Plat. *Sophist.* p. 231 B: *ἐν τῷ νῦν λόγῳ παραφανέντι*, "in that which has now shown itself as our definition." In all these cases it will be seen that the participle really bears the stress of the sentence, and that the noun is an apposition or expla-

nation added, to which the participle has been attracted. The most common example of this construction is furnished by the passive participle of *καλῶ*, which is almost regularly used in this way; thus Soph. *Œd. Tyr.* 8: ὁ πᾶσι κλεινὸς Οἰδίπους καλούμενος, "I, who am cited by all as the illustrious Œdipus." Plat. *Symp.* 190 E: συνέλκων πανταχόθεν τὸ δέρμα ἐπὶ τὴν γαστέρα νῦν καλουμένην, "drawing together the skin from all sides to that which is now designated as the belly." On the other hand, we have this participle as the equivalent of a relative sentence in such phrases as (Plat. *Phædr.* 243 B): ποιήσας πᾶσαν τὴν καλουμένην παλινωδίαν, "having composed all the so-called palinode," i. e. that which is called the palinode.

Obs. It may be regarded as a difficulty by the young student to appreciate thoroughly the distinction between these two usages. Perhaps the simplest mode of explaining it is to suppose that in all cases where the *verbum vocandi passivum* seems to be used as merely a copula, the predicated name or designation is really a secondary predicate of manner, which may be rendered "as" or "by the name of," just as when we render στρατηγὸς ἡρέθη, "he was chosen *as* general." This really amounts to an apposition, especially in the participial construction which we are considering. For example, in Thucydides, II. 15, we have at the end: καλεῖται δὲ διὰ τὴν παλαιὰν ταύτη κατοίκησιν καὶ ἡ ἀκρόπολις μέχρι τοῦδε ἔτι ὑπ' Ἀθηναίων πόλις, "the acropolis too, on account of the old settlement there, is still designated *as the city* by the Athenians." And a little above we read in the same chapter: τῇ κρήνῃ τῇ νῦν μὲν, τῶν τυράννων οὕτω σκευασάντων, Ἐννεακρούμφη καλουμένη, τῇ δὲ πάλαι, φανερώων τῶν πηγῶν οὐσῶν, Καλλιρρόῃ ὠνομασμένη, which we must render in the same way, for the genitives absolute serve the same purpose as the sentence with διὰ in the direct predication, and explain the reason for the change of name: "the fountain, which is now, from the tyrants having so fashioned it, designated as the conduit of the nine pipes, but was formerly, because the sources were visible, known by the name of (named as) the fair stream."

(ε) An apposition is sometimes expressed by means of ὥσπερ, καθάπερ, οἷον. Thus Hom. *Od.* IV. 160: τοῦ νῶϊ, θεοῦ ὥς, τερπόμεθ' αὐδῇ, "in whose voice, as [in the voice] of a goddess, we take delight." Xen. *Cyr.* I. 4, § 15: Κύρῳ ἤδετο οὐ δυναμένῳ συγᾶν, ἀλλ', ὥσπερ σκύλακι γενναίῳ, ἀνακλάζοντι, "he delighted in Cyrus, when he was unable to remain silent, but gave tongue, like a thorough-bred whelp." This rule of apposition applies also to cases where the comparison is incidental only; thus Thucyd. VI. 68: πρὸς ἄνδρας πανδημεῖ τε ἀμυνομένους καὶ οὐκ ἀπολέκτους, ὥσπερ ἡμᾶς, i. e. ὥσπερ ἡμεῖς ἐσμέν.

(5) In the apposition to a pronoun it matters not whether the pronoun is expressed or understood; thus, on the one hand we may say, ἐσείπον. τοῦ σοφιστοῦ. πάντες καταγελῶσι. "all laugh at that man, the sophist:" on the other hand we may say, αἱ μὲν Ἀλκιμένης καὶ Σεμέλης υἱοὶ εὐαχύνονται ἀφροντίδῃ· ὁ δὲ Μῆνις τῆς Ἀλκωνίδος διακονοῦμαι αὐτοῖς. "the sons of Alcmena and Semele feast without care, but I *εἶμι* understood, the son of Main wait upon them."

(η) As the possessive adjective is derived from and represents the genitive of the personal pronoun or noun, we find an apposition of the genitive when the possessive pronoun or any possessive adjective is used; thus, διαρπαῖσσι τὰ ἐμὰ τοῦ κακοδαίμονος, "they plunder the goods of me the unhappy man" or "my goods, unhappy that I am;" ἄντι ἐφ' ὑμετέρῃ τῶν βαρβάρων χώρῃ, "go back to the land of yourselves the barbarians," i.e. "go back to your own land, ye barbarians;" τὰ ὑμέτερά αὐτῶν κομίσθε, "you shall get back the things of yourselves (ὑμῶν αὐτῶν)," i.e. "your own property." And this is the true explanation of Eur. Hipp. 605: καὶ πρὸς σε τῆς σῆς δεξιᾶς εὐωλέου, where it is a common error to translate εὐωλέου as an epithet of δεξιᾶς. Similarly when there is no πρὶν, ἐν δὲ τε Γοργεῖα κεφαλὴ δεινοῖο τελαύρου, "and on it the Gorgonian head of a terrible monster," i.e. "of that terrible monster the Gorgon;" πατρῶν δὲ καὶ αὐτός ὄνομ' ἔχει τοῦμοῦ πατρός, "he also has the name of his grandfather, who is my father;" Ἀθηναῖος ἐν πόλει τῆς μεγίστης καὶ εὐδοκιστάτης, "being of Athens, the greatest and most famous of cities."

(θ) It is not uncommon to have apposition in a partitive or distributive sense, namely, when the whole is not expressed in the genitive, but in the same case with its parts; thus Thucyd. II. 47: Πελοποννήσιοι καὶ οἱ ξύμμαχοι τὰ δύο μέρη ἐσέβαλον ἐς τὴν Ἀττικὴν, "the Peloponnesians and their allies, that is to say, two thirds of them, invaded Attica," instead of τῶν Π. τὰ δ. μ. Soph. Antig. 21: οὐ γὰρ τάφου νῦν τῷ κασυνήτῳ Κρέων τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει; "has not Creon honoured one and dishonoured the other of our two brothers in regard to their sepulture?" Xen. Anab. II. 1, § 16: οὗτοι μὲν ἄλλος ἄλλα λέγει, "of these one says one thing, one another." Id. Vectig. IV. § 4: καὶ νῦν δὲ οἱ κεκτημένοι ἐν τοῖς μετάλλοις ἀνδράποδα οὐδεὶς τοῦ πλήθους ἀφαιρεῖ, "and

now of those who possess slaves in the mines no one diminishes the number."

(ε) To this form of apposition belongs the *σχῆμα καθ' ὅλον καὶ μέρος*, i.e. when the totality is mentioned first, and the particular part is afterwards specified. Thus Hom. *Il.* xvi. 597: τὸν μὲν ἄρα Γλαῦκος στήθος μέσον οὐτάσε δουρί, "Glaucus wounded him, that is, the middle of his breast, with his spear." Eurip. *Heracl.* 63: βούλει πόνον μοι τῇδε προσθεῖναι χερὶ; "do you wish to impose labour on me, that is, on this hand of mine?"

(κ) The partitive reference of the apposition is sometimes made more distinct by the addition of the genitive of a pronoun; as Xen. *Cyr.* iv. 5, § 37: καὶνὰ γὰρ ἡμῖν ὄντα τὰ παρόντα, πολλὰ αὐτῶν ἔστιν ἀσύντακτα for κοινῶν ὄντων, κ.τ.λ., without αὐτῶν. Plat. *Apol. Socr.* p. 18 c: ἐπιστεύσατε παῖδες ὄντες ἔνιοι ὑμῶν for ἐπίστευσαν ὑμῶν ἔνιοι παῖδες ὄντες.

(λ) A noun in the nominative may appear as the apposition rather to the idea conveyed by the verb, that is, the predicate, than to the nominative or subject of the proposition, which is the grammatical construction. Thus Eurip. *Hel.* 994: κεισόμεσθα δὲ νεκρῶ.....ἀθάνατον ἄλγος σοί, ψόγος δὲ σῶ πατρί, "we shall lie as two corpses, (as so lying we shall be or our lying so will be) an everlasting grief to you, and blame to your father." Id. *Heracl.* 71: βιαζόμεσθα καὶ στέφη μυαίνεται, πολεὶ τ' ὄνειδος καὶ θεῶν ἀτιμία, "we are haled away by force, and our suppliant chaplets are defiled, a circumstance which is a reproach to the city and a dishonour to the gods." Id. *Orest.* 490: σάρκες δ' ἀπ' ὀστέων ἀπέρρρεον, δεινὸν θέαμα, "the flesh fell off from the bones, a terrible sight," i.e. not the flesh, but its falling off.

§ VII. The Pronouns as Subject.

408 The only pronouns, which can be used properly and directly as the subjects of propositions, are the personal pronouns ἐγώ, σύ, ἡμεῖς, ὑμεῖς, which, whether expressed or implied, are always the nominatives respectively of verbs of the first and second person; the distinctive pronoun ὅς or ὅ, which in certain cases appears as the nominative of verbs in the third person, though it is generally superseded by some noun or subsides into the prepositive

article; the reflexive pronoun *ἑ, ἑ*, which expresses that the subject is also the object, or, in other words, indicates the subject in objective sentences; the indicative pronouns *ὅδε, οὗτος, ἐκεῖνος*; the indefinite and interrogative *τις*, and more rarely *ὁ δεῖνα*. The pronoun of identity, *αὐτός*, although it is combined with the personal and reflexive pronouns in the oblique cases, and seems to take their place and that of *ὅς, οἱ* in the nominative, while it also serves as the substitute for the third personal pronoun in the other cases, is strictly an adjective or predicative word, and is even found with other adjectives after the article, as in Thucyd. III. 47, § 3: *τὸ Κλέωνος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς τιμωρίας*, "Cleon's identification of justice and expediency in the punishment." This pronoun may be compared, as far as its use is concerned, with the Latin *is*, and its two derivatives *i-dem* and *ipse* = *is-ipse*. For while in the later literary language, which generally suppresses the demonstrative use of *ὁ, ἡ, τό*, we find *αὐτός* used instead of that pronoun, as an equivalent to the oblique cases of *is* (e.g. *ὁ υἱὸς αὐτοῦ* = *filius ejus*, "his son," &c.); with the article prefixed *αὐτός* is a mere epithet equivalent to *idem* (e.g. *ὁ αὐτὸς ἀνὴρ* = *idem vir*, "the same man"), and by the side of any noun or pronoun already defined *αὐτός* performs the part of *ipse* as a pronoun of self (e.g. *ὁ ἀνὴρ αὐτός* = *vir ipse*, "the man himself," *ἐμαυτὸν* = *me-ipsam*, "myself"). Reserving then to its proper place the predicative use of *αὐτός*, we shall here only notice those cases in which it appears as a representative of the pronouns used as the subjects of propositions, or as the opposite of the reflexive pronoun in objective sentences. And as the demonstrative use of *ὁ, ἡ, τό* has been already discussed, we shall here confine our attention to (a) the personal pronouns; (b) the reflexive; (c) the indicative pronouns; (d) the indefinite; (e) the interrogative. X

(a) The Personal Pronouns.

409 Although the older Greeks used the first and second personal pronouns without any particular emphasis, these expressions for the subject do not appear in Attic except when there is some stress on the nominative or some opposition. Thus, while in Homer we have *ἦλθον ἐγὼ παύσουσα τὸ σὸν μένος*, where there is no particular emphasis and where an Attic writer would have omitted the *ἐγὼ*, we recognize both emphasis and opposition in

such a passage as the following (Plat. *Gorg.* p. 473 A): νὺν μὲν οὖν ἂν διαφερόμεθα, ταῦτ' ἐστὶ· σκόπει δὲ καὶ σὺ· εἶπον ἐγὼ πού ἐν τοῖς ἔμπροσθεν τὸ ἀδικεῖν τοῦ ἀδικεῖσθαι κάκιον εἶναι· σὺ δὲ τὸ ἀδικεῖσθαι καὶ τοὺς ἀδικοῦντας ἀθλίους ἔφην εἶναι ἐγώ, καὶ ἐξηλέγχθην ὑπὸ σοῦ. To bring out this opposition or emphasis more strongly, the predicative αὐτός often takes the place of the personal pronouns in the nominative or is appended to them in the accusative. Thus we find such usages as the following: Πρόξενος εἶπεν, ὅτι αὐτός εἰμι ὃν ζητεῖς (Xen. *Anab.* II. 4, § 16), "Proxenus said, I am the very person whom you seek;" αὐτός, ὃ Φαίδων, παρεγένου Σωκράτει, ἢ ἄλλον του ἤκουσας (Plat. *Phæd.* init.), "were you by the side of Socrates yourself, Phædo, or did you hear of his death from some one else?" αὐτὸς ἔφα (of Pythagoras), "he said it himself," ἴρσε δικάει, "it is the great master's own saying" (cf. Arist. *Nub.* 219). And in the oblique cases we have this addition when there is an emphatic reference to the subject; as (Xen. *Cyr.* IV. 6, § 2): ἤκω πρὸς σέ καὶ δίδωμί σοι ἑμᾶυτὸν δούλον, σέ δὲ τιμωρὸν αἰτοῦμαι ἑμοὶ γενέσθαι. In old Greek we find αὐτόν μιν (*Od.* IV. 244) when the third person is expressed emphatically in an oblique case; but the short and simple pronoun of the third person being disused in Attic Greek, αὐτοῦ, αὐτῷ, αὐτόν, &c. have taken its place, without any emphasis intended or expressed.

Obs. In replies to questions the first personal pronoun is used alone with an understood reference to the verb of the question; as (Plat. *Gorg.* p. 454 C): καλεῖς τι πεπιστευκέναι; ἔγωγε, i. e. καλῶ. (*Ibid.* B): οὐ δοκεῖ σοι δίκαιον εἶναι ἐπανέρεσθαι; ἔμοιγε, i. e. δοκεῖ. And similarly when there is merely an interruption, as (Soph. *Œd. C.* 1441): εἰ χρηὸν θανούμαι—μή σὺ γ' (i. e. θάνης), ἀλλ' ἑμοὶ πιθοῦ.

(b) The Reflexive.

410 Besides the emphatic combination of αὐτός with the personal pronouns, especially in the oblique cases ἑμᾶυτοῦ, σεαυτοῦ, ἐαυτοῦ, we have a reflexive usage which is not only independent of αὐτός, but even uses that pronoun as its proper antithesis, namely, as a substitute for the simple demonstrative. This is when the unemphatic personal pronoun is used as the subject of the objective sentence. Thus *τολμήσω τήνδε πείραν ἔτι*, with the unemphatic ἐγὼ understood, is a regular subjective proposition: "I shall still venture on this attempt." But it becomes objective and depends

on another verb if we say (Soph. *El.* 471), *δοκῶ με πειραῖς τήνδε τολμήσειν ἔτι*, "I think that I shall still venture on this attempt." Here then the personal pronoun *ἐγώ* becomes the reflexive *με*, i. e. a reference to the subject of the main verb, which is also the subject of the independent infinitive. This usage being much less common in the first and second persons than the third, it has been customary to restrict the term reflexive to the pronoun *ἵ, οὗ, οἱ, ἐ, σφεῖς*, &c. which expresses the subject of the objective sentence, whenever it is the same as the subject of the main verb; and here *αὐτός* plays an important part; for while it is opposed to the reflexive when it expresses the object of the dependent sentence, *αὐτός* becomes the subject of the objective sentence when the subject requires this emphatic addition, and when the indicative pronouns are used to express the object of the dependent clause. These distinctions, which are of great importance, will be best shown by examples.

(aa) In epic Greek the reflexive was merely an indicative pronoun, equivalent to *ὅδε* or the old *μιν*, as we see from the following passage (Hom. *Il.* i. 234 sqq.):

ναὶ μὰ τόδε σκήπτρον, τὸ μὲν οὔποτε φύλλα καὶ ὄζους
 φύσει, ἐπειδὴ πρῶτα τομὴν ἐν ὄρεσσι λέλαιπεν,
 οὐδ' ἀναθηλήσει· περὶ γάρ ῥά ἐ χάλκος ἔλεψεν
 φύλλα τε καὶ φλοιὸν· νῦν αὐτὲ μιν υἷες Ἀχαιῶν
 ἐν παλάμῃς φορέουσι.

(bb) In old Attic even the nominative *ἵ* is used when the nominative of the subject is required in the objective sentence, as in the fragment of Sophocles (*ap. Apoll. Dysc. de pron.* p. 70 B): *ἡ μὲν ὡς ἱ θάσσον', ἡ δ' ὡς ἱ τέκοι παῖδα*, "one of the women said that *she* (i. e. herself), the other that *she* (i. e. herself) brought forth a fleeter son." And it seems that this word must be restored in Plat. *Symp.* p. 175 c.

(cc) When the subject of the objective sentence has to appear in the accusative, which is the usual case, the employment of *ἐ* and *σφᾶς* is regular, and the other oblique cases are used to express the different relations of the subject, while *αὐτός* appears for the relations of the object. Thus (Plato, *Sympos.* 174 A): *τοιαῦτ' ἅττα σφᾶς* (i. e. himself and Socrates) *ἔφη* (ὁ Ἀριστοδῆμος) *διαλεχθέντας ἵεναι*. τὸν οὖν Σωκράτη *ἐαυτῷ* (i. e. Socrates himself) *πὺς προσέ-*

χοντα τὸν νοῦν κατὰ τὴν ὁδὸν πορεύεσθαι ὑπολειπόμενον, καί, περι-
 μένοντος οὗ (i. e. Aristodemus), κελεύειν προῖέναι εἰς τὸ πρόσθεν,
 ἐπειδὴ δὲ γενέσθαι ἐπὶ τῇ οἰκίᾳ...οἱ (Aristodemus) παῖδα ἀπαντή-
 σαντα ἄγειν οὐ κατέκειντο οἱ ἄλλοι...καὶ ἔ (Aristodemus) ἔφη ἀπο-
 νῆξαι τὸν παῖδα...μετὰ ταῦτα σφᾶς (Aristodemus and the party)
 μὲν δειπνεῖν...τὸν οὖν Ἀγάθωνα πολλάκις κελεύειν μεταπέμψασθαι
 τὸν Σωκράτη, ἔ (or ἔ, i. e. Aristodemus) δὲ οὐκ ἔαν. Perhaps the
 most elaborate example of this distinction is found in Thucydides,
 iv. 98, 99, where it runs through two chapters; thus in 98, § 1,
 σφᾶς, the accusative after ἀδικούντας, refers to the Athenians, the
 subject of the main sentence, οἱ Ἀθηναῖοι ἔφασαν; in § 3, αὐτοί is
 again the Athenians emphatically opposed to the Boeotians; "they
 themselves" or "for their part;" ἐκ σφετέρου, "from their own,"
 because they had appropriated Delium; αὐτοί, "the Athenians
 themselves," opposed to ἐκείνους, "the Boeotians;" ἐπὶ τὴν σφετέ-
 ραν, "the country of the Athenians;" § 5, ἐκείνους, "the Boeotians;"
 σφίσιν, "the Athenians;" ἐν τῇ ἐκείνων, "in the country of the
 Boeotians;" § 99, οἱ δὲ Βοιωτοὶ ἀπεκρίναντο, εἰ μὲν ἐν τῇ Βοιωτίᾳ
 εἰσὶν, ἀπίοντας ἐκ τῆς ἐαυτῶν ἀποφέρεσθαι τὰ σφέτερα, εἰ δὲ ἐν τῇ
 ἐκείνων, αὐτοὺς γυγνώσκειν τὸ ποιητέον, "the Boeotians replied, that
 if the Athenians were in Boeotia, they should go away from their
 (the Boeotian) territory and take away their own (the Athenian)
 property (i. e. the dead bodies), but if they were in their (the Athe-
 nian territory), they themselves (the Athenians) knew what they
 had to do." Again, οὐκ ἂν αὐτοὺς βίᾳ σφῶν κρατῆσαι αὐτῶν,
 "they (the Athenians) would not get hold of them (the dead bodies)
 in spite of themselves (the Boeotians);" οὐδ' αὖ ἐσπένδοντο δῆθεν
 ὑπὲρ τῆς ἐκείνων, "nor did they make a truce of course on behalf
 of the territory of them" (those others—the Athenians). The oppo-
 sition between σφεῖς and αὐτοί is strongly marked in another pas-
 sage (Thucyd. iii. 31), where we should read, ἢ or ὅπως ἐφορ-
 μοῦσι σφίσιν αὐτοῖς δαπάνη γίγνηται, "in order that expenditure
 may be caused to them (the Athenians) while blockading them-
 selves (the Peloponnesians)."

(*dd*) Although there is regularly this opposition between σφεῖς
 and αὐτοί, the latter may take the place of the former, which is
 then understood, and the indicative pronoun ἐκείνος must then be
 substituted for the latter. We have had an example of this in the
 passage cited already (Thucyd. iv. 98, § 3): ὕδωρ τε ἐν ἀνάγκῃ

κινήσαι, ἣν οὐκ αὐτοὶ ὕβρει προσθέσθαι, ἀλλ' ἐκείνους προτέρους ἐπὶ τὴν σφετέραν ἐλθόντας ἀμυνόμενοι βιάζεσθαι χρῆσθαι, "they had touched the water through a necessity, which they (the Athenians) did not incur wantonly of themselves, but that in repelling the others (the Boeotians), they having first invaded their (the Athenian) territory, they were compelled to make use of it." Another example, much briefer, is found in Thucyd. iv. 28, § 2: οὐκ ἔφη αὐτὸς ἀλλ' ἐκείνουν στρατηγεῖν, "Cleon said that not he himself (ὁ αὐτός), but the other (Nicias) held the office of general."

(c) The Indicative Pronouns.

411 As αὐτός corresponds in syntactical value to the Latin *is* and its derivatives *idem* and *ipse*, so the indicative pronouns ὅδε, οὗτος, ἐκεῖνος are equivalent to the Latin *hic*, *iste*, *ille* as distinguishing the three positions *here*, *near to the here*, *there*; or *where I am*, *where you are*, *where he is*; which are virtually the relations of the first, second and third personal pronouns. In accordance with this we find that ὅδε is actually used for the first and οὗτος for the second personal pronoun; as Eurip. *Alc.* 690: μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ, "do not die for me, and I will not die for you." Soph. *Œd. C.* 451: οὔτι μὴ λάχῃσι τοῦδε συμμάχου, "assuredly they shall not obtain me for their ally." *Ibid.* 1623: ὦ οὗτος, οὗτος Οἰδίπους, τί μέλλομεν; "what ho! what ho! Œdipus, (or thou Œdipus!) why loiter we?" τί τοῦτο λέγεις, "what is that which you say?" And σύ is sometimes added, as οὗτος σύ (*Œd. T.* 532), "you there." But we have οὗτος ἐγὼ ταχύτατι (*Pind. Ol.* iv. 37), "there you have me, such a person as you see, am I for swiftness," when the proof is before the persons addressed. That ἐκεῖνος is the most emphatic pronoun for the third person we have just seen in its opposition to αὐτός. There are several idiomatic applications of this general distinction of the indicative pronouns.

(aa) In enumerations of particulars οὗτος generally means "the latter," i.e. the nearer, and ἐκεῖνος "the former," i.e. the more remote, where the Latin writers make the distinction still greater by opposing *hic* and *ille*. Thus we have in Plato, *Resp.* p. 337 c: ὥς δὴ ὅμοιον τοῦτ' ἐκεῖνα, "as if indeed *this* (what you say) were like *that* (what I had previously stated)." But the converse is often the rule, and the reference is interchanged. Thus Lysias, p. 146, 15: ὅστε πολλὸν ἐν δικαιοτέρῳ ἐκείνους τοῖς γράμμασιν ἢ τούτοις πιστεῖ-

οστε' ἐκ μὲν γὰρ τούτων ῥάδιον ἦν ἐξαλειφθῆναι τῷ βουλομένῳ, ἐν ἐκείνοις δὲ ἀναγκαῖον ἦν ὑπὸ τῶν φυλάρχων ἀπεινεχθῆναι. Demosth. *de Olera*. § 72: δεῖ τὸ βέλτιστον αἰεὶ, μὴ τὸ ῥᾶστον ἅπαντας λέγειν ἐπ' ἐκείνῳ μὲν γὰρ ἡ φύσις αὐτῇ βαδιεῖται, ἐπὶ τοῦτο δὲ τῷ λόγῳ δεῖ προάγεσθαι διδάσκοντα τὸν ἀγαθὸν πολίτην.

(bb) In a continued narrative ὅδε generally refers to the particulars about to be mentioned, "the following," but οὗτος to what has been already told, "that before you." And the same distinction applies to τοιοῦτος and τοιόσδε; thus Herod. III. 119: ἡ δὲ βουλευσαμένη ἀπεκρίνατο τάδε, "made the following reply;" πυθόμενος δὲ Δαρεῖος ταῦτα, "but Darius having heard these words (i. e. the words which I have told you);" Thucyd. I. 31: οἱ Κερκυραῖοι ἔλεξαν τοιάδε, "made the following sort of speech;" 36: τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον οἱ δὲ Κορίνθιοι μετ' αὐτοὺς τοιάδε. We sometimes find this opposition when the words stand side by side in the same sentence, as Plat. *Phædo*, p. 76 E: εἰ μὴ ταῦτά ἐστιν, οὐδὲ τάδε. Id. *Meno*, p. 90 C: ὅταν τοῦτο λέγωμεν, τότε λέγομεν. In consequence of this reference of οὗτος to what has preceded, we often find καὶ οὗτος and adverbially καὶ ταῦτα in the sense "and this too," "and that too," especially in concessive sentences. The uses of οὗτος and ὅδε are, however, occasionally interchanged, and we even find them in the same sentence and with reference to the same object, as in Soph. *El.* 981: τούτῳ φιλεῖν χρὴ, τώδε χρὴ πάντας σέβειν.

(cc) In reference to single objects οὗτος implies general familiarity, and ἐκείνος special distinction. Thus Xen. *Anab.* I. 5, § 8: τούτους τοὺς πολυτελεῖς χιτῶνας, "those (well-known, before you in thought and recollection) sumptuous tunics" of the Persians. But Περικλῆς ἐκείνος, "that famous Pericles." Hence we have ἐκείνος used with either of the other indicative pronouns, as Eurip. *Med.* 98: τόδ' ἐκείνο, "this well-known saying." Id. *Orest.* 804: τοῦτ' ἐκείνο, "that well-known circumstance familiar to you." Plat. *Sympos.* p. 223 A: ταῦτ' ἐκείνα τὰ εἰωθότα, "what you say is that common experience." And a sentence or head of discourse may conclude with καὶ ταῦτα μὲν δὴ ταῦτα, "so much for this," i. e. for what you have heard.

(dd) In forensic language οὗτος or οὗτοςί is generally, like the Latin *iste*, a designation of the opposite party—"the person before

you;" as Demosth. *Lacr.* 924, 12: *Λακρέτω τοῦτω εἴληχα τὴν δίκην ταύτην κατὰ τοὺς αὐτοὺς νόμους τούτους*. But there is occasionally some confusion in the use of the pronouns, which the speaker must have remedied by personal demonstration. Thus in Demosth. *pro Phormione*, 946, 26; 947, 1, 14; 948, 5, 29, &c. Phormio is called *οὔτοσί*, and the opposite party, Apollodorus, is designated as *οὗτος*; and so also in 948, 7, 10. But Phormio is *οὗτος* in 947, 23, and *ἔδε* in 948, 14; and Apollodorus is *οὔτοσί* in 951, 8, though Phormio had been designated by the same pronoun just before (l. 7).

(d) The Indefinite Pronouns.

(aa) *τις*.

412 Besides its common use as a sort of indefinite article (304, (d)), *τις* is employed in the sense of our substantive "one," meaning the same as the German *man* and the French *l'on*, namely, "any-body," with reference very often to the first or second person, as (Aristoph. *Thesm.* 603): *ποῖ τις τρέφεται*; "whither shall one turn oneself?" i.e. "whither shall I flee?" Id. *Ran.* 552, 554: *κακὸν ἔκει τινι—δώσει τις δίκην*, "some one (i.e. you) will be punished." Or it may seem to mean "every one," as in Soph. *Aj.* 245: *ᾧρα τιν' ἤδη ποδοῖν κλοπὰν ἀρέσθαι*, "it is time for every one (for all of us) to steal away." Herod. VIII. 109: *καὶ τις οἰκίην ἀναπλασάσθω*, "let every one build up his house." It is also used in the collective sense, "many a one," as in the fragment of Archilochus: *ἤμπλακον, καὶ πού τιν' ἄλλον ἤδ' ἄτη κιχήσατο*, "I have erred, and I suppose that this error has befallen many another person." The indefinite may also be used in the emphatic sense, "somebody" or "something of consequence," as Theocr. XI. 79: *κῆγγόν τις φαίνομαι ἡμες*, "and I too seem to be somebody." And very frequently we find *λέγειν τι*, "to say something of weight or moment, to speak to the purpose" (Soph. *Ced. T.* 1475; *Trach.* 865; Xen. *Mem.* II. 1, § 12). To these phrases *οὐδέν* or *τὸ μηδέν εἶναι*, "to be a cypher," "a nobody;" *οὐδέν λέγειν*, "to speak idly, not to the purpose," are idiomatically opposed. To numerals signifying a definite number *τις* is appended in the sense of our "about," "nearly;" as *πόσοι τινὲς παρήσαν*; "about how many were there?" *διακόσιοί τινες*, "about 200, some 200." In the same way the indefinite pronoun follows a definite article or pronoun; as in Soph. *Ced. T.* 106:

τοὺς αὐτοάντας χειρὶ τιμωρεῖν τινάς, "to punish the murderers (for we know he was murdered) whoever they may be" (for they have not been discovered). And so with the distributive *ὁ*; as in Arist. *Aves*, 1444: *ὁ δέ τις τὸν αὐτοῦ φησὶν ἐπὶ τραγωδίᾳ ἀνεπτερωῖσθαι*, "and another father, some one or other, another somebody, says that his son has taken a tragic flight." In short, *τις* may be attached to any words which we wish to render vague or general; thus we have *μέγας τις*, *μικρὸς τις*, *ὀλῳγοι τινες*, *πᾶς τις*, *εἷς τις* and *τις εἷς*, *αὐτός τις* and *τις αὐτός*, *ἕκαστός τις*, *ὁποῖόν τι*, *πάνυ τι*, *πολύ τι*, *οὐδέν τι*, *σχεδόν τι*, and the like.

(bb) *ὁ δεῖνα*.

The other indefinite, *ὁ δεῖνα*, is only used when we refer to some individual, whose name we do not know or do not wish to mention. And it is often found in much the same sense as *ὃς καὶ ὅς*. Thus Dem. *de Fals. Leg.* p. 394, 1: *οὔτε κατειπεῖν τούτων εἶχε καλῶς, οὐδ' εἰπεῖν ὅτι, ἀλλ' ἔχουσιν ὁ δεῖνα καὶ ὁ δεῖνα, οὔτε φυγεῖν τὸ ἀνάλωμα*, "he could neither with propriety inform against these men and say, Oh but this and that person have it, nor escape the expenditure." Id. *Lept.* 488, 24: *τὸν δεῖνα μεμφόμενος καὶ τὸν δεῖνα ἀνάξιον εἶναι φάσκων, ὃν οὐδὲν ἐκείνοις προσήκεν*, "finding fault with this man and depreciating that man, with whose merits they had nothing to do." Id. *Syntax*, 167, 25: *ὁ δεῖνα τοῦ δέινος τὸν δεῖνα εἰσὴγγελλεν*, "such a one, the son of such a one, impeached such a one." And it may be used even when the person or thing is present, as in Aristoph. *Ran.* 918: *τί δὲ ταῦτ' ἔδρασ' ὁ δεῖνα*; "but why did what's his name do this?" although Æschylus is present; or when somebody is even addressed by name, as in Antiphanes (*ap. Athen.* p. 423 D): *ὁ δεῖν' Ἰάπυξ, κέρασον εὐζωπέστερον*, "I say you, Japxyx, if that's your name, give us a little stronger mixture;" or without a name, like the Latin *heus tu!* in Eupolis (Meineke, p. 521): *τὸ δεῖν' ἀκούεις*; "I say you, what's your name, do you hear?"

(e) The Interrogative Pronouns.

413 Although *τίς* appears as the nominative case in a proposition which, if it were not interrogative, would be categorical, and though it may even have an article prefixed (e.g. *τὸ τί*, Arist. *Pax*, 696; *τὸ ποῖον*, Æsch. *Prom.* 249), it may be doubted, whether it is not always resolvable ultimately into a predicate. Thus, if we

ask, *τίς ἦκει*; "who has arrived?" the logical analysis of the sentence is, "he (the subject) is come, and I wish you to predicate or tell me his name." As however the form of the interrogative sentence is quite parallel to that of the answer, and the interrogative pronoun in the former occupies the same place as the subject in the latter—for *τίς ἦκει*; corresponds formally to *ὁ ἄγγελος ἦκει*—we may class the interrogatives with those pronouns which furnish a substitute for the subject of a proposition.

The following are the chief peculiarities in the use of the interrogative:

(aa) The interrogative is often interchanged with its correlative, as in Arist. *Ran.* 198: *οὗτος τί ποιεῖς; ὅτι ποιῶ; τί δ' ἄλλο γ' ἢ ἵκω πρὶ κώπην, οἴκῃρ ἐκέλευσάς με σύ;* "you there, what are you doing? What am I doing? what else but sitting on the oar, where you told me to sit?"

(bb) Like the correlative *οἷος* (403, *Obs.* 5), the interrogative is often repeated in the same sentence; as in Hom. *Il.* xxiv. 298: *τίς πόθεν εἰς ἀνδρῶν;* Eurip. *Troad.* 248: *τίν' ἄρα τίς ἔλαχεν;* That this is really equivalent to the two interrogatives coupled by a conjunction—"who and whence art thou?" "who has gained the first choice by lot, and whom has he chosen?"—appears from parallel passages in which the full construction is retained; as *Od.* xv. 423: *ἡρώτα δὴ ἔπειτα τίς εἶη καὶ πόθεν ἔλθοι;* Soph. *Phil.* 56: *τίς τε καὶ πόθεν πάρει;*

(cc) Either by itself or with this repetition, the direct interrogative is used by the Greeks in a dependent part of the sentence, and even after an oblique case of the article. There is no parallel to this in Latin or English, and we must always express it by breaking up the sentence, as in the following examples. Plat. *Protag.* p. 312 C, D: *εἴ τις ἔροιτο ἡμᾶς, τῶν τί σοφῶν εἰσὶν οἱ ζωγράφοι ἐπιστήμονες.....ὁ δὲ σοφιστής τῶν τί σοφῶν ἐστίν;* "if any one were to ask us, in what does that cleverness consist, in which painters are learned? and in what does the cleverness of that class consist, to which the sophist belongs?" Id. *Sympos.* p. 206 A: *τῶν τίνα τρόπον διωκόντων αὐτὸν καὶ ἐν τίνι πράξει ἡ σπουδὴ ἔρως αὐ καλοῖτο;* "in what manner do those pursue it, and in what kind of action, whose eagerness would be called love?" Soph. *Aj.* 77: *τί μὴ γένηται;* "what is that which you fear lest it happen?"

Xen. *Mem.* I. 4, § 14: ὅταν τί ποιήσωσι, νομεῖς αὐτοὺς σοῦ φροντίζω; "what must the gods do to make you believe that they care for you?" Plat. *Phaed.* p. 105 B: ὃ ἂν τί σώματι ἐγγένηται θερμὸν ἔσται; "what is that by which any body, in which it takes place, will be warm?" Demosth. *Philipp.* I. § 10: πότε οὖν ἂν χρὴ πράξετε; ἐπειδὴν τί γένηται; "when will you do what is necessary? what must have happened first?" Xen. *Mem.* II. 2, § 1: καταμεμάθηκας τοὺς τί ποιοῦντας τὸ ὄνομα τοῦτο ἀποκαλοῦσιν; "have you observed what those persons are in the habit of doing, to whom people give this reproachful name (i.e. that of ungrateful)?" Isocr. *Antid.* 222: τοὺς πῶς διακειμένους λάβοιεν ἂν οἱ τοιοῦτοι μαθητάς; "in what state would those be, whom such persons would get for their disciples?" Xen. *Cyr.* III. 1, § 19: ποῖαν καὶ σὺ τὴν πατρὸς ἦτταν λέγων, οὕτως ἰσχυρῶς σεσωφρονίσθαι αὐτόν; "what kind of a defeat sustained by your father is this, by which you assert that he has been sobered?" Plat. *Resp.* p. 474 B: ἀναγκαῖον διορίσασθαι τοὺς φιλοσόφους τίνας λέγοντες τολμῶμεν φάναι δεῖν ἄρχειν, "it is necessary to define, who are those whom we call philosophers, and of whom we maintain that they ought as such to be rulers in our state?" And in the same way if the interrogative is repeated in the same sentence; as in Xen. *Mem.* II. 2, § 3: τίνας ὑπὸ τίνων ἂν εὖροιμεν ἂν μείζονα εὐεργετημένους ἢ παῖδας ὑπὸ γονέων; "whom could we find more benefited, and by whom, than children by their parents?" Or in a still more dependent clause, as in Plat. *Resp.* p. 332 C: εἰ οὖν τις αὐτὸν ἤρετο, ἢ τίσιν οὖν τί ἀποδιδούσα ὀφειλόμενον καὶ προσήκον τέχνη ἰατρικὴ καλεῖται; "if any one were to ask him, to what things does that which is called the art of medicine impart that which is due and appropriate, and in what does this, which it imparts, consist?" Where the answer is ἡ σώμασι (in answer to τίσι;); φάρμακά τε καὶ σιτία καὶ ποτά (in answer to τί;).

(*dd*) To the same class of idioms we may refer the negative question, which forms a mere parenthesis, amounting to an exaggerative statement; as in Demosth. *de Coron.* p. 241: τί κακὸν οὐχὶ πασχόντων; for πᾶν ὅτιοῦν κακὸν πασχόντων. So also Eurip. *Phaen.* 906: τί' οὐ δρῶν, ποῖα δ' οὐ λέγων ἔπη; for πάντα δρῶν καὶ πάντα λέγων. Without a negative the questions πῶς δοκεῖς; πόσον δοκεῖς; are used parenthetically to express something extraordinary or wonderful; as in Eurip. *Hippol.* 446: τοῦτον λαβοῦσα

(*πῶς δοκεῖς*;) *καθύβρισεν*, "having taken this *mañ*, she insults him in a most extraordinary manner;" Id. *Hec.* 1160: *κατ' ἐκ γαληνῶν* (*πῶς δοκεῖς*;) *προσφθεγμάτων*, "and then, after the most gentle conversation that could be imagined;" Arist. *Eccl.* 399: *καπειθ' ὁ δῆμος ἀναβοᾷ* (*πόσον δοκεῖς*);, "and then the people bawled out with the most surprising vehemence" (cf. *Ran.* 54; *Ach.* 12, 24; *Nub.* 881; *Phil.* 742).

Obs. The force of the negative interrogation may be expressed by the correlative; for in Soph. *Antig.* 2, *ὅποιον οὐχὶ κακόν* means "every sort of evil."

(*ee*) The interrogative phrases *τί παθών*; *τί μαθών*; *τί ἔχων*; are of common occurrence, when we wish to ask for the cause of a surprising or unexpected act. The general effect of these phrases is nearly identical; but strictly *τί παθών*; means "from what external cause?" "what has happened to produce the effect?" *τί μαθών*; means "on what inducement?" "what motive has influenced the mind?" *τί ἔχων*; means "with what reason to allege?" "holding forth what?" as the following examples will show: Aristoph. *Nub.* 341: *λέξον δὴ μοι, τί παθοῦσαι, εἴπερ νεφέλαι γ' εἰσὶν ἀληθῶς, θηηταῖς εἴξασι γυναιξίν*; "tell me what has happened to them, if indeed they are clouds, that they look like mortal women?" Id. *Ach.* 826: *τί δὴ μαθὼν φαίνεις ἄνευ θρυαλλίδος*; "what has come into your head, that you show people up without a wick?" Plat. *Phæd.* p. 236 E: *τί δῆτ' ἔχων στρέφει*; "what excuse have you got for hanging back?"

Obs. It is to be remarked, with regard to this use of *ἔχων*, that in the poets its place is affected by the metre, as Aristoph. *Nub.* 131: *τί ταῦτ' ἔχων στραγγεύομαι*; *Eccles.* 1143: *τί δῆτα διατρίβεις ἔχων*; and that, while the older scholars regard it as a mere pleonasm, Hermann considers it as an expression of continuance; and this is probably its use in those passages in which it appears without an interrogation; as Aristoph. *Av.* 341: *ληρεῖς ἔχων*, "you talk nonsense continually." Plato, *Gorg.* 490 E: *φλυαρεῖς ἔχων*. *Euthydem.* 295 C: *ἔχων φλυαρεῖς*. With regard to *τί μαθών*; it is to be remarked that in a number of passages we have *ὅτι μαθών*, where we are not to suppose that the interrogative has merely passed into its correlative; but *ὅτι* signifies "that," "because," and *μαθών*, by itself, must denote "intentionally, deliberately, with a fixed purpose and design." Thus Plato, *Euthydem.* 283 E: *εἶπον ἂν, ὅτι μαθὼν μόν καὶ τῶν ἄλλων καταφενύδει τοιοῦτο πρᾶγμα*, "I would have said that you intentionally bring such a false charge against me and others." *Apol.* 36 B: *τί ἅξιός εἰμι παθεῖν ἢ ἀποτίσαι ὅτι μαθὼν ἐν τῷ βίῳ οὐκ ἡσυχίασθ' ἔγωγ*, "what do I deserve to suffer or pay, because I designedly did not keep quiet during my life?"

(ff) With certain particles the interrogative has a special meaning; thus,

τί γάρ; "for why? why indeed? what is there in that?" is used when we wish to express the effect of something observed, or to indicate that the circumstance is not surprising; as Eurip. *Med.* 689: *τί γάρ σὸν ὄμμα χρώς τε συντέτηχ' ὕδρι*; "but stay—why is thine eye bedimmed and thy complexion changed?" *Orest.* 482: *Μενέλαε, προσφθέγγει νιν, ἀνόσιον κάρα*; "Menelaus, dost thou speak to him, the impious wretch?" *τί γάρ*; *φίλου μοι πατρός ἐστιν ἔκγονος*; "why do you ask? there is nothing surprising in it. He is the son of a father dear to me."

τί δέ; "but why? what next?" expresses surprise and remonstrance; as Eurip. *Hippol.* 1413: *τί δ' ἔκτανες τὰν μ' ὡς τότε ἦσθ ὠργισμένος*; "what! wouldst thou have slain me in thy rage?"

τί μήν; "why? of course; why really do you ask?" expresses assent which might have been taken for granted; as Plat. *Phædr.* p. 229 A: *ὅπως οὖν ἐκέλευν τὴν ὑψηλοτάτην πλάτανον*; *τί μήν*; "how can I help seeing it? Of course I do."

τί ποτε; or, in epic Greek, *τίποτε*; "what in the world? what ever? why ever?" expresses impatience and a certain amount of embarrassment, as Hom. *Il.* i. 202: *τίπτ' αὐτ' εἰλήλουθας*; "why in the world are you come again?"

τί δῆτα; "why then?" expresses a kind of indignation; as *Æsch. Ag.* 1259: *τί δῆτ' ἐμαντῆς καταγέλωτ' ἔχω τάδε*; "why then do I keep these ornaments as a mockery of myself?"

§ VIII. *The Adjective as Epithet or Subject.*

414 The adjective, being either a general attributive word from which nouns or verbs may be derived, or else itself a derivative from some substantive or verb, may in any case be used as a predicate of any order. These usages will be discussed in their proper place. But it is also capable of being joined as attribute or epithet to any noun substantive, and in certain cases this junction is so regular that the substantive is not required, and the adjective becomes to all intents and purposes a substantive qualified to perform all the functions of the subject in a sentence. Both these usages require notice in this part of the Syntax.

Whether as epithet or as predicate, the adjective properly agrees with its substantive in gender, number and case; but it is sometimes construed according to the sense rather than the form of the expression. Thus we find (Thucyd. iii. 79): ἐπὶ μὲν τὴν πόλιν ἐπέπλεον, ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας, because the inhabitants are presumed in the word πόλις. Similarly in *Æsch. Agam.* 189, we have βλαβέντα in the neut. pl. to agree with λαγύνας γένναν, because this implies λαγὼ καὶ τὰ τέκνα αὐτῆς, and in the same play (545) τιθέντες immediately follows δρόσοι, because it refers also to ὄμβροι implied in ἐξ οὐρανοῦ as opposed to ἀπὸ γῆς.

(a) The Adjective as Epithet.

(aa) The epithet may either appear without the article, as λευκὸς ἵππος, "a white horse," or it may stand between the article and the noun, as ὁ λευκὸς ἵππος, "the white horse," or it may follow the noun with an article to itself, as ὁ ἵππος ὁ λευκός, "the horse the white one."

(bb) Two or more epithets may be joined to the same substantive without any copulative conjunction; as Hom. *Il.* xvi. 801, 2: δολιχόσκιον ἔγχος, βριθί, μέγα, στιβαρόν, κεκαρυθμένον. Two epithets to the same noun are very common, especially in poetry; as *Il.* xvi. 428: αἰγυπιοὶ γαμφύινυχες ἀγκυλοχέαι. *Æsch. Eumen.* 343: αἰμοσταγὲς, ἀξιόμιστον ἔθνος. *Ibid.* 873: τῶν ἀρεφάτων πρεπτόν ἀγίων. *Agam.* 237: τριπόσπονδον εὐπαιστρον παιᾶνα. Pind. (*N.* ix. 44: ὁμόδαμον λίθων γίνων. Soph. *Antig.* 1: ὁ κοινὸν αἰταδελφόν Ἰσμήνης αἶρα. And Sophocles has not hesitated to introduce three epithets in addition to two qualifying genitives in *Æd.* (*N.* 1002: τὸ νεπτέρων εἶπεν δασυτῶν γῆς ἀλόντων βέλτων, which means "the painless threshold of the gods below which mercifully made an opening in the earth to receive him." In *Æsch. Agam.* 145, we have τάρω, and immediately after, 149, 150, six epithets to one noun.

(cc) On the other hand the conjunction is inserted, although our idiom does not admit it, when πολλός is prefixed to some other adjective denoting goodness or badness: as Herod. viii. 61: πολλὰί τε καὶ ἀνὰ δόξαν, "he uttered many reproaches." Xen. *Mem.* ii. 2, § 6: συνειδὼς αὐτῷ πολλὰ καὶ κακὰ, "being conscious to himself of many wicked actions." Pind. *Bois.* p. 615 D: πολλὰί τε καὶ αἰεὶς ἀργαερίων, "having done many impious deeds." But

in a particular emphasis the conjunction may be omitted, as in the well-known epitaph (*Anthol. Pal.* VII. 348): *πολλὰ πινών, καὶ πολλὰ φαγών, καὶ πολλὰ κάκ' εἰπών.*

(*dd*) In the poets an epithet sometimes does not agree grammatically with the noun to which it refers, but with some other word in close connexion with it. Thus in Pind. *Pyth.* vi. 5: *Πυθιονίκος ἐτοῖμος ὕμνων θησαυρός* means *ἐτοῖμος θησαυρός Πυθιονίκων ὕμνων*, "a treasure or store of hymns for Pythian victories, ready to be paid out." Soph. *Antig.* 780: *τόδε νεῖκος ἀνδρῶν ξυναίμων* means *τόδε νεῖκος ξυναίμων ἀνδρῶν*, "this quarrel of near relations." Eurip. *Orest.* 991: *τὸ πτανὸν δῖωγμα πῶλων* means *τὸ τῶν πτανῶν πῶλων δῖωγμα* or *οἱ πτανοὶ πῶλοι οἱ ἐδίωκον*. Soph. *Trach.* 508: *ὑψικέρω τετράορον φάσμα ταύρου* means *φάσμα ὑψικέρωτος τετράορου ταύρου*. Id. *Agam.* 1123: *πολιᾶς πόντου θινός* means *πολιοῦ πόντου θινός*. Eurip. *Phæn.* 1370: *λευκοπηχεῖς κτύποι χειρῶν* means *κτύποι λευκοπηχῶν χειρῶν*, &c. And this idiom is carried so far that even a predicative participle agrees with the nominative rather than with the dependent genitive to which it necessarily refers; as in Soph. *Œd. Tyr.* 1375: *ἡ τέκνων ὄψις, βλαστοῖσ' ὅπως ἐβλαστον ἔοι βλαστούντων*.

(*ee*) By a further development, an epithet compounded with *a-privativum* may be followed by a genitive of relation, with which a part of it is connected as governing noun or attribute; thus in Hom. *Od.* iv. 783: *ἄσιτος ἀπαστος ἐδητύος ἡδὲ ποτήτος*, "without food or tasting with regard to eating and drinking." Soph. *Œd. Tyr.* 191: *Ἄρης ἀχαλκος ἀσπίδων*, "Mars un-brazen with regard to shields" (i. e. without the bronze of shields, or shields of bronze, his usual paraphernalia), is the designation of a destructive pestilence. Id. *Aj.* 314: *ἀφόφητος ὀξέων κωκυμάτων*, "without the noise of shrill wailings."

(*ff*) Conversely, the governed genitive may be contained in the epithet together with the real epithet of the main noun, as in Æsch. *Choēph.* 21: *ὀξύχειρ κτύπος* = *ὀξὺς κτύπος χειρῶν*. Or the compound epithet may involve successive genitives in regimen, as Æsch. *Suppl.* 30: *ἐσμός ἀρσενοπληθής* = *ἐσμός πλήθους ἀρσένων*. Or even when the whole phrase is itself in regimen, as Soph. *Ant.* 1009: *ἀνδροφόρου αἵματος λίπος* = *λίπος αἵματος φθορᾶς ἀνδρός*.

(*gg*) An epithet is used to show that the substantive is not used in its proper sense, as Eurip. *Phæn.* 221: *ἀεὶρπιστα πῶδια*,

"unfruitful plains," i. e. the sea; *Ibid.* 790: *κῶμος ἀναυλότατος*, "a revel most entirely without flutes" (the flute being the regular accompaniment of the *comus*), i. e. war; *Orest.* 319: *ἀβάκχευτος θίασος*, "a company not of Bacchanals" (the *θίασος* being properly a troop of Bacchic revellers), i. e. the Furies; *Æsch. Agam.* 82: *ὄναρ ἡμερόφαντον*, "a dream appearing in day light," i. e. a feeble old man; *Ibid.* 1231: *δίπους λείαινα*, "a biped lioness," i. e. a cruel woman; *Sept.* 81: *κόνις ἀναυδὸς ἀγγελος*, "dust, a voiceless messenger;" *Suppl.* 872: *δίπους ὄφις*, "a biped serpent," i. e. a man; *Eumen.* 172: *πτηνὸς ὄφις*, "a winged serpent," i. e. an arrow; *Ibid.* 236: *μηνυτὴρ ἄφθεγκτος*, "a voiceless informant," i. e. blood; *Choeph.* 486: *πέδαι ἀχάλκευτοι*, "fetters not made of bronze," i. e. the robe in which Agamemnon was enveloped.

(b) The Adjective as Subject.

We have already seen that the substantive is regularly omitted in certain cases, so that an adjective remains as the only expression of the subject (399, (ζ)), and that all predicable words may become subjects (400, (α)). Besides these general exemplifications of the principle, there are certain adjectives which are regularly used as substantives. These are

(α) In the masculine, adjectives denoting a personal relation, with which we might supply *ἄνθρωπος*, *ἄνθρωποι* (399, (γ)), as *φίλος*, "a friend;" *ἐχθρός*, "a foe;" *πολέμιος*, "a national enemy;" *ξένος*, "a foreigner," especially one with whom we are on friendly terms; *ἐναντίος*, "an opponent;" *θνητός*, *βροτός*, "a mortal" or specially "a human being;" *μῶρος*, "a fool;" *ἐμφρονες*, *ἄφρονες*, "the wise," "the foolish;" *ἀγαθοί*, *κακοί*, "the good," "the bad," or "the noble," "the ignoble," &c. The neuter very rarely denotes an individual, as *τὸ ἄρρεν*, "the man;" *τὸ θῆλυ*, "the woman."

(β) In the neuter, and almost always with the article,

(αα) Adjectives indicating space or locality, as *μέσον*, "the middle;" *ἔσχατον*, "the extreme;" *ὀμαλόν*, "the level;" and with prepositions, *εἰς ἓν*, "to one place or spot;" *ἀφ' ὑψηλοτέρου*, "from higher ground;" *ἐπὶ πολὺ*, "to a considerable extent;" *ἐπὶ βραχύ*, "for a short distance;" *τὰ ἐπιθαλάσσια*, *τὰ παράλια*, "the coast;" *τὰ καρτερά*, "the strong places;" *τὰ ἄκρα*, "the heights;" *τὰ στενά*, "the narrow passes;" *ὄρειά*, "woodland," &c.

(bb) Adjectives indicating time, as ἐπὶ πολὺ, "for a long time;" ἐπὶ πλεῖστον, "for the longest time;" ἐς αἰδίου, "for everlasting;" ἐξ ἑωθινού, "from the dawn," &c.

(cc) Adjectives equivalent to collective nouns, as τὸ ἄρρεν, "the males;" τὸ θῆλυ, "the females;" τὸ Ἑλληνικόν, "the Greeks in general, the Hellenic world, Greekdom;" ἱππικόν, "cavalry;" ὀπλιτικόν, "men-at-arms;" ναυτικόν, "sailors" or "a fleet;" τὸ νέον, "the young men;" τὸ κράτιστον τοῦ στρατεύματος, "the élite of the army."

(dd) Adjectives equivalent to nouns denoting qualities or states, as τὸ βασιλικόν, "royalty;" τὸ φιλοχρήματον, "avarice;" τὸ ἀσφαλές, "a state of security;" τὸ ξυγγενές, "relationship;" τὸ ξηρόν, τὸ ὑγρόν, "dryness," "moistness;" but τὰ ξηρά, τὰ ὑγρά, "dry, moist substances," &c.

Obs. As denoting particular objects the neuter adjective is rarely used as a substantive, but it seems that γερά means presents or gifts (γέρα) in two passages of Æschylus (*Suppl.* 672, *Agam.* 722), and it is clear that λυτήριον is equivalent to λύτρον in Pind. *Pylh.* v. 99: τὸ καλλί-νικον λυτήριον δαπανᾶν (see *New Cratylus*, §§ 297, 305).

§ IX. *The Comparative Degree.*

415 By its nature an adjective in the comparative degree is more likely to appear as a predicate than as an epithet. But as this form is used in both applications of the adjective, and as the construction is the same in both, it will be as well to consider it here once for all.

Whether as epithet or predicate the comparative adjective must express one of two things; (a) the degree in which the quality is possessed by the subject; (b) the relation between the quality possessed by one subject and that possessed by another. If in either of these applications a standard of comparison is introduced, it may be represented by a genitive case signifying, as we shall see, "in relation to, with regard to," the object mentioned, as οὗτος σοφώ-τερός ἐστιν ἐκείνου, "this man is wiser, stands in a higher grade of wisdom, in relation to that man;" but we say in English, "this man is wiser than the other," where "than" is another and later mode of spelling "then," so that the phrase means "this man is wiser, then (comes) the other." Or the standard of comparison is

introduced by the conjunction *ἥ* (epic *ἥ, ἥπερ*), signifying "as," "in the manner or degree in which," like the Latin *quam* and the German *als* (a mutilated form of *al-est*); thus, *ἀρείουσιν ἥπερ ὑμῖν ἀνδράσιν ὠμίλησα*, "I have kept company with men brave in a higher degree, as compared with the manner or degree in which you are brave," that is, as we say, "braver than you." The different applications of these two modes of expressing the standard of comparison will be seen in the following illustrations of the two significations of the comparative degree.

(a) The Comparative as referring to a single Subject.

(aa) When we wish to indicate merely the degree in which the quality is possessed by the subject, we may use the comparative degree by itself; as *ἀγρουκότερόν (γελοιότερόν) ἔστιν εἰπεῖν*, "it is somewhat, in a certain degree, rude or ridiculous to say" (Plato, *Apol.* p. 30 E, 32 D; *Gorg.* 509 A): *μῶν ὑστέραι πάρεσμεν* (Aristoph. *Lys.* 69); "we have not come too late, have we?" *ἄσσον ἴτε* (Hom. *Il.* i. 335), "approach nearer;" *ἡμεῖς ἐκαστέρω οἰέομεν* (Herod. vi. 108), "we live too far off;" *νεώτερόν τι*, "something too new, something violent," whence *νεωτερίζω*, "I adopt harsh measures;" and this is very common in such phrases as *ἄμεινον, βέλτιον, λῆγον, κάλλιον, χεῖρον, κάκιόν ἔστι*, and the like.

(bb) The same force of the comparative may be expressed by a compound with *ὑπο-*, as *ὑπόμαργος*, "somewhat crazy;" *ὑπολευκόχρως*, "whitish," "pale;" *ὑπόφαιος*, "somewhat gray;" *ὑπόχλωρος*, "greenish yellow;" but even these are used in the comparative degree, as Herod. iii. 145: *ἦν οἱ ἀδελφεὸς ὑπομαργότερος*, "he had a brother rather mad than otherwise."

(cc) When two qualities are contrasted in the same subject, they may both be expressed by the comparative degree, as Hom. *Od.* i. 164: *πάντες κ' ἀρησαίαι' ἐλαφρότεροι πόδας εἶναι ἢ ἀφνειότεροι χρυσοῖο*, "all would pray to be swift of foot in a high degree, as compared with being in a high degree rich in gold." Herod. iii. 65: *ἐποίησα ταχύτερα ἢ σοφώτερα*, "I have acted in the manner distinguished by haste, as compared with the manner distinguished by wisdom," i. e. with more haste than wisdom. Plat. *Resp.* iii. p. 410 D: *μαλακώτεροι γίγνονται ἢ ὥς κάλλιον αὐτοῖς*, "they prove themselves effeminate in a higher degree, as compared with the

manner that would be more honourable for them" (for *καλλιον* see (aa)).

(*dd*) When we wish to contrast the present with the previous or general possession of the quality by the subject, we use the reflexive pronoun to indicate the standard of comparison; as (Plat. *Resp.* p. 411 c): *ἀνδρείότερος γίγνεται αὐτὸς ἑαυτοῦ*, "he grows braver in relation to himself," i. e. than he was before, or than he generally is. Id. *Lach.* p. 182 c: *πάντα ἄνδρα ἐν πολέμῳ καὶ θαρραλεώτερον καὶ ἀνδρείοτερον ἂν ποιήσειεν αὐτὸν ἑαυτοῦ αὐτῇ ἢ ἐπιστήμῃ*, "this science would make every man in war more confident and courageous than he would otherwise be."

(*ee*) The possession of a quality by a subject may be exaggerated by a reference of the capacity of the individual to the general case, or to the general conceptions and expectations of men, which thus serve as a standard of comparison; hence we have such phrases as *μεῖζον φορτίον ἢ καθ' αὐτὸν ἀράμενος* (Dem. *Erist. Philipp.* p. 156, 5), "having taken on him a burden beyond his strength;" *λόγου μεῖζων, κρείσσω* (Herod. II. 148; Thucyd. II. 50), "transcending the powers of description;" *μεῖζον ἐλπίδος* or *εὐχῆς* (Æsch. *Agam.* 257; Lucian, *Herod.* I.), "too great to be hoped or prayed for;" *ἐλπίσαντες μακρότερα μὲν τῆς δυνάμεως, ἐλάσσω δὲ τῆς βουλῆσεως* (Thucyd. III. 39), "forming hopes which exceeded their power, though they fell short of their wishes;" *μεῖζον ἢ κατ' ἄνθρωπον, ἢ κατ' ἄνδρα*, or *ἢ κατ' ἀνθρώπων φύσιν* (Plat. *Resp.* p. 359 d; Herod. VIII. 38; Soph. *Ant.* 768), "greater than in accordance with human power;" *ἐπιθυμῖαι μεῖζους ἢ κατὰ τὴν ὑπάρχουσαν οὐσίαν* (Thucyd. VI. 15), "desires greater than in accordance with the property on which he had to rely."

(b) The Comparative as contrasting two Subjects.

(*aa*) The subject, which marks the contrast or serves as the standard of comparison, is subjoined in the genitive, or in the same case after *ἢ*; as Plat. *Resp.* p. 360 d: *λυσitteλεῖν οἴεται πᾶς ἀνὴρ πολὺ μᾶλλον τὴν ἀδικίαν τῆς δικαιοσύνης*, "every man thinks that injustice is much more profitable than justice." Herod. VII. 10: *μέλλουσιν ἐπ' ἄνδρας στρατεύεσθαι πολὺ ἀμείνονας ἢ Σκύθας*, "you are going to march against men much braver than the Scythians."

(*bb*) If the case which should follow the η is the dative, sometimes even if it is the genitive, the η is omitted and the genitive substituted, or retained alone; as Thucyd. VII. 63: ταῦτα τοῖς ὀπλίταις οὐχ ἥσσον τῶν ναυτῶν παρακελεύομαι, "I give these injunctions to the men-at-arms no less than to the sailors (η τοῖς ναύταις)." Dem. *Lept.* § 135: τὸ δοκεῖν ἐξηπατηκέναι τοὺς ἀγαθὸν τι ποιήσαντας ὑμῖν αἰσχίον τῶν ἄλλων, "to be thought to have deceived those who have done you good service is more disgraceful to you than to others (η τοῖς ἄλλοις)." Eurip. *Dic. fr.* x. 4: κᾶν ἀμείνωνος πατρός Ζηνὸς πεφύκη, "even though he has sprung from a more noble father than Jove (η Ζηνός)."

(*cc*) When the comparison is not with a single subject, but with a sentence involving a verb, the contrast is expressed either by η with the nominative or with the simple genitive of the noun; thus on the one hand we find (Dem. *de Coron.* § 178), ἡμῶν ἀμεινον ἢ κείνοι προορωμένων (i. e. η κείνοι προορωῖνται), and on the other hand (Thuc. VIII. 52), οἱ Πελοποννησίοι πλείοσι ναῦσι τῶν Ἀθηναίων παρήσαν (i. e. η οἱ Ἀθηναῖοι or η αἱ οἱ Ἀθηναῖοι παρήσαν).

(*dd*) The standard of comparison is implied but not expressed in such phrases as οἱ νεώτεροι, οἱ πρεσβύτεροι, in speaking of classes of men; and in an antithesis like the following (Thucyd. V. 111): οὔτινες τοῖς μὲν ἴσοις μὴ εἰκονσι, τοῖς δὲ κρείσσοσι καλῶς προσφέρονται, πρὸς δὲ τοὺς ἥσσους μέτριοί εἰσι, πλείστ' ἂν ὀρθοῖντο.

(*ee*) In the contrast between two subjects there is sometimes an exaggeration of the comparative adjective by the addition of μάλλον; as in Eurip. *Hec.* 377: θανὼν ἂν εἴη μάλλον εὐτυχέστερος ἢ ζῶν, to which we find parallels in old English, as in Shakspeare (*Timon*, IV. 1): "He shall find the unkindest beast more kinder than mankind." From this case we must distinguish those in which the comparative is used with a presumed, but not expressed, reference (above, (*dd*)); as in Thucyd. III. 65: ἐβούλοντο τοὺς ὑμῶν χείρους μηκέτι μάλλον γενέσθαι, "they wish that the worse citizens among you should not grow worse still."

(*ff*) Conversely, the μάλλον is omitted with verbs which convey in themselves the idea of preference; as Hom. *Il.* I. 117: βούλομ' ἐγὼ λαὸν σὸν ἔμμεναι ἢ ἀπολέσθαι; Lys. *Orat. Fun.* § 62: θάνατον μετ' ἐλευθερίας αἰρούμενοι ἢ βίον μετὰ δουλείας.

(gg) When the standard of comparison is expressed by an infinitive with or without *ᾧστε*, certain adjectives appear in the positive degree, although their meaning is comparative; as Thucyd. II. 61: *ταπεινὴ ὑμῶν ἢ διάνοια ἐγκαρτερεῖν ᾧ διέγνωτε*, "your spirit is too debased to abide firmly by what you have resolved." Eurip. *Andr.* 80: *γέρον ἐκεῖνος ᾧστε σ' ὠφελεῖν παρόν*, "he is too old to help you, if he were here."

(hh) In some few cases the numeral which is the standard of comparison is joined to *πλέον* or *ἐλάττων* (*μείων*) in the neuter singular without *ς*; thus Thucyd. VI. 95: *ἡ λεία ἐπράθη ταλάντων οὐκ ἐλάττων πέντε καὶ εἴκοσι*.

(ij) We may sometimes substitute the adversative *ἀλλά* or *ἀλλ' οὐ* for the comparative *ἢ* after *μᾶλλον* and *πλέον*, according as they are negative or affirmative; or an affirmative form of the comparison may be followed by *καὶ οὐ* or *καὶ μὴ*. Thus Thucyd. I. 83: *ἔστιν ὁ πόλεμος οὐχ ὕπλων τὸ πλέον, ἀλλὰ δαπάνης*. Isocr. *ad Nicocl.* § 42: *πλησιάζειν βούλονται τοῖς συνεξαμαρτάνουσιν, ἀλλ' οὐ τοῖς ἀποτρέπουσιν* (where *βούλονται* involves *μᾶλλον*, (above, (ff))). Thucyd. I. 74: *ἐδείσατε ὑπὲρ ὑμῶν καὶ οὐχ ἡμῶν τὸ πλέον*. Id. I. 120: *τοὺς τὴν μεσότητιαν μᾶλλον καὶ μὴ ἐν πόρῳ κατακημένους*.

(kk) Similarly *πλήν* may take the place of *ἢ*, as in Eurip. *Heracl.* 233: *ἅπαντα ταῦτ' ἐστὶ κρείσσων πλήν ὑπ' Ἀργείοις πεσεῖν*.

(ll) To express a preference in general we may have *πρὸ cum gen.*; to express a choice, *ἀντὶ cum gen.*; to indicate excess we may have *παρά cum accus.* or *ἐπὶ cum dat.*, after the comparative; as Plat. *Crit.* p. 54 B: *μηδὲν περὶ πλεονος ποιοῦ πρὸ τοῦ δικαίου*. Soph. *Ant.* 182: *μείζον' ἀντὶ τῆς αὐτοῦ πάτρας φίλον νομίζειν*. Thucyd. I. 23: *ἐκλείψεις πυκνότεραι παρὰ τὰ μνημονευόμενα*. Hom. *Od.* VII. 216: *οὐ γὰρ στυγερῇ ἐπὶ γαστέρι κύντερον ἄλλο*.

(mm) By a very singular refinement the negative *οὐ* is inserted in the clause indicating the standard of comparison, when it is implied that the circumstance qualified by *μᾶλλον* is to be rejected or negated in comparison with that to which it stands in contrast. Accordingly this idiom is generally found when the comparative clause is negative or interrogative, or contains some term of reprobation. Herod. IV. 118: *ἥκει ὁ Πέρσης οὐδὲν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας*, "the Persian is come against us not a whit

more, as compared with the manner or degree in which he has not also come against you." Xen. *Hellen.* vi. 3, § 15: τί οὖν δεῖ ἐκείνους τὸν χρόνον ἀναμένειν, ἕως ἂν ὑπὸ πλῆθους κακῶν ἀπείπωμεν, μᾶλλον ἢ οὐχ ὥς τάχιστα εἰρήνην ποιήσασθαι; "why should we wait until we are worn out by the multitude of our misfortunes, rather than (why should we) not make peace as soon as possible?" Thucyd. iii. 36: ὥμῶν τὸ βούλευμα πόλιν ὅλην διαφθεῖραι μᾶλλον ἢ οὐ τοὺς αἰτίους, "that the resolve was savage to destroy a whole city, rather than not (in colloquial English "rather nor") the guilty persons," so that it is really equivalent to μᾶλλον πόλιν ὅλην καὶ οὐ μᾶλλον τοὺς αἰτίους or οὐ τοὺς αἰτίους μόνον ἀλλὰ μᾶλλον ὅλην πόλιν (cf. (j)). In Aristot. *Eth. Nic.* iv. 1, § 9, we find καὶ ῥᾶον δὲ τὸ μὴ λαμβάνειν τοῦ δοῦναι· τὸ γὰρ οἰκείον ἦττον προτενται μᾶλλον ἢ οὐ λαμβάνουσι τὸ ἀλλότριον, where the οὐ has its proper force, and this idiom is only apparent; for the meaning is, "people find it easier to abstain from receiving, than to give what they already have; for they less readily part with their own property, than they fail in receiving what belongs to somebody else."

§ X. *The Superlative Degree.*

416 The main distinction between the comparative and superlative adjective in Greek consists in this, that, while the comparative and superlative may both express the degree in which the quality is possessed by the subject simply, as γελοιώτερος τις, "a somewhat ridiculous man;" καλλίστη γυνή, "a very beautiful woman:" the comparative always presumes or expresses a relation to some standard of comparison from which the subject is for the time separated, and the superlative implies that the subject, to which this highest degree of a quality is attributed, forms the last term of a series containing all the lower degrees, so that the Greek superlative may sometimes be connected with a genitive plural, denoting a class of things to which the subject could not belong. This occasionally produces an apparent contradiction when we apply the English idiom, which often coincides with the Greek in the use of the superlative, to those special cases, where the English always reverts to the comparative. For example, Herod. iv. 142, κακίστους καὶ ἀνανδρωτάτους κρίνουσιν εἶναι ἀπάντων ἀνθρώπων, may be rendered literally, "they judge them to be the basest and most cowardly of all men." But when Thucydides says (i. 1)

of the Peloponnesian war, that he expected it to be *ἀξιολογώτατον τῶν προγεγενημένων*, we cannot render this "most worthy of mention of all those that had gone before it," for the present and future do not, according to our view, admit of classification with the past: but we must either translate, "a war most worthy of mention of the long series of wars preceding and ending with it," or "worthy of mention in the highest degree, if compared with the previous wars," which is much the same as "more worthy of mention than its forerunners." Similarly when Æschylus makes Atossa say (*Pers.* 180) that the two visionary women, whom she saw in her dream, were *μεγέθει τῶν νῦν εὐπρεπεστάτα πολὺ*, we cannot render this "most conspicuous in stature of those who now exist," for they obviously did not exist; but we must either translate it "conspicuous in stature in the highest degree, if compared with existing women," or "more conspicuous in stature than any living women."

The following usages of the Greek superlative are most deserving of notice:

(aa) The genitive, which follows the superlative, may denote not the class or series to which the subject belongs, but some other standard of comparison suggested by the sentence; thus Plat. *Gorg.* p. 461 E: *τῆς Ἑλλάδος πλείστη ἐστὶν ἐξουσία τοῦ λέγειν Ἀθήνησιν*, "there is a liberty of speech at Athens in the highest degree as compared with the rest of Greece." Dem. *de Coron.* § 78: *σίτῳ πάντων ἀνθρώπων πλείστῳ οἱ Ἀθηναῖοι χρώνται ἐπείσδακτῳ*, "the Athenians consume imported corn to the largest amount as compared with the rest of the world." Xen. *Symp.* vii. 40: *σῶμα ἀξιοπρεπέστατον ἰδεῖν τῆς πόλεως ἔχεις*, "you have a person stately in the highest degree as compared with (the other persons in) the city."

(bb) As in the comparative (415, (dd)), so in the superlative we may use the reflexive pronoun to indicate the standard of comparison, when we wish to contrast the highest with the usual condition of a person or thing; as Plat. *Leg.* p. 715 D: *νέος ὦν πᾶς ἄνθρωπος τὰ τοιαῦτα ἀμβλύτατα αὐτὸς αὐτοῦ ὀρᾷ*, "when young, every man is at his dullest with regard to seeing such things." Xen. *Mem.* i. 2, § 46: *εἴθε σοι τότε συνεγενόμην ὅτε δεινότητος σαντοῦ ταῦτα ᾔσθα*, "I wish I had enjoyed your society at the time when you were at your cleverest in these things."

(cc) Pre-eminence in a class may be expressed by prefixing *ἐν τοῖς* to the superlative without a change of gender, or by adding *εἰς* with some word indicating the subject; thus Thucyd. i. 6: *ἐν τοῖς πρώτοις Ἀθηναῖοι τὸν σίδηρον κατέθεντο*, "the Athenians first among these (men) laid down iron weapons." Id. iii. 81: *ἔδοξε μᾶλλον (ὡμῇ εἶναι ἢ στάσις) διότι ἐν τοῖς πρώτῃ ἐγένετο*, "the sedition seemed to be more savage, because it happened the first among these (things)." The same rule applies to the superlative adverb *μάλιστα*, as Thucyd. viii. 90: *Ἀρισταρχος, ἀνὴρ ἐν τοῖς μάλιστα καὶ ἐκ πλείστον ἐναντίος τῷ δήμῳ*, "Aristarchus, a man among them in the highest degree and for the longest time opposed to democracy." Æsch. *Pers.* 325: *Κιλικῶν ἑπαρχος εἰς ἀνὴρ πλείστον πόνον ἐχθροῖς παρασχών*, "the governor of the Cilicians for one man (among all men) having caused most trouble to the enemy." Thucyd. iii. 39: *ἀποφαίνω Μυτιληναίους μάλιστα δὴ μίαν πόλιν ἡδικηκότας ὑμᾶς*, "I prove that the Mytilenæans for one state (among all states) have most wronged you."

(dd) With the negative *οὐ* the superlative adjective or adverb assumes emphatically the opposite value; thus *οὐχ ἥκιστα* means "especially," *οὐκ ἀδυνατάτατος* means "most opulent or powerful." Hence we have *οὐχ ἥκιστα* as a substitute for *μέγιστα* in co-ordinate sentences, as Thucyd. i. 68: *προσῆκει ἡμᾶς οὐχ ἥκιστα εἰπεῖν ὅσῳ καὶ μέγιστα ἐγκλήματα ἔχομεν*.

(ee) The superlative may be used with relatives or relative particles to express the highest degree possible, so that we may supply *δυνατός ἐστι* or *δύναται γενέσθαι*. Thus Plat. *Symp.* p. 220 b: *πάγου οἴου δεινστάτου*, "in the sharpest possible frost" (*οἷος δύναται γενέσθαι δεινότατος*). Similarly *ὡς τάχιστα*, "as quickly as possible" (Xen. *Cyr.* i. 6, § 26); *ὅπως ἀριστα*, "in the best way possible" (Æsch. *Agam.* 611); *ἢ ἀριστον* (Xen. *Cyr.* ii. 4, § 32); *ὅσον τάχιστα* (Soph. *El.* 1457); *ὅτι πλείστον χρόνον* (Xen. *Cyr.* vi. 1, § 43); *ὅποι προσωτάτω* (Eurip. *Androm.* 924); *οὕτως ὅπως ἥδιστα* (Soph. *Trach.* 330); *ὡς ἂν μάλιστα* (Thucyd. vi. 57); *ὅτι ἐπ' ἐλάχιστον* (Id. iii. 46); *ὡς ἐν ἐχυρωτάτῳ* (Xen. *Cyr.* i. 6, § 26). But the verb denoting possibility is often found, so that the sentence is complete; thus Thucyd. vii. 21: *ναῦς ὡς δύναται πλείστας*. Xen. *Mem.* iii. 8, § 4: *ὡς ἐν ἀνομοιοτάτῃ*. Id. *Anab.* i. 8, § 15: *ἡ δυνατὸν μάλιστα*. Id. *Mem.* iv. 5, § 2: *ὡς οἷόν τέ γε μάλιστα*.

CHAPTER II.

ON THE CATEGORICAL PROPOSITION, AND ON THE DIFFERENT KINDS OF PREDICATES.

§ I. *General Principles.*

417 IN the categorical proposition there are, as has been already mentioned (above, 400, (γ)), three kinds of predicates:

(A) *Primary*, when there is nothing between the subject and predicate, except the copula, either expressed or implied.

(B) *Secondary*, when the predicate is connected with the subject through a verb which already contains a primary predicate.

(C) *Tertiary*, when in the second case there is also a πρόληψις or anticipation of a distinct predication of something additional. Accordingly,

(A) Primary predicates are the following: (a) Attributive nouns, whether substantives or adjectives. (b) Participles and other verbals. (c) Verbs of the indicative mood.

(B) Secondary predicates are the following: (a) Adverbs. (b) Cases of nouns and participles (1) without or (2) with prepositions.

(C) Tertiary predicates are oblique cases of substantives, adjectives, and participles.

§ II. A. *Primary Predicates. (a) Nouns.*

418 When a noun is predicated directly, the copula is either a verb expressing *existence, subsistence, &c.*, such as εἶμι, γίγνομαι, ἔφιν, κυρῶ, πέλω, ὑπάρχω, μένω, διαμένω; or a verb expressing *appellation, designation, nomination, appointment, &c.*, such as καλεῖμαι, ἀκούω, κλύω, ὀνομάζομαι, προσαγορεύομαι, ποιούμαι, καθίσταμαι, ἀποδείκνυμαι, εὐρίσκομαι, νομίζομαι, πέμπομαι, αἰρούμαι, χειροτονούμαι, λαγχάνω. Verbs of the former class are usually

which it is impossible to give a satisfactory answer. As such as sentences were found which they also were in common without any such relation.

1. ὁ ἀνὴρ ὁρᾷ τὸν φίλον. "The man sees the friend."
2. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."
3. οἱ ἄνθρωποι ἀγαπᾷ τὸν φίλον. "The men love the friend."
4. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."
5. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."
6. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."
7. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."
8. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."
9. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."
10. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."
11. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."
12. ὁ ἀνὴρ ἀγαπᾷ τὸν φίλον. "The man loves the friend."

Regularly, these primary predicates agree with their subjects in gender and number; and all verbs, whether they merely serve as copula or contain in themselves the primary predicate, agree with the subject of the sentence in number and person. But the following irregularities are not of unfrequent occurrence:

(a) The primary predicate does not agree with the subject in gender and number.

(aa) The predicate may stand in the neuter singular without regard to the gender and number of the subject, if we wish to indicate that the subject belongs to a particular class of things; as οὐκ ἀγαθὸν πολυκυρασίην (*Il.* II. 204), "a multitude of rulers is not a good thing"—does not belong to the class of good things; αἱ μεταβολαὶ λυπηρὸν (*Eurip. Herc. F.* 1263), "changes are a troublesome thing."

(bb) The predicate takes its gender from the meaning and not from the grammatical form of the subject; as τὸ μερᾶκιον ἐγένετο καλόν, "the boy grew up handsome;" and this applies also to epithets (above, 414) and secondary predicates, as φίλε τέκνον (*Od.* XV. 609); ὃ φίλη ψυχὴ, οἶχε δὲ ἀπολιπὼν ἡμᾶς (*Xen. Cyr.* VII. 3, § 8).

(β) The verb does not agree with the subject in number.

(aa) When the subject is a neuter plural the verb is generally singular, as τὰ ζῶα τρέχει. The reason for this has been already given (381, (d)); and the same rule occasionally applies to the dual, as Π. XXIII. 477: δέρεται ὄσσε. But the plural may follow a neuter plural nominative (1) if it indicates a plural personality, as Plat. *Iach.* p. 180 E: τὰ μειράκια ἐπαινοῦσιν; (2) if the objects referred to are necessarily distributed and numerous, as Xen. *Anab.* i. 7, § 17: φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά; (3) if the objects are separated by locality or otherwise, as Xen. *Cyr.* II. 2, § 17: ταῦτα μὲν δὴ τοιαῦτα ἐλέγοντο, because the sayings of diverse parties are alluded to. In general this use of the plural verb with the neuter plural is more common in Xenophon, and in the Ionic and Doric poets, than in the majority of the prose writers.

(bb) With ἔστι and some other verbs the singular verb is used with the plural subject, even when the latter is masculine or feminine; as Plat. *Euthyd.* 302 C: ἔστι γὰρ ἔμουγε καὶ βωμοί. *Sympos.* 188 B: καὶ γὰρ πάχναι καὶ χάλαζαι καὶ ἐρυσίβαι γίνεταί. This idiom is called the *schema Pindaricum*, and Pindar uses a singular verb as a copula between a plural subject and a plural predicate, *Ol.* x. 4: μελινάρυες ὕμνοι ὑστέρων ἀρχαὶ λόγων τέλλεται.

(cc) If the subject, though singular, is a collective noun, the verb is plural; this applies not only to nouns of multitude, as δῆμος, πλῆθος, στρατόπεδον, &c., but also to words or expressions like ἕκαστος, τις, ἄλλος ἄλλον, εἴ τις, ὅστις, ὅς ἄν, &c. Thus Alciphron, *Epr.* III. 10: ὁ δῆμος εἰς τὸ θέατρον προελθόντες ἐβόων. Plat. *Resp.* p. 550 E: ἄλλος ἄλλον ὁρῶν καὶ εἰς ζῆλον ἰὼν τὸ πλῆθος τοιοῦτον αὐτῶν ἀπειργάσαντο.

(dd) The plural verb stands beside a singular vocative, if the act refers to the companions also of the person addressed, as Soph. *Phil.* 466: ἦδη, τέκνον, στέλλεσθε;

(ee) When the plural of the first person is used royally and majestically, as it is called, for the singular, the proper number may be resumed even in the same sentence; as Eurip. *Troad.* 904: ὡς οὐ δικαίως, ἦν θάνω, θανούμεθα.

(ff) The dual, which is only an exceptional plural, may have a plural predicate or verb; as Plat. *Resp.* p. 478 A: δυνάμεις ἀμφοτέραί ἐστων, δόξα τε καὶ ἐπιστήμη. Soph. *Antig.* 55: ἀδελφῶ δύο κοινὸν μόρον κατεργάσαντο. And a feminine dual may agree with

a masculine predicate or epithet; as Xen. *Cyr.* i. 2, § 11: *μίαν ἄμφω τοῦτω τῷ ἡμέρα λογίζονται.*

(gg) If two or more subjects are referred to a common copula or predicate, the latter may either be plural or take its inflexion from the nearest or the predominant subject; but the adjectival predicate is in the neuter plural if the subjects denote inanimate things; as Xen. *Anab.* ii. 4, § 15: *ἔτυχον ἐν τῷ περιπάτῳ ὄντες Πρὸξενος καὶ Ξενοφῶν.* Thucyd. i. 29: *ἐστρατήγει τῶν νεῶν Ἀριστέως καὶ Καλλικράτης καὶ Τιμάνωρ.* Xen. *Anab.* i. 10, § 1: *βασιλεὺς καὶ οἱ σὺν αὐτῷ εἰσπίπτει.* Plat. *Euthyd.* p. 279 B: *εὐγένειαί τε καὶ δυνάμεις καὶ τιμαὶ δῆλὰ ἐστὶν ἀγαθὰ ὄντα.*

(hh) The copulative verb may agree in number with either the subject or predicate, if the latter is a substantive or a substantival adjective; as Herod. ii. 16: *τὸ πάλαι αἱ Θῆβαι Αἴγυπτος ἐκάλετο.* Thucyd. iv. 26: *αἷτιον ἦν οἱ Λακεδαιμόνιοι προειπόντες.*

419 As the predicate is necessarily a general term, it is properly distinguished from the subject by the omission of the article; as

ὁ Σωκράτης ἦν ἄνθρωπος.

ὁ ἄνθρωπος ἦν σοφός.

See, however, above, 394, (β).

(a) When the predication is thus distinct, the copula is often omitted; as

λευκὸς ὁ ἵππος, "the horse is white."

(b) The copula is very frequently omitted, when the following qualitative phrases form the predicate: *φροῦδος, ἐτοῖμος, ῥάδιον, εἰκός, δῆλον, χαλεπόν, ἄξιος, δυνατός, οἷός τε, ἀδύνατος, θαυμαστόν, ἀμήχανον ὅσον, ἀνάγκη, χρεών, θέμις, ὥρα, καιρός, οὐ πολὺς χρόνος ἐξ οὗ, &c.;* as

φροῦδα τὰπειλήματα (Soph. *Œd. Col.* 660).

They are often predicated in the neuter plural; as

χαλεπά ἐστι περιγίγνεσθαι (Herod. ix. 2).

(c) The omission of the copula is most usual in the third person, but there are examples of its absence with the other persons; thus we have with the emphatic pronoun (*Æsch. Æum.* 547), *φόνου δὲ τοῦδ' ἐγὼ καθάρσιος,* and (Pind. *Ol.* iv. 24), *οὗτος ἐγὼ ταχυτάτη,* "such a one am I here before you for swiftness;" "Ἕλληγ ἐγώ," "a Greek am I;" and the like. And *ἐσμέν* is understood with *ἔτοιμοι*

in Plat. *Resp.* 499 D: *περὶ τούτου ἔτοιμοι τῷ λόγῳ διαμάχεσθαι*, where the pronoun *ἡμεῖς* is also omitted.

(d) The copula is often omitted in relative sentences; thus Eurip. *Alc.* 171: *πάντας δὲ βωμούς, οἳ κατ' Ἀδμήτου δόμους [εἰσ]λ, προσήλθε*. This is sometimes found to be the case with the relative particles *ὅτι* and *εἰ*; thus (Plat. *Resp.* VI. p. 505 A): *ὅτι γε ἡ τοῦ ἀγαθοῦ ἰδέα μέγιστον μάθημα [ἐστ]λ, πολλάκις ἀκήκοας*. Soph. *Phil.* 1246: *ἀλλ' εἰ δίκαια [ἐστ]λ, τῶν σοφῶν κρείσσω τάδε*.

(e) The omission of the copula with the antecedent is regular in such phrases as *οὐδεὶς [ἐστίν] ὅστις οὐ*, and the like, where the construction is often obliterated by an attraction of the antecedent into the case of its relative (above, 405).

(f) The copula is sometimes wanting even in the dependent moods; thus the imperative is omitted (Xen. *Anab.* III. 3, § 14): *τοῖς θεοῖς χάρις [ἔστω]*; the subjunctive (*Il.* I. 547): *ὃν μὲν κ' ἐπιεικὲς [ᾗ] ἀκούμεν*; the optative (Theocr. XVIII. 25): *τᾶν οὐδ' ἂν τις ἄμωμος [εἴη], ἐπεὶ χ' Ἑλένα παρισωθῇ*; the objective infinitive (Plat. *Phæd.* p. 74 E): *οὐκ οὖν ὁμολογοῦμεν ἀναγκαῖόν πον [εἶναι]*.

(g) A preposition with its case, or a compound involving this combination, seems to be specially adapted for predication, without the copula or some other verb containing the primary predication implied; thus Æsch. *Agam.* 675: *πολύανδροί τε φεράσπιδες κυναγοὶ κατ' ἰχθυος πλατᾶν ἄφαντον [ῆσαν or εἶποντο]*, "the shielded huntsmen went or followed in the invisible track of their oars." Eurip. *Electr.* 733: *νεφέλαι δ' ἔνυδροι πρὸς ἄρκτον*, "the watery clouds went to the north." And even in a secondary predication we have the same usage, as in Thucyd. IV. 126: *κατὰ πόδας [ιόντες or ἐπόμενοι] τὸ εὐψυχον ἐν τῷ ἀσφαλεῖ ὁξεὺς ἐνδείκνυνται*, "following at their heels, they keenly exhibit their courage when there is no risk." Hence we have the same omission with compound adjectives, as in Æsch. *Agam.* 277: *ὑπερτέλης τε [ῆρθη], πόντον ὥστε νωτῖσαι ἰχθύς [?] πορευτοῦ λαμπάδος πρὸς ἡδονήν, πεύκη, τὸ χρυσοφειγγὲς ὥς τις ἥλιος σέλας παραγγείλασα Μακίστου σκοπαῖς*, where there is a secondary predicate of time in the aorist participle *παραγγείλασα*, "the pine torch was lifted aloft,—so that the fishes rose to the surface of the sea to enjoy the passenger light,—having sped forward its blaze to the watch-towers of Macistus."

In this case, as in those mentioned above (d), where we have given an instance of the phrase with the preposition (Eurip. *Alc.* 171), the copula is omitted in relative sentences; thus Arist. *Pol.* i. 9, § 6: τῷ εἰσάγεσθαι ὃν ἐνδεεῖς [εἰσὶ] καὶ ἐκπέμπειν ὃν πλεονάζουσι, "by the importation of the things which they want, and by the exportation of their superfluities."

§ III. *Primary Predicates. (b) Participles and other Verbals.*

(a) Participles.

420 (aa) The active participles are not very often used as primary predicates, for the tenses of the verb will generally express our meaning with sufficient definiteness: consequently ὁ ἵππος τρέχει will be more common than ὁ ἵππος ἐστὶ τρέχων, which is equivalent to it (above, 381). But we find such phrases as ὁδὸς ἡ ὀρωμένη ἦν ἄγουσα ἄνω (Xen. *Anab.* iv. 3, § 5); and in an emphatic passage we might say, ὁ ἄνθρωπος ἐστὶν ἐμπνέων (cf. *Æschyl. Agam.* 629); or, ὁ παῖς ἐστὶ πάντ' ἀγνοῶν καὶ πάντ' ἀποβλέπων εἰς τὸν διδάσκαλον (cf. Plat. *Phæd.* p. 239 B); or, in the aorist, ἦν ὁ Θεμιστοκλῆς βεβαύτατα δὴ φύσεως ἰσχὺν δηλώσας καὶ ἄξιός θανάμῃσαι (Thucyd. i. 138, § 3); or, in the perfect, ὁ χρησμὸς ἐστὶ δεδορκώς (*Æsch. Ag.* 1150). The difference between this mode of predication and that with the finite verb is shown by such passages as the following; Thucyd. i. 38, § 2: δῆλον ὅτι, εἰ τοῖς πλείοσι ἀρέσκοντές ἐσμεν, τοῖσδ' ἂν μόνοις οὐκ ὀρθῶς ἀπαρέσκοιμεν, "it is clear that if we habitually give satisfaction to the greater number, there can be no justice in the dissatisfaction which these alone profess to entertain." Id. iii. 2, § 1: ἃ μεταπεμπόμενοι ἦσαν, "which things they were sending for."

(bb) The passive participle in -μένος is very often predicated; indeed, as we have seen above (324, (3)), it is a substitute for certain tense forms; and for the sake of emphasis we have such phrases as κάρτ' ἀπομούσως ἦσθα γεγραμμένος (*Æschyl. Ag.* 733), "you were painted very unfavourably."

(β) Other Verbals.

421 The verbal adjectives in -τός and -τέος are also very often used as primary predicates; thus,

ταῦτο αὐτὸ ῥητόν ἐστι μοί.
ἀσκητέα ἐστί σοι ἡ ἀρετή.

But the verbal in *-τέος* is also used as a mere infinitive, without inflexion, and governing the case of the noun, which in the direct predication would have been the subject. Here the dative is taken in immediate connexion with the substantive verb, and *ἐστί μοι, ἐστί σοι*, "there is to me," "there is to thee," &c., mean, "I have," "thou hast" (to do so and so), i. e. "it is right or necessary for me and thee to do so." Thus for *ἀσκητέα ἐστί-σοι ἡ ἀρετή*, "virtue is-for-thee to cultivate," we may write *ἀσκητέον ἐστί-σοι τὴν ἀρετὴν*, "it-is-for-thee to cultivate virtue," i. e. "thou must cultivate virtue;" and so, if the verb implied governs another case; as *ἐπιθυμητέον ἐστί-σοι τῆς ἀρετῆς*. The person is sometimes but more rarely expressed in the accusative, as in Plat. *Crit.* p. 49 A: *οὐδενὶ τρόπῳ φαμέν ἐκόντας ἀδικητέον εἶναι*. Both constructions may appear in the same sentence, as Herod. ix. 58: *ἐκεῖνοις ταῦτα ποιεῖσι οὐκ ἐπιτρεπτέα ἐστί, ἀλλὰ διωκτέοι εἰσὶ*, "it-is-not-(for us) to give permission to them doing these things, but they are-for-us to pursue (we must pursue them)."

Obs. 1 Just in the same way we have *δίκαιόν ἐστιν ἐμὲ ταῦτα ποιεῖν* by the side of *δίκαιός εἰμι ταῦτα ποιεῖν*; whence we have the negatives *εἰ μὴ ἀδικῶ γε*, or *ἀδικοῖην μέντ' ἂν εἰ μὴ*, i. e. "I ought to do so." Similarly we have *ἀξίόν ἐστι, δῆλόν ἐστιν ἐμέ, κ. τ. λ.*, by the side of *ἀξίός εἰμι, δῆλός εἰμι*. And as *δεῖ = δεόν ἐστί* is equivalent to *δίκαιόν ἐστι*, we may have both *πολλοῦ δέω τοῦτο ποιεῖν* and *πολλοῦ δεῖ ἐμὲ τοῦτο ποιεῖν*.

Obs. 2 As the verbals in *-τός* and *-τέος* are of a qualitative or adverbial nature, like the adjectives mentioned above (419, (b)), we often find them predicated in the neuter plural; as

συγγνώστ' ἂν ᾔην σοι τοῦδ' ἐρασθῆναι λέχους (Eurip. *Med.* 491).
συνεκποτέ ἐστί σοι καὶ τὴν τρύγα (Aristoph. *Plut.* 1085).

Obs. 3 For this reason, and because the stress in the combination *ἐστί μοι, ἐστί σοι*, as expressing the subject, falls upon the dative of the pronoun, the substantive verb is often omitted, and sometimes when the subject is clear, the pronoun also is wanting; thus we may have

γυναικὸς οὐδαμῶς ἡσσητέα (Soph. *Antig.* 678)
 for *οὐδαμῶς δεῖ ἡμᾶς ἡσσᾶσθαι γυναικός*.

Obs. 4 We observe this in other combinations of *ἐστί* with the dative; thus in Homer, *Il.* xvi. 159,

πᾶσιν δὲ παρήιον αἵματι φουόν,

πᾶσιν includes the subject and copula—"all had their mouths gory with blood."

Obs. 5 There cannot be an omission of the copula when the participle is predicated in a conditional sentence. Apparent instances to the contrary are corrupt.

§ IV. *Primary Predicates.* (c) *Tenses of the Finite Verb.*

422 As every verb has reference to action, and all action must take place in time, whatever is predicated by a verb is a predication of tense.

A predication of tense has reference either to the time of speaking, or to some other point of time which must be defined. In the former case the tense is called (α) *definite* or *determinate*; in the latter (β) *indefinite* or *indeterminate*¹.

(α) In Greek the following are the definite tenses which relate to the time of speaking:

The present, which expresses *simultaneity*, i.e.

quod significat rem geri *eo ipso tempore*, quo loquimur.

The future, which expresses *posteriority*, i.e.

quod significat fore ut res geratur *post* id tempus, quo loquimur.

The perfect, which expresses *anteriority*, i.e.

quod significat rem gestam fuisse *ante* id tempus, quo loquimur.

Thus:

γράφω, "I write or am writing," i.e. "now, at the moment of speaking."

γράψω, "I shall write," i.e. "at some time *after* the moment of speaking."

έγραφα, "I have written," i.e. "at some time *before* the moment of speaking."

(β) The following are the indefinite tenses, which relate to some time specially defined.

The imperfect, which expresses *simultaneity*, i.e.

quod significat rem geri *aliquo tempore*, de quo loquimur.

The aorist, which expresses *posteriority*, i.e.

quod significat fore ut res geratur *post* aliquod tempus, de quo loquimur.

The pluperfect, which expresses *anteriority*, i.e.

quod significat rem gestam fuisse *ante* aliquod tempus, de quo loquimur.

¹ This classification is due to J. L. Burnouf, to whom it was suggested by the tenses of the French verb; see *New Cratylus*, § 372.

Thus:

ἔγραφον, "I was writing," i.e. "at some specified time."

ἔγραψα, "I wrote," i.e. "after some specified time."

ἔγεγράφειν, "I had written," i.e. "before some specified time."

(a) *Definite Tenses.*

423 A, 1. *The Present.*

(aa) It is unnecessary to give any examples of the ordinary use of the present indicative. But there are three applications of this tense which deserve special notice.

(1) In lively narratives the present is used for the imperfect or aorist, to signify that an action was going on, or that a deed was done, at some time specified by the context; thus Thucyd. VII. 83: καὶ ἀναλαμβάνουσί τε τὰ ὅπλα καὶ οἱ Συρακούσιοι αἰσθάνονται καὶ ἐπαιώνισαν γνόντες δὲ οἱ Ἀθηναῖοι ὅτι οὐ λανθάνουσι κατέθεντο [τὰ ὅπλα] πάλιν: here the present is mixed up with the aorist, to show that the actions denoted by the former continued up to the point of time indicated by the latter. Again, we may have the present in a relative sentence, with an emphatical reference to past time; as in Eurip. *Bacch.* 2: Διόνυσος ὃν τίκτει ποθ' ἢ Κάδμου κόρη Σεμέλη λοχευθεῖσ' ἀστραπηφόρῳ πυρὶ, where the aorist λοχευθεῖσα, as well as the particle ποτέ, indicates the past time, to which τίκτει points as the moment of the event described; cf. Eurip. *Suppl.* 640; Xen. *Ages.* II. 17—20, *Anab.* I. 1; Thucyd. I. 48.

(2) The present is used for the future in order to express the certainty of the coming event; thus we have the prophecy of Apollo, Pind. *Ol.* VIII. 42: Πέργamos ἀμφὶ τεαῖς χερσὶ ἐργασίας ἀλίσκεται, "Troy is taken, i.e. is not impregnable, but is doomed to capture, where thy hands have wrought," though afterwards, when a definite time is referred to, we have the future ἄρξεται. See also Pind. *Pyth.* IV. 49; and Herod. VII. 140, where we have μένει, λείπεται, πέλει and ἐρείπει in a Delphic oracle. Xen. *Cyr.* VII. 1, 19: νῦν ὁρᾶς ἔργον τῆς σῆς ταχυεργίας· νῦν γὰρ εἰ φθάσομεν κ.τ.λ. οὐδεὶς ἀποθανεῖται.

(3) The present is used for the perfect in verbs which express the permanence of a state, or an impression and its results. Such are ἀκούω, κλίνω, αἰσθάνομαι, μανθάνω, γινώσκω, expressing the

continuance of a perception or cognizance: *ἀδικέω*, "I am a wrong-doer;" *ἐξανγέω*, "I boast or am confident;" *θνήσκω*, "I am dying" (Soph. *Œd. T.* 118); *νικάω*, "I am victor or have conquered;" *φεύγω*, "I am an exile." Thus Hom. *Od.* xv. 403: *νήσός τις Συρίη κυκλήσκειται εἰ που ἀκούεις*, "if you have heard," i. e. possess knowledge by hearsay on that point; similarly Soph. *Phil.* 261: *ὃν κλύεις ἴσως*, "whom perhaps you have heard of, know by hearsay." Æsch. *Agam.* 305: *νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμόν*, "both the first and the last (in the series) have conquered in the race."

(bb) Besides these usages there may be cases, in which, although the main verb is present both in form and signification, the reference is emphatically to the past and no longer existing state of things. Thus we have the two remarkable passages in Thucydides, I. 6 and I. 32. In the former we read: *οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἀβροδύαιτον οὐ πολὺς χρόνος ἐπειδὴ χιτῶνάς τε λινοὺς ἐπαύσαντο φοροῦντες καὶ κρώβυλον ἀναδύμενοι*, where the words *διὰ τὸ ἀβροδύαιτον* bear an involved past sense, which qualifies the whole passage: "such *was* their luxurious attire, that it *is* only a short time since they saw the old men of the wealthy class among them leave off wearing linen tunics and binding up a knot of their hair with the fastening of golden mannah-flies." In the other passage we read: *ξυγγνώμη, εἰ μὴ μετὰ κακίας, γνώμης δὲ μᾶλλον ἀμαρτίας, τῇ πρότερον ἀπραγμοσύνη ἐναντία τολμῶμεν*, where, as in the former example, the past reference on which the emphasis depends, in opposition to the present *τολμῶμεν*, is involved in the clause *μὴ μετὰ κακίας κ.τ.λ.*: "allowance should be made for us if, *when there was previously* no malevolence, but only an error of judgment, we *now* venture on a measure at variance with our former isolation:" for certainly the orator does not imply that the *present* wish of his countrymen to form an alliance with Athens is an error of judgment: he concedes *that* only with reference to their former ἀπραγμοσύνη or unwillingness to encumber themselves with foreign politics.

424 B, 1. *The Future.*

(aa) As distinguished from the periphrastic future with *μέλλω*, the simple form is used to denote a future event without any specification of the time after which it will happen, whereas the

periphrastic future requires or implies a definition of the time. Thus Plat. *Gorg.* 523 A: *ὡς ἀληθῆ ὄντα λέξω σοι ἃ μέλλω λέγειν*, "I shall speak the truth in what I am now going to say."

(bb) The simple future often conveys the meaning of obligation rather than mere futurity. Thus Xen. *Mem.* II. 1, 17: *οἱ εἰς τὴν βασιλικὴν τέχνην παιδευόμενοι τί διαφέρουσι τῶν ἐξ ἀνάγκης κακοπαθούτων, εἰ γε πεινήσουσι καὶ διψήσουσι καὶ ῥηγάσουσι*, "if they must (are obliged to) suffer hunger and thirst and cold." Eurip. *Med.* 1320: *λέγ' εἰ τι βούλει, χειρὶ δ' οὐ ψάυσεις ποτέ*, "speak if you like, but you shall not touch me with your hand." Hence, as we shall see, the future used interrogatively becomes equivalent to an imperative, as in Arist. *Aves*, 1571: *ἔξεις ἀτρέμας*, "keep quiet."

(cc) The future seems to be used for the present in cases when we imply a habit so usual or confirmed, that it may be expected and relied on; thus, *ἀνὴρ σοφὸς τὰς ἐν τῷ βίῳ συμφορὰς ῥᾶν οἶσει τῶν ἄλλων*, "a wise man will be found to bear, may be expected to bear, usually bears, misfortunes more easily than others."

(dd) In relative sentences the future implies the object or end proposed; thus, *ἔλεγον, ὅτι ἤκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς ἄξουσιν ἔνθεν ἔξουσι τὰ ἐπιτήδεια*, "they said they would bring with them guides who would lead them (to lead them) to a place from which they would (in order that they might from thence) get provisions."

(ee) The verb *βούλομαι* is sometimes used in the future, although the wish itself is present, because the mind passes on to the desired object, which is regarded as still absent and to come, and because a sort of conditional possibility is implied; thus Eurip. *Med.* 259: *πασούταν οὖν σου τυγχάνειν βουλήσομαι, ἣν μοι πέρους τις μηχανή τ' ἐξωρεθῇ*, "I shall desire to obtain so much from you," if circumstances admit of my obtaining what I wish. Soph. *Oed. Col.* 1291: *καὶ ταῦτ' ἀφ' ὑμῶν, ὃ ξένοι, βουλήσομαι καὶ ταῦνδ' ἀδελφαῖν καὶ πατρὸς κυρεῖν ἐμοί*, "I shall desire to obtain these things from you," if you will oblige me. *Oed. T.* 1076: *ταῦτ' ἐγὼ, καὶ σμικρὸν ἔστι, σπέρμ' ἰδεῖν βουλήσομαι*, "I shall wish to see it," i.e. "I shall be glad to see it."

(ff) The future sometimes implies that a thing is doomed or destined, as in the lines of Philemon:

οὐκ ἔστ' οὐδὲ εἰς
ὃ μὴ κακόν τι γέγονεν ἢ γενήσεται.

Hence the phrase ὦ κακῶς ἀπολούμενε, "O thou, that art doomed to perish basely," of an execration; and this too with the article, as in Euripides:

νικᾷ με χρεῖα χῆ κακῶς δλουμένη
γαστήρ' ὑφ' ἧς δὴ πάντα γύγνεται κακά.

(gg) In the infinitive the future is used after verbs of requesting, wishing, &c., where in English we are content to employ the present; thus, ἐδεήθησαν οἱ Κορίνθιοι τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, "the Corinthians requested of the Megarians to (that they would) assist in escorting them with a fleet;" τὸν πόλεμον διενεοῦντο προθύμως οἶσειν, "they intended to (that they would) carry on the war with spirit;" οἱ Ἀθηναῖοι ἐφύλοντο τῆς Σικελίας ἄρξειν, "the Athenians desired to (that they might) rule over Sicily."

425 C, 1. *The Perfect.*

(aa) The perfect expresses the state or condition consequent on an action; thus Xen. *Cyr.* vi. 4, § 14: ἡσκήκατε μὲν τὰ εἰς τὸν πόλεμον πολὺ μᾶλλον τῶν πολεμίων, συντέτραφθε δὲ καὶ συντέταχθε ἐν τῷ αὐτῷ πολὺ πλείω ἤδη χρόνον ἢ οἱ πολέμοι καὶ συννεκικήκατε μετ' ἀλλήλων, τῶν δὲ πολεμίων οἱ πολλοὶ συνήττηνται μεθ' ἑαυτῶν, "you have been exercised, and the discipline remains; you have been nurtured and drawn up together, and have shared in victories up to this time; but most of your enemies have been continually partners in defeat:" so that the two states or conditions may be contrasted.

(bb) Hence the perfect often denotes the completion of an act, especially the fixed result of a thought or determination; thus Thucyd. i. 120: ὁ ἐν πολέμῳ εὐτυχία πλεονάζων οὐκ ἐντεθύμηται θράσει ἀπίστῳ ἐπαιρόμενος, "he, who in war is lifted up by prosperity, has not reflected, has not come to the just conclusion, that he is elated by a boldness on which he ought not to rely;" cf. the ἐνθυμέται γὰρ οὐδεὶς which immediately follows, and means "no one reflects," i. e. is in the habit of reflecting. Simi-

larly Dem. *Phil.* I. § 19: ταῦτα μὲν ἐστὶν ἃ πᾶσι δεδόχθαι φημι δεῖν, "these are the sentiments, which, I maintain, ought to be the fixed convictions of all."

(cc) The perfect often denotes an immediate consequence with or without the explanatory particles εὐθύς, ταχύ, παραχρῆμα; thus Thucyd. II. 45: τὸ μὴ ἐμποδῶν ἀνανταγωνίστῳ εὐνοίᾳ τετίμηται, "that which is no longer in the way is at once (*ipso facto*) held in honour;" Xen. *Cyr.* IV. 2, § 26: ὁ γὰρ κρατῶν ἅμα πάντα συνήρπακεν, "he who conquers at once carries off everything;" Plat. *Crat.* 432 A: ἀριθμός, εἰν ἀφέλῃς τι ἢ προσθήῃς, ἕτερος εὐθὺς γέγονε, "a number, if you add anything to it, or subtract from it, becomes at once (*ipso facto*) different."

Indefinite Tenses.

426 A, 2. *The Imperfect.*

(aa) The imperfect, as its name signifies, denotes an incomplete action, one that is in its course, and is not yet brought to its intended accomplishment. It implies therefore that a certain thing was going on at a specified time, but excludes the assertion that the end of the action was attained. Hence it may often be expressed by the paraphrase "began to," "proceeded to," "attempted to," especially by the side of the aorist indicating, as we shall see, the single or completed action. Thus Thucyd. II. 92, § 2: ὡς ἡ ναὺς διεφθείρετο, ἔσφαξεν ἑαυτὸν καὶ ἐξέπεσεν ἐς τὸν λιμένα, "when the ship was sinking, he (Timocrates) slew himself and fell overboard into the harbour;" because the sinking of the ship, after it was pierced by the beak, was a comparatively slow process, whereas the suicide and its result were single and momentary acts. Similarly in a longer passage of Xenophon: ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο καὶ ἐπαιάνιζον καὶ μετὰ ταῦτα ἠλάλαζον καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι ἀλλ' ἔφευγον, "when the phalanx proceeded to meet them, and at the same time the trumpet sounded (single and completed act), they proceeded to sing the pæan, and after these things raised the war-cry, and at the same time proceeded to level their spears, thereupon the enemies no longer awaited their attack (completed result), but proceeded to flee." The tentative signification is clearly conveyed by such verbs as κτείνω, when

predicated of a person still living; thus Iphigenia says of herself (Eurip. *Iph. T.* 27): ὑπὲρ πυρᾶς μεταρσία ληφθεῖς' ἐκαινόμεν ξίφει. So in the optative, *Æd. Col.* 996: εἴ τίς σε κτείνει παραστάς, πότερα πυνθάνοι' ἂν εἰ πατήρ σ' ὁ καίνων ἢ τῖνοι' ἂν εὐθέως; Indeed the tentative meaning had so attached itself to this verb, that it is sometimes used in the same sense even in the aorist: see Soph. *Aj.* 1105; Eurip. *Ion*, 1500. Something of the same kind is observable in cases where an incomplete act is interrupted by its remedy or otherwise; as Andoc. p. 133, 40: ἐπειδὴ τῷ ψεύδεσθαι ἀπώλλυτο, ἡγήσατο ἀληθῆ κατεμπὼν διὰ τούτου σωθῆναι ἂν, "when he found that he was ruining himself (beginning to be ruined) by falsehood, he thought that he would save himself by giving true information."

(bb) The idea of incompleteness very frequently passes into that of repetition, especially in the case of verbs like *ἔλεγον*, *ἐκέλευον*; thus: τοὺς μὲν πρέσβεις εὐθὺς ἀπήλλαξαν ἑαυτὸν δ' ἐκέλευεν ἀποστέλλειν ὁ Θεμιστοκλῆς, "they immediately got rid of the ambassadors, but Themistocles proceeded to urge, kept urging, repeatedly recommended them to send him away." Hence we explain the opposition to the aorist in such passages as Herod. vii. 63: οὗτοι δὲ ὑπὸ μὲν Ἑλλήνων ἐκαλέοντο Σύριοι, ὑπὸ δὲ τῶν βαρβάρων Ἀσσύριοι ἐκλήθησαν, "they used to be called Syrians by the Greeks, but they had the name of Assyrians from the barbarians."

(cc) The imperfect is often used to intimate that the circumstances mentioned existed or were observed at a particular time, and it is neither asserted nor denied that the same state of things still continues; thus (Xen. *Anab.* i. 4, § 9): ὁ Χάλος πτόταμος ἦν πλήρης ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύριοι θεοὺς ἐνόμιζον καὶ ἀδικεῖν οὐκ εἶον, "the river Chalus was (at the time when Xenophon was there) full of large tame fishes, which the Syrians at that time regarded as divinities, and did not allow to be injured."

(dd) This is particularly common, when a previous statement is recalled to recollection; thus: ἦν ἡ μουσικὴ ἀντίστροφος τῆς γυμναστικῆς, εἰ μέμνησαι, "music was (in our previous argument) the counterpart of music, if you remember."

(ee) But it may be implied that the previous admission, assumption, or observation was, after all, erroneous; and

idiomatically expressed by the imperfect with the particle *ἄρα*; thus Soph. *Electr.* 1175: *ὥς οὐκ ἄρ' ἤδη τῶν ἐμῶν οὐδὲν κακῶν*, "how it now seems that after all I knew nothing of my miseries!" Eurip. *Troad.* 414: *οὐδέν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα*, "they were not a whit better after all than a cypher." Herod. iv. 64: *δέρμα δὲ ἀνθρώπου ἦν ἄρα σχεδὸν δερμάτων πάντων λευκώτατον λαμπρότητι*, "so then it seems that after all the human skin was, what we should not expect, the whitest and brightest of all skins."

(ff) In connexion with this usage we find the imperfect in verbs and phrases like *ἔδει*, *ἔχρην*, *εἰκὸς ἦν*, *ᾗφελον*, to signify a dissatisfaction with the present state of things, and a wish or opinion that it ought not to have taken place; thus:

*οὐκ ἔχρην ποτε
τῶν πραγμάτων τὴν γλῶσσαν ἰσχύειν πλέον,
ἀλλ' εἴτε χρήστ' ἔδρασε χρήστ' ἔδει λέγειν,
εἴτ' αὖ πονηρὰ τοὺς λόγους εἶναι σαβοῦς,*

"the tongue ought not to have been stronger than deeds, but when actions were good there ought to have been good words, but the words ought to have been feeble when the deeds were bad." Similarly: *εἰκὸς ἦν ὑμᾶς μὴ μαλακῶς, ὥσπερ νῦν, ξυμμαχεῖν*, "it would have been reasonable that you should not, as now, act the part of faint-hearted allies;" *ᾗφελε μὲν Κῦρος ζῆν, ἐπεὶ δὲ τετελεύτηκεν, ἐπαγγελόμεθα Ἀριαίφῳ εἰς τὸν θρόνον τὸν βασιλεῖον καθιεῖν αὐτόν*, "Cyrus ought to have lived (would that he had lived), but since he is dead, we offer to Ariæus to seat him on the royal throne."

427 B, 2. *The Aorist.*

Since the aorist, in its fuller and more usual form, contains the adjunct *σ-*, by which the future expresses time to come, as well as the augment *ε-*, which expresses past time, it confines the action predicated within certain limits of previous and subsequent time. From this limitation or isolation of the predicated action spring all the uses and applications of the Greek aorist.

(aa) As a strictly historical tense the aorist denotes single acts, or acts which had both their commencement and their termination at the time specified; and if a continuance ever seems to be intended, it is to be referred to something consequent on the action

predicated by the aorist, not to that action itself. The following passages will illustrate the usage; Thucyd. III. 22: *ψιλοὶ δυνάδεκα ἀνέβαινον, ὧν ἡγήετο Ἀμμέας καὶ πρῶτος ἀνέβη*, "twelve men lightly equipped proceeded to go up, and Ammeas was their leader, and he got up first" (i.e. succeeded in getting up, which was the end of the whole proceeding). Xen. *Anab.* III. 4, § 31: *ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἕνεκα, καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον*, "there they remained three days (i.e. the three days contained and completed the period of their stay, so that it was a single and separate incident in the march), both on account of the wounded, and at the same time they had (during those three days, which in themselves were a continuous period) plenty of provisions." Thucyd. I. 14: *Δαρείος μετὰ Καμβύσῃν Περσῶν ἐβασίλευσε*, "Darius became king of the Persians after Cambyses," i.e. his coming to the throne was a point of time or a single incident between the continued periods of his own and his predecessor's reigns. Plat. *Phædr.* 243 B: *Στησίχορος ποιήσας δὴ πᾶσαν τὴν καλουμένην παλινφδίαν παραχρήμα ἀνέβλεψεν*, "Stesichorus, having composed all the so-called palinode, immediately recovered his sight," i.e. although he continued to see afterwards, the recovery was a single incident between his seeing and his previous blindness.

(bb) From this use of the aorist to denote a single act, or one completed within certain limits in past time, we derive its employment in cases where the singleness of the act is alone regarded, and where the predication of time is, as the name *aorist* (ἀόριστος) implies, quite indefinite. In fact we might substitute for the aorist the future, which is the same tense without the augment as the mark of past time. Thus in the passage quoted above (424, (cc)): *ἀνὴρ σοφὸς τὰς συμφορὰς ῥᾶον οἶσει τῶν ἄλλων*, we might substitute *ἥνεγκε* for *οἶσει*, and render it "he bears in each separate case," "he is found, as often as the occasion arises, and for each separate occasion, to bear his misfortunes more easily than others." That we may thus fall back on the future is clear from the fact, that, in the second case of conditional propositions, where the future regularly follows the subjunctive with *ἂν* (below, 502), the aorist may take its place, when the habitual act expected is regarded as single, separate, and of repeated but distinct occurrence. Thus of a passage from Ægina to Athens (Plat. *Gorg.* 511 D): *ἐὰν ἐξ Αἰγίνης*

δεῦρο σώσῃ, οἶμαι δὲ ὀβόλους ἐπράξατο, "if the pilot's art shall have brought us safe from Ægina to this city, I presume it charges (in each case, and for each passage) two obols." And so of punishments for different offences; Xen. *Cyrop.* i. 2, § 2: ἤν δέ τις τούτων τι παραβαίνει, ζημίας αὐτοῖς ἐπέθεσαν, "if any one shall transgress any of these laws, the cities in each case inflict a corresponding penalty." Conversely in a relative sentence; Eurip. *Alcest.* 324: παῖς μὲν ἄρσῃ πατέρ' ἔχει πύργον μέγαν, ὃν καὶ προσεῖπε καὶ προσεῖρήθη πάλιν, "the male child has in his father a great protection, whom, in every case, he addresses, and is addressed in turn."

(cc) This signification of single acts is strictly borne out by the use of the aorist in the other moods and participles, where the augment is necessarily absent, but where the conclusion and completeness of the act is sufficiently denoted by the connexion of the form with its use in the indicative, just as the Latin past tenses are represented only by an affix, which is strictly and properly future, because at one time the original form must have been recollected or presumed.

(a.) In the imperative, if we say γράφε, κλέπτε, σκάπτε, we mean "go on writing, stealing, digging;" but if we say γράψον, κλέψον, σκάψον, we mean "write, steal, dig" some particular object, and have done with it (οὐ μόνον τὸ μὴ γενόμενον προστάσσει ἀλλὰ καὶ τὸ γενόμενον ἐν παρατάσει ἀπαγορεύει, εἰ γε καὶ τοῖς γράφουσιν ἐν πλεονίᾳ χρόνῳ προσφωνοῦμεν τὸ γράψον, τοιοῦτόν τι φάσκοντες, μὴ ἐμμένειν τῇ παρατάσει, ἀνύσαι δὲ τὸ γράφειν. Apollon. Dysc. *Syntaxis*, p. 251 Sylb., p. 253, l. 12 Bekker). Thus in *Matth.* iii. 8: ποιήσατε οὖν κάρπους ἀξίους τῆς μετανοίας, the meaning is, "bring forth at once and completely fruits worthy of repentance," "do at once and completely that which repentance requires as its necessary and antecedent condition¹." We see the same in prohibitions, though here Attic usage compels us to use the subjunctive when we forbid a single act; thus μὴ κλέπτε means "do not steal" in general, but μὴ κλέψῃς, "do not steal" this particular thing: so also παῦσαι νυν ἤδη μὴδ' ἐρωτήσης πέρα, "be silent at once, and don't ask any thing more," where both verbs refer to

¹ Andrewes (i. p. 430, Anglo-Cath. Libr.) says: "the word is not *bring forth* at this time *now*, then it should be *ποιεῖτε* in the present; but it is not, it is *ποιήσατε* in the aorist, a tense the Latin hath not, nor our tongue neither. It signifies *have done bringing forth* rather than *bring forth presently*."

the completion of the single act; but *μη ἀποκάμης ἀλλὰ σκόπει*, “do not be wearied, but go on considering,” where the former verb indicates the completion of the consideration by the weariness and consequent cessation of the inquirer. So again we have (*Col.* II. 21): *μη ἄψῃ, μηδὲ γεύσῃ, μηδὲ θύγῃς*, of single acts prohibited; but in an important passage, which has often been misunderstood (*John* XX. 17): *μή μου ἄπτου, οὐπω γὰρ κ.τ.λ., πορεύου δὲ πρὸς τοὺς ἀδελφοὺς μου, καὶ εἶπε αὐτοῖς κ.τ.λ.*, “do not continue to cling to me, for I have not yet ascended; but proceed to my brethren, and tell them that I am about to ascend.”

(b.) In the subjunctive the aorist either denotes the single as opposed to the continuous act, or the completed act as opposed to that which is still in progress. Thus we have *μη μαινόμεθα μηδ' αἰσχρῶς ἀπολώμεθα*, “let us not continue in madness, nor let us come to a disgraceful end;” *εἴπωμεν ἢ σήγωμεν;* “shall we speak (as one act), or go on in silence, continue to be silent?” In the conditional sentence the subjunctive aorist answers exactly to the perfect subjunctive in Latin; thus, in the same passage (*Thucyd.* I. 28), we have *οἱ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἣν τὰς ναῦς κ.τ.λ., ἀπάγωσι, βουλευσέσθαι*, “the Corinthians answered, that if they will proceed to withdraw (*si abducant*) the ships, &c., they will deliberate:” and *Κερκυραῖοι δὲ ἀντέλεγον, ἣν καὶ ἐκεῖνοι τοὺς ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσῃν ταῦτα*, “the Corcyraeans replied, they would do so, if the Corinthians shall first have withdrawn (*si abduxerint*) those in Epidamnus.” And so in temporal sentences (*Antiphanes*, p. 151 *Meineke*):

*ἐγὼ γυναικὶ δ' ἔν τι πιστεύω μόνον
ἐπὰν ἀποθάνῃ μὴ βιώσεσθαι πάλιν.
τὰ δ' ἄλλ' ἀπιστῶ πάνθ', ἕως ἂν ἀποθάνῃ,*

“I trust a woman in one thing only—that when she shall have died (*postquam mortua fuerit*) she will not return to life: but in all other things I distrust her until she shall have died” (*donec mortua fuerit*).

(c.) In the optative the aorist always denotes a transient or single act, as opposed to the present, which signifies continuity. This is the case (α) when the optative expresses a wish; thus, *εὐδαιμονοίης*, “may you continue to be happy;” but *ὦ παῖ, γένοιτο πατὴρ εὐτυχέστερος*, “O my son, may you have become, may you

prove, as a result, more fortunate than your father;" *γένοιτο, οἷός εἶσσι*, "prove yourself to be what you are," show yourself in single acts, what you are in your essential and unalterable character.

(β) When the optative is the apodosis of a condition; thus, *οὐκ ἂν ποτε ὁ δίκαιος ἄδικος γένοιτο*, "in no single case could the righteous man become unrighteous;" *εἰ ἅπαντες μιμησάμεθα τὴν Λακεδαιμονίων ἀργίαν καὶ πλεονεξίαν, ἅπαντες ἂν ἀπολοίμεθα*, "if we were all to imitate (in each case, as it occurred) the indolence and grasping ambition of the Lacedæmonians, we should (in each case) be ruined."

(γ) When the optative is frequentative; thus, *Ἦρ ὁ Ἀρμενίου ἀναβίου ἐλεγεν ἃ ἐκεῖ ἴδοι*, "Er, the son of Armenius, having returned to life, related the several things which he had seen in the other world;" *οὐδεὶς πώποτε ἐκὼν εἶναι τυραννίδος ἀφείτο, ὅσπερ ἅπαρ κτήσασαίτο*, "no one ever yet willingly relinquished a tyranny, who had once attained it." (δ) When the optative is final; thus, *ἐδόκει οὐ φαῦλην πεμπτέον δύναμιν εἶναι ὅπως τό τε φρόνημα τῶν νενικηκότων κατασβεσθεῖη καὶ μὴ μάτην τὰ πεποιημένα γένοιτο*, "it seemed good that no inconsiderable force should be sent, in order that both the spirit of the victors might be quenched (once for all), and that the results might not have been effected to no purpose."

(d.) In the infinitive the aorist denotes the single act either as the completion or as the commencement of a continuity; thus, *ἄνευ τοῦ γήγεσθαι γενέσθαι ἀδύνατον*, "without a coming into being, it is impossible to have come into being;" *πολὺ ῥᾶον φυλάττειν ἢ κτήσασθαι πάντα πέφυκεν*, "it is naturally much easier, in all cases, to keep continually what we have got than to have acquired in the first instance." This is the explanation of the aorist *χειρώσασθαι*, which is placed by the side of the present *γίγνεσθαι* in Thucyd. iv. 24, and by the side of the futures *ἀπαλλαγέσθαι* and *κακώσειν* in Thucyd. iv. 28 and 52. But the infinitive of the aorist is used to express in this dependent form all the values of this tense in the indicative.

(e.) In the participle the aorist denotes the single act generally as antecedent to some other acts or course of action; thus, *καὶ ζῶν ὁ φαῦλος καὶ θανὼν κολάζεται*, "the good-for-nothing man is punished both while he lives and after his death." Its distinctive use is best seen when we have an aorist or a present participle in conjunction with a finite verb in the aorist. Thus, *πολλὰς τῶν πολεμίων ναῦς ἔλαβον τριηραρχήσαντες*, "when they served as

trierarchs, then, i.e. in each trierarchy, they took many of the enemy's ships;" but *τόδε δεῖ σκοπεῖν, ὅταν κρίνῃς μέλλης φύσει φιλόσοφον, μὴ σε λάθῃ μετέχουσα ἀνελευθερίας*, "this you must consider, when you are going to estimate a philosophical character, lest you should not discover at the time of your examination that it permanently and regularly partakes of illiberality."

(*dd*) The sense of completeness and termination is remarkably expressed in a Greek conversational idiom, in which the aorist is used to denote a present recollection of the impression produced by the recent words or acts of another. Here it implies that something *followed* a given event and is itself *completed and done with*; so that nothing further need be said on the subject. Here the singleness and transient nature of the predication is manifest: it is included between the previous event to which it refers, and its own completion which is represented as immediate.

The aorist *ἤνεσα* and its compounds are very frequently used in this way to signify the dismissal with approbation of something which has just been said or done¹. That the aorist is not simply a substitute for the present is clear from those passages in which the present of the same verb had previously occurred. Thus we have in Eurip. *Alcest.* 1093 sqq.:

Herc. αἰνῶ μὲν, αἰνῶ· μωρίαν δ' ὀφλισκάνεις.

Adm. ὡς μήποτ' ἄνδρα τόνδε νυμφίον καλῶν.

Herc. ἐπῆνεσ' ἀλόχῳ πιστὸς οὐνεκ' εἰ φίλος.

Here Hercules first praises Admetus, with the reservation that he is foolish. And when the king declares that Hercules shall never call him a bridegroom again, Hercules says: "I praised you for your fidelity to your wife; let that be supposed; no more

¹ The true explanation of this idiom was first given by Hermann, *de emendand. Gr.* Gr. pp. 194 sqq. Quoting Soph. *Aj.* 536,

ἐπῆνεσ' ἔργον καὶ πρόνοιαν ἦν ἔθου—

he says: "qui *ἐπῆνεσα* dicit ubi de re præsenti loquitur, hoc vult, probare se sane ea quæ alter dixerit vel fecerit, sed nolle his laudibus tempus terere, immo esse alia potiora de quibus dicendum sit. Propterea respondet Tecmessa sic, ut quærat ab Ajace quid illud sit quod magis curæ habeat:

τί ὅητα δρώσ' ἐκ τῶνδ' ἂν ὠφελοῖμ' σε;

Similis est apud Latinos futuri perfecti usus, ut quum dicunt, *id ego videro, tu istuc feceris.*"

of it; but now receive this woman into your house." Similarly in the *Ion*, 1609, Creusa says:

αἰνῶ Φοῖβον οὐκ αἰνοῦσα πρὶν,

"I praise Phœbus, although I did not praise him before." And Minerva replies:

ἤνεσ' οὐνεκ' εὐλογεῖς θεὸν μεταβαλοῦσα,

"I have received with approbation your changing your mind and praising the god: so there is an end of that." This meaning appears very clearly in Eurip. *Troad.* 53:

ἐπήνεσ' ὀργὰς ἠπίους, φέρω δὲ σοὶ
κοινοῦς ἐμεινῆ τ' ἐς μέσον λόγους ἄναξ,

i.e. "I like your placability—I received with assent and approbation your gentle words when they fell from you; but enough of that. I have a proposal to make."

The distinction between this aorist and the present may be seen in passages where the commendation is dismissed with a sort of impatience, because the speaker has certain grounds of dissatisfaction. Thus Agamemnon receives the messenger's account of the approach of Clytæmnestra and her daughter (*Iph. A.* 440) with the following words:

ἐπήνεσ' ἀλλὰ στεῖχε δωμάτων ἔσω,

i.e. "'tis well: but do you go within the house." On the other hand he expresses his entire satisfaction with what Menelaus says by the present tense (*Ibid.* 506):

αἰνῶ σε, Μενέλα', ὅτι παρὰ γνώμην ἐμήν
ὑπέθηκας ὀρθῶς τοὺς λόγους σοῦ τ' ἀξίως.

Perhaps the most remarkable instance of this idiom is the following passage (Eurip. *Med.* 706—8):

Med. Κρέων μ' ἐλαύνει φυγάδα γῆς Κορινθίας.

Æg. ἐγὼ δ' Ἰάσων; οὐδὲ ταῦτ' ἐπήνεσα.

Med. λόγφ μὲν οὐχί, καρδίᾳ δὲ βούλεται.

Here Ægeus expresses his disapprobation before he has received the answer to his question, because he assumes that the reply will be affirmative. The sentence would be, "if this is so, I at once declare my disapprobation." The second sentence would be, "I suppose that I have done so." That

ἐπήνεσα may appear as the apodosis of a future condition is clear from Eurip. *Orest.* 1670 sqq.:

ἀλλ' εὖ τελεῖται, πείσομαι δὲ σοῖς λόγοις.
 ἰδοῦ, μεθίημι Ἑρμῖον ἀπὸ σφαγῆς,
 καὶ λέκτρ' ἐπήνεσ', ἥνικ' ἂν διδῶ πατήρ·

i. e. "whenever her father shall give her to me in marriage, I at once accept her as my bride: you may suppose it done."

It is to be observed that even the periphrastic use of the aorist participle with ἔχω is allowable in this idiom: thus we have (Eurip. *Heracl.* 435 sqq.):

συγγνωστὰ γάρ τοι καὶ τὰ τοῦδ', εἰ μὴ θέλει
 κτείνειν πολιτῶν παῖδας· αἰνέσας δ' ἔχω
 καὶ τὰνθάδ'· εἰ θεοῖσι δὴ δοκεῖ τάδε
 πρᾶσσειν ἔμ', οὗτοι σοί γ' ἀπόλλυται χάρις.

Here the transient satisfaction expressed by the aorist has superadded to it a signification of continuous approval. For Iolaus says: "allowance is to be made for Demophon, if he is unwilling to slay the daughters of his citizens; and I received with approval, indeed I still approve, of the proceedings of the Athenians. If the gods have decreed that I must meet with this fortune, my gratitude to thee, O king, is not nullified on that account."

Although ἦνεσα is the most common example of this usage of the aorist, especially in Euripides¹, other verbs are used precisely in the same manner; thus we have ἐδεξάμην (Soph. *Electr.* 668):

ἐδεξάμην τὸ ῥηθέν· εἰδέναι δέ σου
 πρῶτιστα χρήζω, τίς σ' ἀπέστειλεν βροτῶν,

"your omen is accepted. Suppose me to have received it with the proper acquiescence."

ἦσθην (Aristoph. *Aves*, 570):

ἦσθην σέρφω σφαγιαζομένῳ,

"I liked the idea of an ant being sacrificed—that was a capital thought."

ἐχάρην (Aves, 1743):

ἐχάρην ὕμνοις, ἐχάρην φιδαῖς,
 ἄγαμαι δὲ λόγων.

¹ There is a large collection of examples, with an attempt to divide them into three classes, in a paper by R. Møller, *Zeitschrift f. d. Alterthumswiss.* 1846, pp. 1065 sqq.

"your hymns were excellent: so were your songs: and I admire your words."

So also the converse meaning expressed by ἀπέπτυσσα, "I expressed my dislike by spitting" (Eurip. *Iph. A.* 874; *Iph. T.* 1161); ᾤμωξα, "I cried, Ah me!" (*Med.* 791); κατεδάκρυσσα, "I wept" (*Helen.* 673); κατόκτειρα, "I compassionated" (*Iph. A.* 469), &c.

The aorist εἶπον, in particular, as Matthiä says (*Gr. Gr.* § 506), expresses "an action completely finished, in which no alteration can be made, every doubt of its truth and unalterableness being removed, as in Latin *hoc tibi dictum volo*." Thus Eurip. *Med.* 273:

σὲ τὴν σκυθρωπὸν καὶ πόσει θυμουμένην
Μήδειαν εἶπον τῆσδε γῆς ἔξω περᾶν,

"I had thee once for all to leave this land—my orders are final and determinate—there is nothing more to be said;" as the same speaker says afterwards (v. 322):

ἀλλ' ἔξιθ' ὡς τάχιστα, μὴ λόγους λέγε,
ὡς ταῦτ' ἄραρε, κούκ ἔχεις τέχνην ὅπως
μενεῖς παρ' ἡμῖν.

And again (v. 355):

λέλεκται μῦθος ἀψευδῆς ὅδε.

To this class must be also referred the reply ἔμαθον (*Plat. Phileb.* p. 26 D) or οὐκ ἔμαθον (*Soph.* p. 228 A), used to signify "that was clear" or "that was not clear to me," i.e. when you spoke.

(ee) This idea of completeness conveyed by the aorist must be distinguished from that of a state consequent on an act, which is the meaning of the perfect. We find a special example of this in the opposition between ἐμνήσθην, "I recollected and mentioned it at the time when it occurred to me," and μέμνημαι, "I have recalled it, and still remember it" (above, 349). We have occasional examples of the same distinction in such passages as the following (*Demosth. Zenoth.* 882, 3): βούλομαι παραγεγραμμένος μὴ εἰσαγώγιμον εἶναι τὴν δίκην, περὶ τῶν νόμων πρῶτον εἰπεῖν καθ' οὓς παρεγραψάμην, "I wish now that I have brought a cross-action to the effect that the original suit does not lie, to speak first concerning the laws according to which I brought this cross-action,"

i.e. "as I appear before you in the state consequent on that proceeding, I wish to explain the reasons why I took that line in the first instance." His filing the bill in the cross-action (*παραγραφή*) was a single and transient act, but it placed him in the position of plaintiff in that suit till the question was decided.

428 C, 2. *The Pluperfect.*

(aa) The pluperfect, as we have seen, expresses the completion of some act before a specified time; thus, *ὅτε ἐγεγράφευ, παρεγένετό τις*, "when I had done writing, some one came up;" *ὁ μὲν [Νικίας] ἐτεθνήκει, τοὺς δ' ἐν ταῖς λίθοτομίαις οἱ Συρακόσιοι χαλεπῶς μετεχείρισαν*, "Nicias had been put to death, and the Syracusans roughly treated those who were set to work in the quarries," i.e. "after the death of Nicias, they subjected the other prisoners to this cruel treatment."

(bb) Sometimes the meaning of the pluperfect is the establishment of a state or condition in past time; as *ἐν τοῖς Δράκοντος νόμοις μία ἅπασιν ὥριστο τοῖς ἀμαρτάνουσιν ζημία, θάνατος*, "in the laws of Draco one punishment, death, remained fixed for all offenders."

(cc) As the aorist follows the pluperfect in its ordinary predication of an event completed before some specified time (above, (aa)), so in the sense just explained the pluperfect will follow the aorist; thus, *οὐδεμίαν διατριβὴν ἐποιησάμην, ἀλλ' εὐθὺς παρεκέκληντο οὓς εἶπον, προειρηκῶς δ' ἦν αὐτοῖς ἐφ' ᾧ συνελθούσες ἦσαν, ἀνέγκωστο δ' ὁ λόγος*, "I made no delay, but those whom I mentioned were immediately summoned, and I had told them why they were met, and the speech had been read to them." Sometimes an imperfect follows the pluperfect in this case; thus, *τὴν ἀγορὰν ἀνεσκέασαν καὶ αἱ πύλαι ἐκέλειντο καὶ ἐπὶ τῶν τειχῶν ὅπλα ἐφαίνετο*, "they dismantled the market-place, and the gates were and remained closed, and arms began to appear on the walls."

(dd) In some writers, especially in Homer and Herodotus, we find the pluperfect when we should expect the aorist; thus Hom. *Il.* i. 221: *ἡ δ' Οὐλυμπόνδε βεβήκει*, "the goddess was already gone to Olympus," she had vanished in a moment; v. 65: *τὸν μὲν Μηριόνης, ὅτε δὴ κατέμαρπτε διώκων, βεβλήκει*, "as soon as he overtook him, he smote him at once." Herod. i. 84, *ad fin.*: *τότε*

δὴ ὁ αὐτός τε ἀναβεβήκεε καὶ κατ' αὐτὸν ἄλλοι Πέρσαι ἀνέβαινον, προσβάντων δὲ συγχῶν, οὕτω δὴ Σάρδιές τε ἠλώκεσαν καὶ πᾶν τὸ ἄστυ ἐπορθέετο. That the aorist might have been substituted for these two pluperfects is clear from the passage of Thucydides (III. 22) quoted above (427, (aa)). The similarity in meaning between the aorist and pluperfect in these cases has given rise to an occasional confusion between ἀπικέατο the 2 aor. and ἀπικάτο the plup. in the text of Herodotus: see e. g. VII. 157.

(C + B) *The Future of the Perfect Passive or Paulo-post Futurum.*

(aa) The perfects of intransitive verbs denote the state or condition which is consequent upon an action. Whether, therefore, they retain their original forms or receive new inflexions, they become present tenses, and may have their own futures, as well of the active as of the middle inflexion; thus,

θνήσκω, "I am dying;" θανοῦμαι, "I shall die;" τέθνηκα, "I am dead;" hence τεθνήκω, id.; τεθνήξομαι or τεθνήξω, "I shall be dead."

Similarly if the present is transitive; as

ἵστημι, "I am placing;" ἔστηκα, "I have been placed" or "I stand;" ἐστήξω, ἐστήξομαι, "I shall stand;" and in the same way perhaps the well-known verb ἔρχομαι, "I am come," has been formed (see above, 319, 352).

(bb) This rule is particularly applicable to perfects of a passive form; as

μυμνήσκω, "I am reminding;" μέμνημαι, "I have been reminded," i. e. "I remember;" fut. μεμνήσομαι, "I shall remember."

γράφω, "I am writing;" γράφομαι, "I am being written;" γραφήσομαι, "I shall be written;" γέγραμμαι, "I have been written," i. e. "I stand or remain written;" γεγράψομαι, "I shall stand or remain written;" as in the following example:

οὐδεὶς κατὰ σπουδὰς μετεγγραφήσεται,
ἀλλ' ἐκ τῆς ἐξουσίας πρῶτον ἐγγεγράφεται,

(Aristoph. *Equites*, 1371),

i. e. "no one will be re-written by private interest to another"

catalogue, but as he was at first enrolled, so shall he remain inscribed."

§ V. *Primary Predicates considered with reference to the Secondary Predicates. Voices of the Verb.*

429 In itself every finite verb involves a primary predication, and therefore, with its nominative expressed or understood, includes the whole of the proposition, as *τρέχει*, "he is running." That proposition, however, is very frequently not complete or intelligible without the addition of some secondary predication. Accordingly, the verb is divided into different classes, which are not always in the Greek language distinguished by differences of form, but which, in their syntactical usage, require or dispense with the adjunct of an accusative case denoting the secondary predication of the object implied in the action.

It has been already mentioned (287), that, according to the inflexions, there are only two differences of voice, namely, that in which the person-ending represents an instrumental case, or indicates that there is an act *by* some one, as *δίδωμι*, "there is a giving by me," and that in which the person-ending represents a locative case, or indicates that there is an act done *upon* some one, as *δίδομαι*, "there is a giving *on* or *of* me." As a matter of usage, however, in the Greek language there are five distinctions of voice, two for the former and three for the latter class of person-endings, namely, one *transitive* and one *intransitive* or *neuter* for the active form, and two *transitive* and one *intransitive* for the passive form, as in the following table:

I. Active inflexions.	II. Passive inflexions.
a. Active (transitive).	c. Passive (intransitive).
b. Neuter (intransitive).	d. Middle } (transitive).
	e. Deponent }

I. *Active Inflexions. Transitive and Neuter Verbs.*

430 Although it is the custom to place the transitive before the intransitive verb in the active form, there can be no doubt that, in the active, as in the passive inflexions, the intransitive usage is anterior to the transitive, which is merely a causative or secondary signification, and requires an objective case as a secondary predica-

tion to complete it. The anomalies of signification, which have been briefly mentioned above (336—350), show that even after the transitive use had become the common and established signification, there was a tendency to fall back on the neuter or independent construction. Thus in common Greek ἔχω means "I have or hold forth" something, which is expressed in the accusative case. But in the established idiom this verb, with an adverb in -ως, means "to have, hold forth, or exhibit *oneself* in a certain manner," just as in English the same kind of verb passes to a different application; for "to hold forth" is used absolutely for "to speak in public." And there is of course no reason why ἔχω, "I am in possession, or I hold forth and exhibit," should not have been originally a complete and independent predication. The true theory of syntax, according to which every oblique case represents an adverbial or secondary predication, renders it necessary to consider every verb even of the active form as having been originally neuter or independent.

(aa) It will generally be found that the difference between a transitive and intransitive verb, whether the form be active or passive, consists in the nature of the secondary predication, which is expressed by the accusative case, when this case is added. For while the transitive verb may be accompanied by an accusative expressing either the secondary predicate of manner (which is in the category of *quality*) or the secondary predicate of the object (which is in the category of *quantity*), the intransitive verb is limited to the former, which may, however, be added whenever it is required. Thus in the phrase ἐστεφάνουν ἐμὲ εὐαγγέλια (Arist. *Eq.* 654), "they crowned me for the good news," the *object* of the action is expressed by ἐμὲ, and the *manner* of the action by εὐαγγέλια, "in the way of good news." But in ἐκδήμους στρατείας ἐξήεσαν (Thucyd. i. 15), "they went out on foreign expeditions," the accusative merely denotes the *manner* of going out, and being of cognate signification with the verb, and often expressed by a word containing the same root, this use of the accusative is called the *figura etymologica*.

(bb) A number of verbs, which, according to their ordinary signification, are intransitives, are used in certain senses with an accusative of the object or quantity, and this shows how the more uniformly transitive verbs have assumed their present signification

and usage. Thus, not to speak of the accusatives of extension and duration (below, 462, 463), many neuter verbs take an accusative of the object, by passing on to a secondary meaning, which is implied in, or inferred from, their strict and ordinary use. Thus, *ἐξίστασθαι* in itself means "to stand out of" something, and therefore takes the genitive with or without a repeated preposition, as *ἐκστὰς τῆς ὁρθῆς καὶ δικαίας ὁδοῦ* (Dem. *de Cor.* p. 230, 3), "having left the right and just road;" or, *ἐξ ἔδρας σοὶ πλόκαμος ἐξέστηχ'* ὅδε (Eurip. *Bacch.* 928), "this lock has got out of its place for you." In a secondary and inferential meaning *ἐξίστασθαι* signifies "to avoid," i. e. to stand out of the way of something; and in this sense it is followed by the accusative of the person or thing avoided; as *φρονοῦντα γὰρ νυν οὐκ ἂν ἐξέστην ὀκνῶ* (Soph. *Ajax*, 82), "if he were in his senses, I should not avoid him through fear;" and, *οὐδένα πώποτε κίνδυνον ὑπὲρ δόξης ἐξέστη* (Demosth. *in Androt.* p. 617, 15), "it [the people of Athens, ὁ δῆμος] has never yet shrunk from any danger in the pursuit of glory." Similarly *ρύγέω*, "I am cold," which expresses a state frequently consequent on terror, is used in the transitive sense, "I fear;" thus, on the one hand, we have *αἱ δὲ παρθέναι ῥύγησαν ὡς ἤκουσαν* (Soph. *Æd. Col.* 1607), "the virgins shuddered (with fear), when they heard;" and, on the other hand, *οὔτοι ἐγὼν ἔρρηγα μάχην οὐδὲ κτύπον ἵππων* (Hom. *Il.* xvi. 175), "assuredly I do not fear battle or the tramp of steeds." The neuter verb *πηδάω*, "to jump or bound," not only takes the accusative of cognate signification (*figura etymologica*), as *πηδᾷν πήδημα*, "to leap a leap" (Eurip. *Androm.* 1140, *Orest.* 263), or *πηδᾷν λαιψηρά* (Eurip. *Ion*, 717), "to take light leaps;" *πηδᾷν μελζονα* (Soph. *Æd. T.* 1300), "to take greater bounds," i. e. with *πηδήματα* understood, but is even used in the directly transitive sense, "to traverse with bounds," in Soph. *Aj.* 30:

αὐτὸν εἰσιδὼν μόνον

πηδῶντα πεδία,

"having seen him alone bounding over the plains." So also *ὀρμαίνω*, "I am deeply agitated," of the sea, in its secondary sense, "I ponder deeply" (Pind. *Ol.* xiii. 84), may take an accusative, as in Pind. *Ol.* viii. 41: *ἀντίλον ὀρμαίνων τέρας*, "pondering on the adverse portent."

(cc) The transitive use of verbs of the active inflexion belongs more properly to the different employments of the accusative case.

It may however be convenient to place before the student a list of the verbs, which, though usually transitive, may be employed idiomatically in a neuter or independent predication.

ἈΓΩ, (a) "I am a leader," "I lead on," as ἄγειν ἐπὶ φύλαγγος (Xen. *Cyrop.* I. 6, § 19); (b) ἄγειν καὶ φέρειν, "to plunder," sometimes with an accusative of the country (Xen. *Hell.* III. 2, § 2); also as common transitive verbs, but in the inverted order, and in the sense "to carry off" (Xen. *Cyrop.* III. 3, § 2; Plato, *Phædr.* 279 c; *Legg.* VII. 817 A).

In the imperative ἄγε, ἄγετε are interjectional: "come on!" or "well then." And the compounds ἀπαγ' ἐκποδών, ὑπαγε signify "get out of the way." Similarly ἀνάγειν means "to withdraw" (Xen. *Cyr.* VII. 1, § 45); ἀνάγειν ἐπὶ πόδα (Arist. *An.* 383), "to retreat facing the enemy;" ἀνάγειν, i. e. ναῦν, "to weigh anchor or put out to sea" (Herod. III. 41). And διάγειν, i. e. βίον (Herod. I. 94), means "to live."

ΑΙΡΩ, "I lift," means (a) "to be up and off;" as in the imper. αἶρ' εἰς κόρακας, "be off to the crows;" (b) "to rise," of the sun, as Soph. *Phil.* 1315:

ὥς ἂν αὐτὸς ἥλιος
ταύτη μὲν αἶρη τῇδ' αὖ δύνῃ πάλιν.

(c) ἀραι τῷ στρατῷ, ταῖς ναυσί, "to start, to set sail," also ἀπαίρειν, as ἀπαίρειν ἀπὸ Σαλαμῖνος (Herod. VIII. 57). (d) ἀνταίρειν, "to rise up in opposition," as in Dem. *Phil.* II. p. 66, 24: μέγεθος δυνάμεως πρὸς ἣν οὐδ' ἀντᾶραι δυνησόμεθα.

ἈΠΑΓΟΡΕΤΩ, **ἈΠΕΙΠΟΝ**, **ἈΠΕΙΡΗΚΑ**, "I forbid" or "say no," "I give in," "I cry out that I have had enough," like the Latin *fatiscor*, *fessus*, compared with *fateor*; thus, οὐ γάρ που ἀπεροῦμέν πω; ἥκιστα ἐάν περ μὴ σύ γε ἀπαγορεύσης (Plat. *Theætet.* 200 D), "we will not give in yet. By no means, unless you cry off first;" ἀπείπον ἄλγει (Eurip. *Hec.* 930), "I gave in, fainted, through sorrow."

ἈΡΜΟΖΩ, **ΣΤΝΑΡΜΟΤΤΩ**, "I adapt or accommodate," means "I am fitted or adapted;" as θώρηξ ἤρμοσεν αὐτῷ (Hom. *Il.* III. 333), "the corslet fitted him;" συναρμόττουσιν ἀλλήλοις (Plat. *Protag.* 333 A), "they harmonize with one another."

ἈΣΚΕΩ, "I work upon or practise," means "I endeavour,"

as in Soph. *Electr.* 1024: ἄσκει τοιαύτη καὶ δι' αἰῶνος μένειν, "endeavour to continue such also throughout your life."

ΒΑΛΛΩ, "I throw," has an intransitive meaning in several of its compounds, as ἐμβάλλειν, εἰσβάλλειν, "to attack;" προσβάλλειν, "to assault," with the dative; ὑπερβάλλειν, "to go beyond;" ἐπιβάλλειν, "to go straight towards," "to attack," with the dative; and in the impersonal usages ἐπιβάλλει μοί τι, "something comes to my share," whence τὸ ἐπίβαλλον ἐφ' ἡμᾶς μέρος, "the portion that devolves on us or falls to our share."

ΔΙΔΩΜΙ, "I give," is used intransitively in some compounds; (a) ἐκδιδόναι, "to disembody or discharge itself," of a river; (b) ἐνδιδόναι, "to yield, to give in, to flag, to fail"—sometimes absolutely (as in Thucyd. II. 81), and sometimes with μαλακὸν οὐδέν (as in Herod. III. 51, 105; Aristoph. *Plut.* 488); also in the sense of ἐκδιδόναι of a river, as in Herod. III. 117; (c) ἐπιδιδόναι, "to improve or increase," sometimes absolutely, as in Plat. *Protag.* 318 C; Thucyd. VIII. 13; and sometimes with such additions as ἐπὶ τὸ μείζον, Thucyd. VIII. 24; ἐπὶ τὸ βέλτιον, Plat. *Protag.* 318 A; ἀνταποδιδόναι, "to correspond," Plat. *Phaed.* 72 A, B, though immediately before (71 E), it was used transitively.

ἙΛΑΤΝΩ, "I drive," often means "I ride or am carried on a horse or in a ship or carriage," and so also in its compounds ἀπ-, δι-, ἐξ-, ἐπ-, παρ-, προ-, προσ-; as in Xen. *Mem.* III. 3, § 1: πρῶτος ἐλαύνειν, "to ride first," of the ἵππαρχος; προελαύνουσιν, "they ride before," of the ἵπποτοξόται.

ἘΧΩ, "I have or hold forth," besides its common use with the adverbs in -ως, is intransitive in the sense "I keep [myself], I stay" in some place, with κατὰ and the accusative (Herod. VI. 39; Pind. *Pyth.* I. 72; Eurip. *Iph. A.* 11; with ἐωντούς, Herod. III. 79); also "I hold on, I direct my course, I land at a place" (Hom. *Od.* III. 182; Arist. *Ran.* 188); also "I project or stand up" (Hom. *Od.* XIX. 38); also "I stand firm or hold on" (*Ibid.* 494); whence the imperative phrases ἔχε δῆ, ἔχ' ἀτρέμας, ἔχ' ἡρέμα, "keep quiet." Many of the compounds are used similarly, as in Aristoph. *Aves*, 1721: ἀναγε, δίεχε, πάραγε, πάρεχε, and the common ἐπίσχες, "stop." In the more general use the following compounds of ἔχω are intransitive: (a) ἀνέχειν, "to stand up" (Hom. *Il.* XVII. 310), "to rise up," as the sun (Hom. *Il.* 98), or a light

(Æsch. *Ag.* 93); also "to hold on," "continue doing" (Thucyd. vii. 48; Xen. *Hell.* ii. 2, 10) or "endure" (Soph. *Aj.* 211), and conversely "to cease from doing" (Xen. *Hell.* i. 6, § 28) or "to cease from enduring" (Soph. *Æd. T.* 174); (b) ἐξέχειν, "to stand out or project" (Arist. *Vesp.* 1377), or, like ἀνέχειν, of the sun (Arist. *Fragm.* 346; Dem. 1071, 3); (c) προέχειν, "to excel," with the dative (Thucyd. i. 9), or absolutely, as οἱ προέχοντες βίοι, "the most prominent modes of life" (Arist. *Eth. Nic.* i. 5, § 2); also "to precede" in space or time (Thucyd. iii. 49, § 1); (d) κατέχειν, προσέχειν, as nautical terms, "to touch at a place" (*appellere*), and the latter, from the phrase προσέχειν τὸν νοῦν, means absolutely "to attend;" (e) ὑπερέχειν, "to excel," as Plat. *Menex.* 237 D: ἄνθρωπος τῶν ἄλλων ζώων ξυνέσει ὑπερέχει.

ἸΗΜΙ, "I send forth or throw," is often used in the sense "I go forth," as Eurip. *Hec.* 164: ποῖ στείχω; ποῖ δ' ἦσω; and this has become the regular use of ἦκω, "I am come," formed from the perfect εἶκα. We have an intransitive use of the compounds, (a) ἀνιέναι, "to remit," "to become less violent," of a wind or disease (Soph. *Phil.* 636, 753); (b) ἀφιέναι, "to march or set sail" (Thucyd. vii. 19); (c) ἐφιέναι, "to give up to" (Plat. *Protag.* 338 A; *Resp.* 388 E); (d) μεθιέναι, "to relax or cease from" (Hom. *Il.* xiii. 234) or "desist from an effort," as in the phrase μεθῆκε βίη (*Il.* xxi. 176) or μεθῆκε βίης (*Od.* xxi. 126).

ΚΕΤΘΩ, "I conceal," means frequently "I am buried" (Soph. *Æd. T.* 968).

ΚΛΙΝΩ, "I cause to bend," is often intransitive in the sense "I incline or lean or tend," as Xen. *Mem.* iii. 5, § 13: ἡ πόλις ἐπὶ τὸ χεῖρον ἐκλινεν, "the city fell off for the worse."

ΚΟΤΦΙΖΩ, "I lighten," is used, like ἀνίημι, of a disease, in the sense "I grow lighter" (Soph. *Phil.* 725).

ΛΑΜΒΑΝΩ, "I receive or take," is intransitive in its compounds, (a) ἀναλαμβάνω, "I revive or recover my strength" (Plat. *Resp.* 467 A); (b) ὑπολαμβάνω, "I assume or suppose" (Herod. ii. 55) or "I interrupt or reply," especially in the phrase ἔφη ὑπολαβόν.

ΜΙΓΝΤΜΙ, "I mix," becomes intransitive in the compounds ἐπιμύγνυμι, "I have free and reciprocal intercourse;" προσμύγνυμι, "I join battle;" συμμύγνυμι, "I converse or come in contact."

ὈΡΜΑΩ, "I put in motion," is very frequently intransitive in the senses "I rush forward, I start, I am eager, I am bent on doing something, I make a headlong attack."

ΠΑΤΩ, "I stop or cause to cease," is used like παύομαι in the sense "I cease;" but in Attic Greek this sense appears only in the imperative, like our "stop!"

ΠΡΑΣΣΩ, "I do or effect by action," is often used like the corresponding English verb, "I do," and the Greek ἔχω, with adverbs in -ως, to signify "I am in a certain condition, I fare so and so;" as πῶς ἄρα πράσσει Ξέρξης βασιλεύς; (*Æsch. Pers.* 140), "how fares king Xerxes?" i.e. "how does he do?" εἰ πράσσεις καλῶς (*Id. Prom.* 981), "if you were to fare well."

ΠΡΟΚΟΠΤΩ, "I cut down before me, I remove obstacles," gets the intransitive sense "I advance."

ΨΗΓΙΝΤΜΙ and ἈΝΑΨΗΓΙΝΤΜΙ are sometimes used intransitively to signify "I break forth," as in *Æd. T.* 1079, 80.

ΡΙΠΤΩ, "I fling," with its compounds ἀναρ-, ἀπορ-, ἐπαναρ-, διαρ-, means "I rush forward."

ΣΟΒΕΩ, "I cry σοῦ, σοῦ! I scare away," is used in the sense "I bustle along," like our word "push," with the idea of jostling other persons aside (*Demosth. Mid.* 565).

ΣΤΡΕΦΩ, "I turn," with its compounds ἀνα-, κατα-, ὑπο-, is used in the sense "I turn myself or am turned."

ΤΕΙΝΩ, "I stretch or extend," is used as an intransitive verb in the sense "I tend to or aim at," as in *Plat. Lys.* 205 ε: εἰς σέ τείνουσιν αὐται αἱ ῥῆδαι, "these songs have reference to you." So also κατατείνω, "to strive" (*Xen. Anab.* II. 5, § 30), and συντείνω, "to agree" (*Eurip. Hec.* 190).

(dd) When a verb with active inflexions is fixed in its intransitive use, it is construed in precisely the same manner as a verb which is passive in inflexion as well as in sense; thus we may have not only ἀπέθανε πλίνθῳ, "he was killed by the instrumentality of a brick," but ἀπέθανεν ὑπὸ τῶν πολεμίων, "he was slain by the enemy;" πολλὰ κακὰ ἐπάβομεν ὑπὸ τῶν ληστῶν, "we suffered many hardships at the hands of the robbers;" ὑπὸ τοῦ πλήθους ἐξέπεσον, "they were banished by the populace;" Ἀχαιοὶ ὑπὸ Ἑκτορος ἐφυγον, "the Achæans were put to flight by Hector;"

Τιμόθεος φεύγει νῦν ὑπ' ἐμοῦ ταύτην τὴν δίκην, "Timotheus is now prosecuted by me in this suit."

II. *Passive Inflections.*

(a) *Passive Verbs.*

431 The passive verb, properly so called, implies that the subject of the proposition is not the agent, but the object or local limitation of the action. This, as we have mentioned, is the force of the passive inflections. And the agent of all passive verbs is expressed, as in those fixed intransitive verbs to which we have just referred, by some prepositional phrase indicating the source from which the action proceeds.

(aa) The most usual phrase for the expression of the agent of something done upon the subject of the passive verb (the *agens rei gestæ*) is the genitive of the noun, which would be the nominative in the active construction, with the preposition ὑπό. Thus, ὁ Ἀχιλλεύς κτείνει τὸν Ἑκτορά, "Achilles slays Hector," becomes, in the passive construction, Ἑκτωρ κτείνεται ὑπὸ Ἀχιλλέως, "Hector is slain by Achilles;" literally, "there is a slaying upon Hector from under and out of Achilles."

(bb) In epic poetry ὑπό is used with the dative in this construction; as in Hom. *Il.* XIII. 98: ὑπὸ Τρώεσσι δαμῆναι, "to be conquered under (by) the Trojans;" *Ibid.* 667: νοῦσφ ὑπ' ἀργαλέφ φθίσθαι, "to be destroyed under (by) a painful disease." This construction is found in prose, especially with the verbs τεθράφθαι and πεπαιδεύσθαι ὑπὸ τινι; as in Plat. *Resp.* III. 391 c: ὑπὸ τῷ σοφωτάτῳ Χείρωνι τεθραμμένος, "brought up under (by) the most wise Chiron."

(cc) When the verb involves the idea of a comparative, the preposition ὑπό is often omitted. This is regularly the case with ἡττᾶσθαι, "to be defeated or worsted" (ἡττων εἶναι), as Eurip. *Alcest.* 697: γυναικὸς ἡσσημένος, "surpassed or vanquished by a woman," i.e. ἡσων γυναικός; though we have also the full construction with ὑπό, as Herod. III. 106: τοῦτο ἐσσοῦνται ὑπὸ τῶν Μηδικῶν, "in this they are surpassed by the Median horses." Similarly νικᾶσθαι, "to be conquered," κρατεῖσθαι, "to be mastered," δουλοῦσθαι, "to be enslaved," and the like, take the

genitive of the agent. That this genitive expresses merely relation, as in the construction of the comparative, is clear from the fact that the active *νικᾶ* is similarly used in Soph. *Aj.* 1357: *νικᾶ γὰρ ἀρετὴ με τῆς ἔχθρας πολὺ*, "his valour has much more weight with me than his animosity," where the meaning involved is ἡ ἀρετὴ πολὺ κρείττων ἐστὶ τῆς ἔχθρας.

(*dd*) With some passive participles the genitive alone is used, because a substantive is implied as the result of the predication; thus Eurip. *Rhes.* 298: *τίνος κεκλημένος*; "by whom called?" (i.e. whose son?); Soph. *Phil.* 3: *κρατίστου πατρὸς τραφεῖς*, "brought up by (i.e. the son of) a most excellent father;" Eurip. *El.* 123: *πληγείς θυγατρὸς τῆς ἐμῆς*, "smitten by (i.e. the victim of) my daughter."

(*ee*) Other prepositions sometimes take the place of *ὑπό*.

(*a*) *ἐκ* (*ἐξ*) is frequently used with the passive by Homer and Herodotus and the Attic poets. The construction is rare in the Attic prose writers. Thus we have Hom. *Il.* II. 669: *ἐφίληθεν ἐκ Διός*, "they were beloved by Jove;" Herod. I. 114: *τὸ προσταχθὲν ἐκ τοῦ Κύρου*, "that which was commanded by Cyrus;" Soph. *Antig.* 63: *ἀρχόμεσθ' ἐκ κρείσσωνων*, "we are ruled by superior powers;" Xen. *Anab.* I. 1, § 6: *πόλεις ἐκ βασιλέως δεδομέναι*, "cities given by the king of Persia;" Thucyd. III. 169: *νῆες ἐκ τῶν Ἀθηναίων ἐπιδιωχθεῖσαι*, "ships pursued by the Athenians." Such constructions as Soph. *Oed. Tyr.* 811, *τυπείς ἐκ τῆσδε χειρός*, "smitten by this hand," are connected with the idiom *ἐκ χειρός*, *cominus*, "in close conflict" (Soph. *Aj.* 27; Xen. *Anab.* v. 4, § 15).

(*b*) *ἀπό* is generally used with *πράττεσθαι*, "to be done;" *ἐπιχειρεῖσθαι*, "to be undertaken;" *πέμπεσθαι*, "to be sent;" *λέγεσθαι*, *μηνύεσθαι*, "to be said or declared;" *δίδωσθαι*, "to be given;" *σώζεσθαι*, "to be saved;" and other words denoting the side or quarter from which the action has proceeded. Thus Thucyd. I. 17: *ἐπράχθη ἀπὸ τῶν τυράννων οὐδὲν ἔργον ἀξιόλογον*, "nothing worth mentioning was done by (on the part of, from the side of) the tyrants;" *μηνύεται ἀπὸ μετοίκων τινων*, "information is given by (on the part of) some resident aliens."

(*c*) *πρός* is generally used only with the personal genitive, and is rarely found with the passive in Attic prose. Xen. *Anab.*

I. 9, § 20: φίλους γε μὴν Κύρος ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν, "Cyrus is admitted by (on the part of) all to have been by far the best in serving his friends."

(d.) παρά with the genitive of personal agency is not uncommon. Thus we have in the same passage (Plat. *Phædr.* p. 245 B) ὁ ἔρως ἐκ θεῶν ἐπιπέμπεται, "love is sent by (from) the gods;" and παρὰ θεῶν ἡ τοιαύτη μανία δίδεται, "such a madness is given by (from the side of) the gods."

(ff) The agent of the passive verb, especially of the perfect passive, which, as we have seen, expresses the state consequent upon an action, is represented by the dative alone, when we wish rather to point to the agent as present and close at hand, than to indicate that the action is proceeding from or out of him; thus, Λακεδαιμονίοις ἐπετάχθη, "the order was given by the Lacedæmonians," i. e. they appeared as the directors; ταῦτα λέλεκται ἡμῖν, "these things have been said by and for us," i. e. we are at hand as the speakers; τὰληθὲς ἀνθρώποισιν οὐχ εὑρίσκεται, "truth is not discovered by men," i. e. it is not for men to discover it: where we approximate to the force of the dative with the verbal in -τέος (above, 421).

(gg) The dative is of course used to denote the instrument or mere occasion with the passive as with the active and neuter verb; as Xen. *Cyrop.* VII. 2, § 20: πιεζόμενος ταῖς συμφοραῖς, "oppressed with the calamities;" Dem. *de Coron.* § 302: ταῦτα ἅπαντα πέπρακται τοῖς ἐμοῖς ψηφίσμασιν, "all these things have been effected through my decrees."

(hh) The Greek idiom admits of a passive even of those verbs which in the active form take a genitive or dative of the object. Thus although we say, ἀμελεῖν τινος, Plato writes (*Resp.* VIII. p. 551 A): ἀσκεῖται δὴ τὸ αἰετὶ τιμώμενον, ἀμελεῖται δὲ τὸ ἀτιμαζόμενον, "that which is honoured for the time is cultivated, and that which is dishonoured is neglected;" and though we say, πιστεύειν τινι, Isocrates writes (*ad Demon.* § 30): μίσει τοὺς κολακεύοντας, ὥσπερ τοὺς ἐξαπατῶντας· ἀμφοτέροι γὰρ πιστευθέντες τοὺς πιστεύσαντας ἀδικοῦσιν, "detest flatterers like deceivers, for both being trusted wrong those who trust them."

(ii) Even the dative or genitive of the person, which had formed the object of the active verb, may become the subject of the passive; thus we may say (Thucyd. i. 126): οἱ τῶν Ἀθηναίων ἐπιτετραμμένοι τὴν φυλακὴν ἀπέκτειναν τοὺς ἐχθρούς, "those of the Athenians, to whom the watch was intrusted (the active phrase is ἐπιτρέπειν τινί τι), slew their enemies." Similarly Xen. *Anab.* ii. 6, §1: οἱ στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν, "the generals were put to death by having their heads cut off," the active phrase being ἀποτέμνειν τινὸς τὴν κεφαλὴν.

(b) *Middle Verbs.*

432 The various uses of the middle voice constitute one of the greatest practical difficulties of the learner, as they exhibit the nicest refinements of the Greek language. To remove these difficulties and to appreciate these refinements, it is necessary that the student should always bear in mind the fact, indicated by the forms of the verbs, that the middle is only an idiomatic application of the intransitive passive. Sometimes indeed it is almost impossible to say whether the verb is middle or passive; thus from the intransitive ἀπορώ, "I am at a loss," we have ἀποροῦμαι, which may be rendered either "I feel myself in difficulty" or "I am brought into a state of want or perplexity." The reflexive meaning which is generally attributed to the middle voice is quite secondary. The form indicates that the subject of the proposition is the object or local limitation of the action, and the change from a transitive to an intransitive use is the same in the passive as in the active inflexions. This will be seen if we take a simple example. The verb λούω means "I wash," i. e. there is an act of washing by me; and this may be followed not only by an accusative of the object, but also by an accusative of the part, as in the lines of Anacreon (20, 9): ὕδωρ θέλω γενέσθαι, ὥπως σὲ χρώτα λούσω, "I wish to become water, in order that I may wash you as to your body." The passive λούομαι will therefore denote "I am washed," i. e. an act of washing is being performed on me; to which an accusative of the part might be added. If however we think of the subject of the proposition involved in λούομαι, as well as of the limitation to the subject implied in the case of the person-ending, λούομαι will mean "I am the subject and object of an act of washing," i. e. I wash myself. And this of course may have an accusative of the

part, as in Eurip. *Alc.* 160: ὕδασι ποταμίοις λευκὸν χροῖα ἐλούσατο, "she washed her fair body in running water." If now we add an accusative denoting some other person, the limitation of the agency to the subject must have one of two significations: for λούομαι τινα must either imply "I wash some person for myself" or "I get some person washed." These, then, are the three most common usages of the Greek middle verb. It denotes (aa) action on the agent, with or without an accusative of the part, which is a *reflexive* meaning; (bb) action in the interest of the agent, with an accusative of the object, which is an *appropriative* signification; (cc) action done for or on behalf of the agent, with an accusative of the object, and this is a *causative* sense. The first of these usages may be expressed in other languages by an *accusative* of the personal pronoun when it stands alone, or by the possessive when it is accompanied by an accusative of the part in Greek; thus λούομαι is equivalent to *lavo meipsum*, "I wash myself;" νίξομαι τὰς χεῖρας is equivalent to *lavo meas manus*, "I wash my hands." The second usage may be expressed in other languages by a *dative* of the personal pronoun; thus παρασκευάζομαι τὰ ἐπιτήδεια is equivalent to *apparo mihi commeatum*, "I provide to or for myself necessities." The third usage may be expressed in other languages by some causative periphrasis or auxiliary; thus διδάσκομαι τὸν παῖδα may be rendered by *docendum-curo filium*, "I get my son taught," literally, "I teach me my son" or "I have an act of teaching done for me in regard to my son, who is in some sense a part of me," so that this really approximates to the first case with an accusative of the part.

(1) These three cases require to be illustrated by examples.

(aa) In a strictly and emphatically *reflexive* sense the middle is of comparatively rare occurrence. The following is perhaps one of the most striking examples of the usage, for the reflexive meaning is accompanied by a secondary predicate; Soph. *Aj.* 1355: ἀγγέλλομαι Τεύκρῳ, ὅσον τότε ἔχθρὸς ἦν, τοσόνδ' εἶναι φίλος, "I offer myself to Teucer, to be as much a friend as I was before an enemy." In Greek, as in other languages, the active with the reflexive pronoun is always used, when we wish to express distinctly that the action of the agent on himself is different in some essential peculiarity from the same action performed on him by another. Thus although the effect is the same whether we render the

verb as a reflexive or a passive in such phrases as *λουόμεαι*, "I wash myself. I bathe," or "I am washed;" *ἐκδύομαι*, "I take off my clothes" or "I am stripped of my clothes;" *μεταβάλλομαι τὸν τρόπον*, "I change my character" or "I am changed as to my character," and the like; yet there is a marked distinction in the character of the actions when we say *ἐκαστῷ ἑαυτῶν*, "I praise myself," or *ἐκασσοῦμαι*, "I am praised," i.e. by another; *διαφθείρω ἑαυτῶν*, "I destroy myself," or *διαφθείρομαι*, "I am destroyed," i.e. by some one else. Consequently, in these cases the passive inflexion is not used in a reflexive sense.

The following examples will illustrate these distinctions :

(2) Reflexive middle without an accusative of the part; Thucyd. II. 43: οἱ δὲ ἐφύλασσοντό τε ὡς ἡδύνατο καὶ ἅμα οἱ πολλοὶ σφῶς αὐτοὺς διέφθειρον οἰστοῦς τε εἰ τὰς σφῆρας καθιέντες καὶ ἐκ τῶν ἱματίων περιμήματα κομῶντες ἀταγχόμενοι, παντὶ τρόπῳ ἀναλοῦντες σφῶς αὐτοὺς, καὶ βαλλόμενοι ἐπὶ τῶν ἄνω διεφθόρησαν. "they *defended themselves* as well as they could, and at the same time most of them *destroyed themselves* by thrusting arrows into their throats, and *strangling themselves* by means of strips from their outer garments, in every manner *making away with themselves*, and they were also destroyed by being shot at from above." Here we observe the passive, the active with reflexive pronouns, and the reflexive middle, in juxtaposition, and we see that although *ἀπάγχεσθαι*, "to strangle oneself," would not be used as an isolated phrase, it is employed here because it is amply explained by the context.

(β) Reflexive middle with an accusative of the part; Hom. Od. XXII. 316: ἀλλὰ μοι οὐ πείθοντο κακῶν ἀπο χεῖρας ἔχεσθαι, "they did obey me so as to keep their hands (τὰς ἑαυτῶν χεῖρας) from wickedness." Xen. Cyr. VII. 3, 6: καὶ ταῦτα ἀκούσας ὁ Κῦρος ἐπαΐσατο ἄρα τὸν μηρόν, "and having heard these words, Cyrus in consequence smote his thigh," i.e. τὸν ἑαυτοῦ μηρόν. In this sense of the reflexive middle, with an accusative of the part or particular thing, there is a special opposition between *δύω* and its compounds, and their corresponding middle and passive forms; for while the former denote an act performed on the clothing of another, the latter imply the same act performed by ourselves or on our own clothing. Thus in *Æsch. Agam.* 1240, we have *ἰδοῦ δ' Ἀπώλλων*

αὐτὸς ἐκδύσας ἐμὲ χρηστηρίαν ἐσθήτα, "see! Apollo with his own hands stripping me of my prophetic vestments;" but we say (Herod. v. 106, ad fin.): ἐκδύσασθαι τὸν κιθῶνα, "to put off my own coat" (where the verb is used strictly of the under garment, or of totally divesting a person, ἀποδύομαι being properly "I take off my ἱμάτιον or outer garment;" Lys. c. Theomn. 117, § 10).

(bb) In an *appropriative* or *limiting* sense—that of the *dativus commodi* as it is called—the middle is of very frequent occurrence, and classes of verbs may be formed in which this sense distinguishes the active from the passive inflexions. Thus ποιεῖν ἄκοιτιν means "to bring about a marriage for some one else," as in Hom. *Il.* xxiv. 537: καὶ οἱ θνητῷ ἐόντι θεὰν ποιήσαν ἄκοιτιν. But ποιῆσθαι ἄκοιτιν is "to marry a wife for oneself," as in Hesiod, *Theog.* 929: λοιμοστοάτην δ' Ἥρην θαλερὴν ποιήσατ' ἄκοιτιν. It is to be observed, however, that though the approximation is sufficiently expressed by the voice of the verb, the reflexive pronoun is sometimes added by way of superfluous distinctness. Thus we have Xen. *Mem.* ii. 6, 10: φίλους ἑαυτοῖς ποιοῦνται. Id. *Cyrop.* viii. 1, § 15: τὴν σχολὴν οὕτω κατεσκευάσατο ἑαυτῷ τε καὶ τοῖς περὶ αὐτόν. Soph. *Oed. T.* 1143: ὡς ἑμαντῷ θρέμμα θρεψαίμην ἐγώ. *Antig.* 188: οὐτ' ἂν φίλον ποτ' ἄνδρα δυσμενῇ χθονὸς θείμην ἑμαντῷ. Aristoph. *Ach.* 1017: αὐτῷ διακονεῖται.

(cc) In a *causative* sense the middle appears especially in those verbs, and with those objects in the accusative, which imply that the subject is interested in the effect, and presume an intermediate agency. Thus, as a man of rank does not wait upon himself, the statement (Thucyd. i. 130), ὁ Πανσανίας τράπεζαν Περσικὴν παρετίθετο, naturally means that "Pausanias had a Persian table set before himself," that "he caused it to be placed by his side." Again, as a father does not generally teach his son special accomplishments, the statement (Plato, *Meno*, p. 39 D), Θεμιστοκλῆς τὸν υἱὸν ἵππέα ἐδιδάξατο ἀγαθόν, will mean "Themistocles got his son taught to be a good horseman." And as a whole nation does not consist of sculptors, the statement (Herod. i. 31), Ἀργεῖοι σφέων εἰκόνας ποιησάμενοι ἀνέθεσαν ἐς Δελφοὺς, is necessarily understood as signifying "the Argives, having caused statues of them to be made, offered them up at Delphi." This causative sense is especially shown in certain oppositions: for instance, ἐρῶ means "I will speak," εἶρηκα, "I have spoken," but the middle ἔρομαι signifies "I cause to speak,"

i.e. "I ask," just like the Latin *quaerere* = *quaerere* = *quaerere* (cf. *inquam*).

(2) From these three main distinctions in the use of the middle voice others arise, which may be considered as supplementary to them respectively.

(a.) The *reflexive* middle has some special usages.

(aa.) The *reflexive* meaning is often merged in a secondary sense of the verb, which is expressed in English without any reference to the reflected action; thus *παύω* means "I cause another to stop or cease," *παύομαι*, "I cause myself to stop;" but we should render *παύσασθε τὰ ἄδικα ποιῶντες*, "desist from unrighteous actions;" similarly *ἐνέχεω* *τινα* means "to give another person a good dinner" (Xen. *Cyrop.* v. 5, § 42), *ἐνέχεσθαι*, "to give oneself an entertainment;" but the middle practically means "to feast, to enjoy oneself," as in Xen. *Cyrop.* iv. 5, § 7: *καὶ ἔπυνον καὶ ἐνέχοντο καὶ ἠδύοντο καὶ πάσης εὐθυμίας ἐπέπλαντο*, "they drank and feasted and had the flute played to them and filled themselves with every kind of merriment." So again *τὼλλω* means "I pull out hair," *τὼλλομαι*, "I pull out my own hair;" frequently, however, it denotes "I lament" in general, and we have (Hom. *Il.* xxiv. 711): *πρῶται τὸν γ' ἀλοχός τε φίλη καὶ πότνια μήτηρ τὼλλέσθην*, "first of all his dear wife and his queenly mother bewailed him."

(bb.) The *appropriative* middle has several particular applications.

(bb.) The middle verb often expresses a mental act or operation. Thus *ὀρίζω* means "I define, mark out, or appoint something for another person," as Eurip. *Iph. T.* 979: *ἡμῖν ὀρίσεν σωτηρίαν*, "[God] has appointed safety for us;" but *ὀρίεσθαι* in the middle, besides its strictly appropriative sense, "I mark out or appoint for myself," "I claim" (as in Aesch. *Suppl.* 256), means "I estimate, define, or settle in my own mind," as Arist. *Pol.* v. 9: *κακῶς ὀρίζονται τὸ ἐλεύθερον*, "they make a faulty estimate of freedom." Similarly *ἀριθμεῖν* is simply "to count or reckon," but *ἀριθμεῖσθαι* is "to reckon in one's mind" (Plat. *Phaedr.* p. 270 D); *σταθμᾶν*, "to measure an object" (Eurip. *Ion*, 1137), but *σταθμᾶσθαι*, "to calculate in one's mind" (Herod. ii. 150); *διοικεῖν* is "to

manage or regulate externally," as *διοικεῖν τὴν πόλιν* (Thucyd. VIII. 21), but *διοικεῖσθαι* is "to arrange a thing in one's own mind," *ex animi sui sententia aliquid gerere constituere, præsertim machinari*, as Dem. *Phil.* p. 93, 8: *πάνθ' ὅσα βούλεται Φίλιππος διοικήσεται*.

(bb.) Sometimes the appropriative sense appears in a statement implying that the subject includes within itself the causes of that which is outwardly exhibited; thus *παρέχειν πράγματα, πόνους, φόβον, ἀθυμίαν κ. τ. ὅ.*, mean "to cause trouble, toil, fear, despondency, and the like, to others;" but *παρέχεσθαι εὐνοίαν προθυμίαν, ἀφέλειαν*, "to evince, produce, or exhibit from oneself good will, alacrity, service," &c. Hence we have the pleonastic phrase (Thucyd. I. 3): *ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρέχεσθαι*.

(bb.) The middle form of a neuter verb is often and indeed regularly used to denote the appropriation to an individual of a state or condition. This is particularly common with verbs in *-εύω*. Certain of these verbs are used only in the active form, because they denote merely a condition belonging actually or naturally to the subject. Such are *ἀριστεύειν*, "to be most excellent," *πρωτεύειν*, "to be first," *βασιλεύειν*, "to be a king," *κρατιστεύειν*, "to have superior power," &c. Others again employ both active and middle forms, because they admit of the idea of an appropriation of the condition. Thus *στρατεύειν* means "to march on an expedition," as Herod. I. 77: *στρατεύειν ἐπὶ τοὺς Πέρσας*, "to march against the Persians." *στρατεύεσθαι*, though it is sometimes used in much the same application as *στρατεύω*, properly means "to be a soldier," as in Arist. *Aves*, 1367: *φρούρει, στρατεύου*, "stand sentinel, be a soldier;" whence of the Athenians, Id. *Ran.* 1113: *ἐστρατευμένοι γάρ εἰσι*, "they have been soldiers." Similarly, while *πολιτεύειν* means "to be a citizen," "to live in a free state," as in Thucyd. I. 19, *κατ' ὀλιγαρχίαν πολιτεύειν*, "to be citizens under an oligarchy;" *πολιτεύεσθαι* means "to appropriate the condition of a citizen to oneself individually, to take a part in politics;" as in Demosth. *de Cor.* p. 271, 1: *μισθώσας σαυτὸν κατὰ τουτωνὶ πολιτεύῃ*, "you work against these Athenians as a hireling politician." So also Aristot. *Pol.* I. 11, ad fin.: *διόπερ τινὲς καὶ πολιτεύονται τῶν πολιτευομένων ταῦτα μόνον*, "on which account some statesmen apply themselves exclusively to this branch of public business." Similarly *πρεσβεύειν* is "to be an ambassador," but *πρεσβεύεσθαι*, "to act by means of an embassy;" *βουλεύειν* is "to give advice,"

βουλεύεσθαι, "to act as a councillor" (Thucyd. II. 15: αὐτοὶ ἕκαστοι ἐπολιτεύοντο καὶ ἐβουλεύοντο). Finally, some verbs of this class are employed only in the middle form, because they do not admit any signification except of an habitually appropriated and characteristic act; such are *ἀνθρωπεύεσθαι*, "to act like a man" (κατ' ἄνθρωπον), as opposed to the gods and lower animals (Arist. *Éth. N.* x. 8, 6); *εὐτραπελεύεσθαι*, "to be habitually witty;" *πονηρεύεσθαι*, "to play the rogue."

(bb.) The appropriative middle often exhibits a signification which might be called *intensive*, but which really implies an immediate reference to some result in which the agent is interested. One of the most common of the cases, in which the passive form is thus distinguished from the active, is that of the aorists *ἰδεῖν* and *ἰδέσθαι*, of which the former means simply "to see," the latter "to behold, to look with interest, or with a view to some contemplated and desired effect¹." We have them both in one sentence in Homer, *Il.* i. 262: οὐ γὰρ πῶ τοίους ἴδον ἀνέρας οὐδὲ ἴδωμαι, "I have not yet seen such men, nor is it probable that I shall behold their like," i. e. if I looked for them; also in Herod. II. 32: εἴ τι πλέον ἴδοιεν τῶν τὰ μακρότατα ἰδομένων, "whether they might see anything more than those who had surveyed (i. e. with a special object and interest, as travellers are wont to do) the most distant regions." For this reason *ἰδοῦ* is more frequently used than *ἴδε* in calling attention to something worth seeing. In much the same way *θεωρεῖν*, *προορᾶν*, and *σκοπεῖν* are distinguished from *θεωρεῖσθαι*, *προορᾶσθαι* and *σκοπεῖσθαι*. Thus we have Plat. *Gorg.* 474 D: εἰάν ἐν τῷ θεωρεῖσθαι χαίρειν ποιῇ τοὺς θεωροῦντας, "if the beauty of person gives pleasure to the spectators in the act of beholding them, gazing on them with interest." Again, Demosth. p. 664, l. 13: αἰσθάνεται ταῦτα καὶ προορᾷ Χαρίδημος, "Charidemus is aware of these things and foresees them (as a fact);" but Demosth. p. 234, l. 8: ἃ ἐγὼ προορώμενος καὶ λογιζόμενος τὸ ψήφισμα τοῦτο γράφω, "I, providing for (earnestly looking forward to) these things and estimating the consequences, drew up this decree." And Xen. *Anab.* v. 2, § 20: ὁ Ξενοφὼν καὶ οἱ λοχαγοὶ ἐσκόπουν...σκοπούμενοι δ' αὐτοῖς ἔδοξε, "Xenophon and the captains examined; and as they were carefully reconnoitering the place, it appeared to them," &c.

¹ See Kenrick on Herod. II. 33.

Obs. In this particular use of the middle there is a great difficulty in distinguishing between the signification of the active and the middle forms of the same verb, the latter being apparently used only as a deponent. In these cases it will generally be found that the middle implies a certain special diligence and earnestness in the action. Thus *κρύπτω* means "I conceal;" *κρύπτομαι* passive, "I am concealed;" *κρύπτομαι* middle, in its more usual sense, "I conceal myself or something belonging to myself;" but also "I conceal diligently or entirely or by some means dependent solely on myself." For example, in the same passage of Sophocles we have (*Ajax*, 658): *κρύψω τόδ' ἔγχος τοῦμόν*, "I will hide this sword of mine;" and (*Ibid.* 647): *χρόνος φνύει τ' ἄδηλα καὶ φανέντα κρύπτει*, "time both brings forth what is unknown, and diligently or completely conceals (has in itself the means of concealing) things after they have come to light." So of a communication not yet made, *Soph. Trach.* 474: *πάν σοι φράσω τάληθες οὐδὲ κρύψομαι*, "I will tell you all the truth, nor will I keep it to myself, take pains to conceal it," where the proper force of the middle is more apparent. The more perplexing instances of this use of the middle are discussed in the subjoined list of verbs.

(cc) The *causative* middle exhibits some usages of a special character.

(cc.) There are many verbs in which the causative middle is the correlative of the active. Thus we have *ἀποδιδόναι*, "to give back," but *ἀποδίδοσθαι*, "to sell;" *γράφειν*, "to enrol," but *γράφεσθαι*, "to get enrolled," i.e. "to indict;" *ἀπογράφειν*, "to put down on a register," *ἀπογράφεσθαι*, "to get put down on the register," i.e. "to proscribe as belonging to the state;" *δανείζειν*, "to lend," *δανείζεσθαι*, "to get lent," i.e. "to borrow;" *δικάζειν*, "to try a cause" (of the judge), *δικάζεσθαι*, "to get a cause tried, to bring an action," (of the plaintiff); *ἐπιψηφίζειν*, "to put the question," *ἐπιψηφίζεσθαι*, "to get the question put" (to vote); *θεῖναι νόμον*, "to propose a law" (of the legislator), *θέσθαι νόμον*, "to pass a law," it having been proposed (of the people); *ὁ θεὸς τὴν οἰκίαν*, "the mortgager," who raises money on his house, *ὁ θέμενος τὴν οἰκίαν*, "the mortgagee," who lends the money, and receives the house as a security; (similarly *ὑποτίθηναι*, "I pledge" or "pawn," *ὑποτίθεμαι*, "I lend money on a pledge" (*ὑποθήκη*); but conversely *ἐνεχυράζω*, "I take a pledge," *ἐνεχυράζομαι*, "I receive a pledge"); *μισθώω*, "to let out," *μισθοῦσθαι*, "to get let out," i.e. "to hire;" *περιδιδόναι*, "to give all round," but *περιδίδοσθαι*, "to wager;" *τίειν*, *τιννέειν*, "to pay," *τίνεσθαι*, "to exact payment;" *χρᾶν*, "to lend," also "to consult an oracle," *χρησθαι*, "to borrow," also (of the god) "to return an oracular response."

(cc₂) The causative middle not unfrequently amounts to an expression of mutuality. Thus (Xen. *Anab.* III. 1, § 5), Socrates recommends Xenophon ἐλθόντα εἰς Δελφοὺς ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας, "to go to Delphi and consult the god about the journey;" but he had previously said, ὁ Ξενοφῶν ἀνακοινοῦται Σωκράτει περὶ τῆς πορείας, "Xenophon confers with Socrates about the journey," because they talked it over together. This is particularly observable in such verbs as διαλέγεσθαι, "to talk with one another;" διαλύεσθαι, "to make it up with one another" (also καταλύεσθαι); κοινωνοῦσθαι, "to commune together;" νέμεσθαι, "to divide it among themselves;" and the opposite notions are implied in διατείνεσθαι, "to strive together;" διαφέρεσθαι, "to quarrel;" λοιδορεῖσθαι, "to abuse one another;" φιλοτιμείσθαι, "to vie with one another."

(cc₃) The causative sense of the middle may appear even in the case of verbs which have another and regular employment of this voice. Thus although καθίζειν is used intransitively, καθίζεσθαι regularly means "I seat myself or am seated." But we have it said of an arbitration (Demosth. p. 897, l. 4): ἕνα ἑκάτερος παρεκαθίσατο, "each of the parties caused one arbiter to sit beside the main referee as his representative."

(c) *Deponent Verbs.*

433 A deponent verb is one which, though exclusively passive or middle in its inflexions, has so entirely *deponed* or laid aside its original meaning, that it is used in all respects like a transitive or neuter verb of the active form. Some of the verbs which have been already discussed as belonging to the middle voice, are virtually deponent in meaning (especially those which are mentioned 432, (2), (bb₂) and (cc₁)). But in these cases the coexistence of the active form leads to a recognition of the proper middle force of the verb; and we cannot give the name of deponent to any verb which is ever active in form or passive in usage.

The proper classification of deponent verbs is according to the usages of the middle in which they respectively originated.

(aa) The following were originally reflexive: ἀλῶμαι, "I make myself to roam" (cf. *vagor, palor*); δύναμαι, "I make myself good (δύνος = *duonus, bonus*), I am strong enough, able, equal;"

γίγνομαι, "I make myself go before, I take the lead;" *γίγνομαι*, "I bring myself into being, I come forth, exhibit myself in a certain way" (as *γίγνομαι ἀγαθὸς ἀνὴρ*); *ἔρχομαι*, "I make myself go in a straight line;" *ἵκνυμαι*, "I make myself come, I bring myself;" *μιμούμαι*, "I make myself like;" *φείδομαι*, "I restrain or deny myself" (like *ἀπέχομαι*); so also the verbs expressing a corporeal act, as *ἄλλομαι*, "I jump myself;" *ὀρχοῦμαι*, "I make myself dance."

(bb) The following are appropriative: *ἀριστοποιῶμαι*, "I take my dinner;" *ἀκρᾶτίζομαι*, "I breakfast," i.e. dip bread for myself in pure wine; *αὐλίζομαι*, "I encamp or bivouac," i.e. make an *αὐλή* or temporary shelter for myself; *ξυλίζομαι*, "I gather wood for myself" (*lignor*); with the more general words *ἀσπάζομαι*, "I draw to myself," i.e. I embrace; *κτάομαι*, "I acquire;" *ἐπᾶσάμην*, "I have got;" *ἐπᾶσάμην (πατοῦμαι)*, "I have eaten;" *μηχανῶμαι*, "I contrive or provide for myself;" *ὠνούμαι (ἐπριάμην)*, "I buy for myself," and the like.

(b₁) The following express a mental act: *αἰσθάνομαι*, "I perceive," with the special verbs *ἀκροῶμαι*, "I hear," *ὀσφραίνομαι*, "I smell," *θεῶμαι*, "I see," &c.; *λογίζομαι*, "I reckon up;" *διανοοῦμαι*, "I think over something" (*διὰ νοῦ ἔχω*); *ἐνθυμούμαι*, "I think deeply of something" (*ἐν θυμῷ ἔχω*); *τεκμαίρομαι*, "I set up an end or boundary (*τέκμαρ*) for myself," "I decree, design, conclude or judge." Similarly *αἰδοῦμαι*, "I feel shame or pity" (*αἰδώς*); *ὠδυσάμην*, "I was wroth" (cf. *οἶδι*), and the like.

(b₂) The following imply that the cause of the action is appropriated to the subject: *ἐργάζομαι*, "I work out;" *ἀκούμαι*, "I effect a cure" (similarly *ἰῶμαι*); *δωροῦμαι*, "I make a present" (*δωρῶ* is of very rare occurrence); *ὑπισχνούμαι*, "I make a promise;" *χαρίζομαι*, "I bestow a free gift or confer a favour;" and perhaps *δηλοῦμαι*, "I cause a damage" (cf. *deleo*). To this sense rather than to the causative middle we may attribute such deponents as *αἰτιῶμαι*, "I charge;" *ἀποκρίνομαι*, "I make answer from myself" (cf. *ἀπολογούμαι*, *ἀπαμείβομαι*); *ἰσχυρίζομαι*, *δυσχερρίζομαι*, "I maintain obstinately;" *ἀρνούμαι*, "I deny;" with many verbs expressing the utterance of the voice, as *φθέγγομαι*, *βρυχῶμαι*, *μυθοῦμαι*, *εὐχομαι*, *ἀρῶμαι*, *λίσσομαι*, *παῤῥησιάζομαι*, &c.

(cc) The following are causative: *μαρτίρομαι*, *ἐπιμαρτύρομαι*, "I call as a witness;" *δέχομαι*, "I cause to give," i.e. I receive (it implies an original *δέχω* or *δέκω*, "I hold out the hand," cf. *δείκ-νυ-μι*); *ἔρομαι*, "I ask," i.e. cause to speak; *ἰλάσκομαι*, "I propitiate," i.e. make *ἰλαός*; and the like. The sense of mutuality is given by such verbs as *μάχομαι*, "I fight;" *ἀγωνίζομαι*, "I contend;" *μέμφομαι*, "I find fault;" *μωμῶμαι*, "I blame," &c.

List of Middle or Deponent Verbs with peculiar significations.

434 The following list of verbs with passive inflexions contains those, which, in certain passages, exhibit a peculiarity of usage or signification:

ἈΓΟΜΑΙ means especially "I carry off with myself," "I take away to my house," in speaking of marriage, as in Hesiod, *Theog.* 508: *ἡγάγετο Κλυμένην καὶ ὁμόν λέχος εἰσανέβαινεν*. But in this sense *ἀγειν* is also used, as in Æschyl. *Prom.* 557. And both voices occur in the same passage, Soph. *Phil.* 1018: *καὶ νῦν τί μ' ἀγετε; τί μ' ἀπάγεσθε; τοῦ χάριν;*

ΑΙΠΟΤΜΑΙ, in the middle, generally means "I take to myself, I choose, I elect;" but in Homer it signifies "I take something belonging to me," as *Il.* x. 31: *δῶρυ δ' εἴλετο χειρὶ παχείῃ*, "he took his own spear;" hence, "I appropriate or take for my own enjoyment," as *Il.* xvi. 381: *δὴ τότε κοιμήσαντο καὶ ὕπνου δῶρον ἔλοντο*; hence it means any kind of appropriation, as in *Od.* xxiii. 368:

*ᾶρσε δὲ Τηλέμαχον καὶ βούκολον ἠδὲ συβώτην,
πάντας δ' ἔντε' ἄνωγεν Ἀρητὰ χερσὶν ἐλέσθαι,*

where the order is merely that they should take arms to themselves respectively.

ἈΝΘΟΜΟΛΟΓΟΤΜΑΙ, "I exact a formal acknowledgment of a debt, or a promise to pay it," is rather an unusual example of the causative sense of the middle of *ὁμολογῶ*, "I promise to do a thing" (Plat. *Sympos.* 174 A; *Phædr.* 254 B), especially in its construction with *πρὸς* c. *accus.* of the debtor, and the accusative of the debt: Dem. c. *Apatur.* 894, 26: *τὰς τρεῖς, ὧς προειλήφει οὗτος παρ' ἐκείνου, ἀνθομολογησάμενος πρὸς τοῦτον*, "having exacted an acknowledgment (got a promissory note) from Apaturius for the

three minæ which he had previously received from Parmenon." On the other hand Polybius uses this middle verb in what ought to be the sense of the active (v. 56, § 4): τοῦ Ἀντιόχου πρὸς αὐτὸν ἀνθωμολογησαμένου, "Antiochus having admitted to him;" and absolutely (xxx. 8, § 7): διὰ τῶν βασάνων ἐλεγχόμενος, ἀνθωμολογεῖτο καὶ σύμφωνος ἦν πᾶσι τοῖς συνθήμασιν, "being put to the torture he confessed and gave the same evidence as the secret correspondence." In διομολογοῦμαι we have the sense of mutual agreement, which springs, as we have seen, from the causative use of the middle, with πρὸς c. accus. of the person and accus. rei; Dem. c. *Arhob.* II. 840, 6: διομολογημένος πρὸς τὸν πατέρα ὕσαπερ ἐκεῖνος γράφας κατέλιπεν, "having made an agreement with my father with regard to all that he had left in writing." Or with the accusative alone, c. *Dionysod.* 1284, 14: διομολογοῦνται τοὺς τόκους, "they agree mutually as to the interest of the loan."

ἈΡΧΟΜΑΙ, as distinguished from ἄρχω in the sense "I am first, I begin," implies that the person who commences also continues the action, whereas ἄρχω means that the example is proposed by the agent, but followed by some other persons or things. Thus in Thucyd. I. 144, § 3: πολέμου οὐκ ἄρξομεν, ἀρχομένους δὲ ἀμυνόμεθα, "we will not be the first to take up arms, we will not set the example of hostilities; but if they engage in the war, begin with the view to continue it themselves, we will defend ourselves against them." As Böckh says (*Corp. Inscript.* I. p. 878): "expectabatur ἄρχοντας: at qui belli initium faciunt, non modo ut ab aliis id continetur, ejus faciunt initium, sed sibi faciunt ejus initium, ut id bellum ipsi continuent: itaque etiam ἀρχομένους dici potuit, hoc est ἐν ἀρχῇ ὄντας." Just so we might say: ἔαρ ἄρχεται, "the spring begins," i.e. to be followed by the spring as long as that season lasts; but ἔαρ ἄρχει τοῦ ἔτους, "the spring begins the year," because the rest of the year is not all spring. This meaning is implied in ἄρχω, "I rule," for the ἄρχων is not one of those who follow him.

ἈΦΑΙΡΟΤΜΑΙ, "I take away to myself, I deprive entirely," is more common in the middle than in the active, which bears a meaning not easily distinguishable. Demosthenes uses the two forms together in an emphatic passage, *Lept.* 462, 2: ὁ τοίνυν τὴν πίστιν ἀφαιρῶν τῶν δωρεῶν νόμος οὗτος, ᾧ μόνω κρείττους εἰσὶν αἱ παρ' ὑμῶν δωρεαί, τοῦτ' ἀφαιρεῖται, "this law then, which

takes away the security of the gifts, *entirely deprives* your gifts of their only distinctive superiority." The explanation of this is more simple than it appears at first sight. He, who takes away for the purpose of appropriating the object to himself, is supposed to effect a more complete deprivation than the person who abstracts, it may be partially, without any such object on his own account. Compare Shakspeare's distinction between "stealing a purse" and "filching a good name" (*Othello*, Act III. sc. 3).

ΒΙΩΣΚΟΜΑΙ, "I come to life," ἈΝΑΒΙΩΣΚΟΜΑΙ, "I come to life again," are used in the causative sense of the middle, not only in the 1 aor. but even in the present. Thus we have Hom. *Od.* VIII. 468:

σὺ γάρ μ' ἐβιώσας, κόρη,

"for you have brought me to life, O damsel." And Plat. *Crito*, 48 c: τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβιωσκομένων γ' ἂν, εἰ οἶοί τε ἦσαν, "of those who make no difficulty about killing, and would restore to life again, if they had the power."

ΒΟΤΚΟΛΟΤΜΑΙ, "I tend cattle for myself," is used once with an accusative of the object in the sense "I collect my thoughts, I think about, dwell upon;" Æsch. *Eumen.* 78: καὶ μὴ πρόκαμμε τόνδε βουκολούμενος πόνον, "do not anticipate, forestall, your troubles by meditating on this toil;" and the active is used in the same sense, with the dative φροντίσι to explain it, in *Agam.* 669: ἐβουκολούμεν φροντίσιν νέον πάθος, "we meditated on our new misfortune." So that the primary idea must be that of *cogito* = *co-agito*, just as Sophocles (*Aj.* 607) has the phrase φρενὸς οἰοβέτας, in the sense "self-willed." In the same sense the passage cited by Hesychius, βουκολεῖσθαι χρησταῖς ἐλπίσιν, must be understood, though Toup (*Emend.* III. 258) proposes to add ἀπατᾶσθαι, which was one of the later meanings of βουκολεῖσθαι, derived perhaps from an intermediate sense of βουκολεῖν, "to alleviate by meditation;" cf. Luc. *Ocyrius*, 8: ἅπας γὰρ αὐτὸν βουκολεῖ ψευδοστομῶν, and see the passage quoted by Wyttenbach *ad Select. Histor.* p. 380. It must not however be supposed that βουκολῶ is not used in its natural sense by the best writers. We have in Hom. *Il.* XXI. 448:

Φοῖβε, σὺ δ' εἰλίποδας ἔλικας βοῦς βουκολέεσκες,

and though there is a metaphor in Xen. *Cyr.* I. 4, § 13: χάριεν

γὰρ εἰ ἔνεκα κρεαδίων τῇ θυγατρὶ τὸν παῖδα ἀποβουκολήσαιμι, "it were a pretty business, if, for the sake of a little meat, I were to allow my daughter's son to go astray and get lost," i. e. like a sheep from the flock; yet in this passage there is a distinct reference to the original meaning of the term.

ΓΡΑΦΟΜΑΙ, "I write down for myself or get written," is used of the first sketch or memoranda of a treatise, in opposition to γράφω, which implies the completion of the writing itself, the filling up of the outline; Plat. *Theætet.* p. 143 B: ἐγραψάμην μὲν τότ' εὐθύς οἰκάδ' ἐλθὼν ὑπομνήματα, ὕστερον δὲ κατὰ σχολὴν ἀναμνησκόμενος ἔγραφον—ὥστε μοι σχεδὸν πᾶς ὁ λόγος γέγραπται, "as soon as I reached home, I got some memoranda written down (aorist), and afterwards, as I recollected the details, I proceeded to write them down at my leisure (imperfect), so that nearly all the conversation is committed to writing." Again (*Ibid.* B): ἐγραψάμην δὲ δὴ οὕτως τὸν λόγον, "this was the way in which I got the conversation written down"—showing the book; but in speaking of the composition he adds immediately after: τοῦτων ἔνεκα ὡς αὐτὸν αὐτοῖς διαλεγόμενον ἔγραψα, "this was the reason why I made him, in my writing, converse in the first person."

ΔΙΔΑΣΚΟΜΑΙ in the middle means both "I teach myself," i. e. "I learn," and "I get another taught," e. g. my son. The latter or causative meaning, which is the common use of the middle of this verb, has been illustrated above (432). The former or reflexive meaning occurs in Soph. *Antig.* 356: καὶ φθέγμα καὶ ἡνεμόεν φρόνημα καὶ ἀστυνόμους ὀργὰς ἐδιδάξατο, "man has taught himself (i. e. has learned without a master) language and lofty thought and the dispositions of a well-ordered citizen" (see our note on the passage). But besides these two meanings διδάσκομαι is used in a sense, which it is hard to distinguish from the active, and which can only be explained by a reference to the intensive use mentioned above (432, (2), (*bb.*), *Obs.*). In such passages as Plat. *Menex.* 238 B, οἱ (θεοὶ) τὸν βίον ἡμῶν κατεσκεύασαν πρὸς τε τὴν καθ' ἡμέραν δίαυταν τέχνας πρῶτους παιδευσάμενοι καὶ πρὸς τὴν ὑπὲρ τῆς χώρας φυλακὴν ὕπλων κτήσιν τε καὶ χρήσιν διδασκόμενοι, it may be doubtful whether the two middle participles do not imply that the gods provided for our being taught, instead of undertaking our instruction themselves. But in the following cases it is obvious

that the immediate instructors are the subjects of the verb. Simo-
nides, *Fr.* 54, p. 377 Gaisford: διδάζαμενος χορὸν ἀνδρῶν, of the
poet or χοροῦ διδάσκαλος; Pind. *Ol.* VIII. 59: τὸ διδάσασθαι δέ τοι
εἰδότει ῥάτερον, of the gymnastic trainer; Aristoph. *Nub.* 781: οὐκ
ἂν διδαξαίμην σ' ἔτι, of Socrates; and it might seem impossible to
discriminate between the active προδιδάσκω and the middle προ-
διδάσκομαι in the two following passages of Sophocles, *Aj.* 162: οὐ
δυνατὸν τοὺς ἀνοήτους τούτων γνώμας προδιδάσκειν, and *Trach.* 680:
ἐγὼ γάρ, ὦν ὁ θῆρ με Κένταυρος προῦδιδάξατο, παρήκα θεσμῶν
οὐδὲν ἄλλ' ἐσωζόμην. Unless in these passages it is sufficient to
understand that the teacher taught diligently and from his own
knowledge, which is expressly implied in the passage of Pindar,
we must fall back on what was perhaps the origin of the causative
middle, namely, the causative use of the passive, and understand
διδάσασθαι as meaning here "to cause to learn," for the passive
διδάσκομαι means simply "to learn" in Soph. *Antig.* 726; Eurip.
Hec. 299; Aristoph. *Plut.* 473; Soph. *Phil.* 1374. To add to the
irregularities in the use of the voices of this particular verb, it is to
be observed that διδάσκω sometimes means "I get my son taught."
Aristonymus *ap. Stob. Floril.* 4, 106: πολλοὶ ἀδικηθέντες ὑπὸ
ῥητόρων τοὺς υἱοὺς ῥήτορας διδάσκουσιν, where the context shows
that the fathers were not competent to teach rhetoric themselves.

ΔΙΩΚΟΜΑΙ, as distinguished from διώκω, means "I cause to
go swiftly for myself or from myself;" thus in Hom. *Il.* XXI.
691, 2, we have

ὁ δ' ἐπέσσυτο ποσσὶ διώκειν·
ἔως ὃ τὸν πεδίοιο διώκετο πυροφόροιο, κ.τ.λ.

"Achilles hastened to pursue him (i. e. to put him to flight); and
while he urged the pursuit (followed it earnestly, and with interest)
over the ground productive of corn, &c." In the *Odys.* XVIII. 8,
ὅς ῥ' ἐλθὼν Ὀδυσῆα διώκετο οἷο δόμοιο, it seems to mean "he
eagerly endeavoured to drive away Ulysses."

ΔΟΥΛΟΤΣΘΑΙ, as distinguished from δουλοῦν, means "to
subject to oneself," "to make oneself permanently the master;"
as Thucyd. I. 18: ὁ βάρβαρος τὴν Ἑλλάδα δουλωσόμενος ἦλθεν,
"the Persian king came with the intention of subjugating Greece."
See χειροῦμαι.

ΕΙΣΠΙΠΤΟΜΑΙ, "I get in or exact for myself," is used in
its proper sense as an appropriative middle in such passages as

Lys. c. *Alciḃ*. I. p. 142, 14: *τελευτῶν δήσας ἀργύριον εἰσепράττετο*, "at last he put him in prison and exacted the money from him."

But it may be sufficient to express the effect on the debtor without referring in the particular case to the interests of the creditor; and this leads to occasional carelessness in the use of the voices. Thus in the same passage of Demosthenes, c. *Apatur*. p. 900, we have middle, passive and active with the necessary varieties of meaning, though the two former seem to be confused: l. 9, *διὰ τὸ οὐκ ἐπράττετο τὴν ἐγγύην*; "why did he not sue me for my bond?" l. 11, *αὐτὸς γὰρ εἰσεπέπρακτο ὑπ' ἐμοῦ τὰς χιλίας δραχμὰς*, "for he had himself had the 1000 drachmæ exacted from him;" l. 16, *εὐθὺς τότε εἰσέπραττεν ἂν με τὴν ἐγγύην*, "he would exact the bond of me at the moment," because the pressure of the creditor is brought forward more prominently than his wants, which are not mentioned till the next sentence.

ἜΑΚΟΜΑΙ seems to mean "I weigh or measure for myself, I cause to weigh," in Pind. *Pyth.* II. 90: *στάθμας τινος ἐλκόμενοι περισσᾶς*.

ἘΠΑΝΘΙΖΟΜΑΙ, "I colour myself with" blood, is the proper force of this middle verb in a passage of Æschylus, *Agam.* 1434, where we should read *νῦν δὲ τελεῖαν πολύμναστον, ἐπηνθίσω αἱμ' ἄνιπτον*, "but now having destroyed (ὀλέσασα) the last of these lives (τελεῖαν ψυχὴν), one much to be remembered, you have stained yourself with blood not to be washed out." That *ἐπανθίζω* means "to colour" (*floridum reddere*) is shown by a number of passages.

ἘΠΙΔΕΙΚΝΤΑΙ means "I make an exhibition of myself or something peculiar to myself." Xen. *Anab.* IV. 6, § 15: *νῦν μάλα σοι καιρὸς ἐστὶν ἐπιδείξασθαι τὴν παιδείαν*, "now it is quite the time for you to show off your education." The Scholiast on Plat. *Alciḃ*. I. p. 105 B, says: *τὸ ἐνδείξασθαι ἐπὶ τοῦ λογισμοῦ τάττει, τὸ δὲ ἐπιδείξασθαι ἐπὶ τοῦ ἀποστάδην*, i.e. of that which is directly or really exhibited. The distinction which Schleiermacher in his version of Plato makes between these two verbs is as follows: he translates *ἐνδείξασθαι*, *sich sehen lassen*, "to show oneself off;" *ἐπιδείξασθαι*, *sich hören lassen*, "to hold forth," "to make a formal display of one's powers of speaking." But although an *ἐπιδειξίς* is often technically used to signify an oratorical exhibition, a set speech, both the noun and the verb have the general force

given above; as Plat. *Phædr.* p. 234 B: τὴν αὐτῶν ἀρετὴν ἐπιδείξονται, "they will exhibit their own excellence;" Demosth. 788, 17: τῆς ἑαυτοῦ πονηρίας ἐπιδείξω ποιούμενος, "making an exhibition of his own wickedness."

ἘΠΙΔΙΑΤΙΘΕΜΑΙ is used in the special sense "I make a deposit of a stake or pledge" as a guarantee for the performance of a certain engagement. Harpocr. s. v.: ἐπιδιατίθεσθαι ἔστι τὸ συνθήκας τινὰς ποιῆσθαι κατατιθέμενός τι ῥητὸν ἀργύριον παρά τινι τῶν μεταξὺ γενομένων. Demosth. c. *Aratw.* 896, 22: ἐπιδιαθέμενος ἀργύριον εἰάν μὴ ὁμώσῃ, "having staked some money to be forfeited in case he should not take the oath;" Jul. Poll. ix. 96 (of gamblers): μὲν αὐτῶν ἐπιδιατεθειμένων ἑκάστῳ κύβη.

ἘΠΙΣΚΗΠΤΟΜΑΙ, "I cause an indictment (ἐπίσκηψις),"—especially for false witness or murder,—"to be heard in court," is properly used in the middle, like γράφομαι, δικάζομαι, and other forensic terms; thus Æschines, c. *Tim.* 18, 27: ψευδομαρτυριῶν ἐπισκίψασθαι; Plat. *Euthyphr.* 9 A: ἐπισκίπτεσθαι φόβου τὸν υἱὸν τῷ πατέρι; Legg. xi. 937 B: οὐδενὶ τῶν ψευδομαρτύρων ἐπεσκημμένος. But it may be used in the active without reference to an actual hearing in court, when we imply that the veracity of an individual is challenged, and that too in a passage where σκίπτομαι is used in the sense "I pretend or allege," as in Plat. *Theætet.* 145 C: ἀλλὰ μὴ ἀναδίου τὰ ὁμολογημένα σκηπτόμενος παίζοντα λέγειν τόνδε, ἵνα μὴ καὶ ἀναγκασθῇ μαρτυρεῖν πάντως γὰρ οὐδεὶς ἐπισκίψει αὐτῇ, "but do not retract what you have promised, on the pretence that he spoke in jest, lest he should be compelled also to put in formal testimony: for assuredly no one will challenge his veracity." In the passive ἐπισκίπτομαι may mean "I am solemnly charged," i. e. with murder; as in Soph. *Antig.* 1313: ὥς αἰτίαν ἔχων τῶνδε κακείων ἐπεσκήπτου μόρων.

ΕΤΡΙΣΚΟΜΑΙ, "I procure or obtain for myself," bears a sense more nearly approaching that of the form ἐπ-αυρίσκομαι, "I derive advantage from," ἀπαυράω, "I receive or get," than its active εὐρίσκω, "I find, discover, or invent."

ΘΗΡΩΜΑΙ, as distinguished from θηρῶ, means "I pursue eagerly for myself," especially in a metaphorical sense, as in Soph. *Ajax*, 2: πείραν τιν' ἐχθρῶν ἀρπάσαι θηρώμενος, "endeavouring to get some means of attacking your enemies." But θηρῶ bears

sometimes a scarcely distinguishable signification, and *θηράσω*, *θηράσομαι* are equivalent forms of the future.

ΘΥΟΜΑΙ, "I sacrifice with a special object," e. g. to draw an inference from the appearance of the viscera; as Herod. ix. 62: *ἐγένετο θυομένοισι τὰ σφάγια χρηστά*. Hence it means "I take the auspices," and may be followed by an infinitive, as Xen. *Anab.* ii. 2, § 3: *θυομένῳ ἵεναι ἐπὶ βασιλέα οὐκ ἐγένετο τὰ ἱερά*, "when he was consulting the auspices about going to the king, the sacrifices did not allow it."

ΚΑΛΟΤΜΑΙ, "I call a person to me," as Hom. *Il.* iii. 161: *Πρίαμος δ' Ἑλένην ἐκαλέσσατο φωνῇ*. Also to "call down upon a person," as Soph. *Œd. C.* 1385: *ἀράς, ἅς σοι καλοῦμαι*; cf. *ἀρῶμαι*, *εὔχομαι*, which are always in the middle form.

ΚΑΜΝΟΜΑΙ, "I labour for myself, I effect by my labours;" as Hom. *Od.* ix. 130: *οἷ κέ σφιν καὶ νῆσον εὐκτιμένην ἐκάμοντο*, "who might make the island well-peopled."

ΚΟΛΑΖΟΜΑΙ, "I punish, correct, or discipline for my own purposes or interest," stands in marked contrast to the active *κολάζω*, which, though it generally has a future of the middle form, is used regularly to denote a chastisement by which the offender is corrected and made better, as distinguished from *τιμωρεῖσθαι* and *δίκην λαμβάνειν*, which refer to the vengeance and satisfaction of the injured party. (See Xen. *Cyrop.* ii. 2, § 7; Arist. *Rhet.* i. 10, § 17; Wytttenbach, *ad Select. Histor.* p. 372). This use of the middle form is comparatively rare, because it is generally superseded by *τιμωροῦμαι*, and the following are perhaps nearly all the passages in which it occurs; Thucyd. iii. 40: *παρὰ τὸ εἶκος καὶ τοῦσδε ξυμφόρως δεῖ κολάζεσθαι*, where the turn of the sentence and the adverb *ξυμφόρως* show that the Athenians are supposed to consult their interest in the punishment of the Mytilenæans; but lower down in the same chapter we find: *κολάσατε ἀξίως τούτους καὶ τοῖς ἄλλοις ξυμμάχοις παράδειγμα σαφές καταστήσατε*, because the chastisement of the Mytilenæans is in this case regarded rather as an exemplary castigation for the warning and benefit of the other allies. Id. vi. 78: *τὴν τοῦ Συρακοσίου ἔχθραν κολάσασθαι*, where there is an expression of vengeance for enmity. Aristoph. *Vesp.* 405: *νῦν ἐκεῖνο, νῦν ἐκεῖνο τοῦ ξύθυμον ᾧ κολαζόμεσθα κέντρον ἐντέτατ' ὄξύ*, "now thrust out the sharp sting, that choleric weapon

1. The first part of the document is a list of names and dates, which appears to be a record of some kind. The names are written in a cursive script, and the dates are in a more formal, printed style. The list is organized into two columns, with names on the left and dates on the right.

2. The second part of the document is a large, rectangular area that contains a grid of small, square cells. Each cell appears to contain a small, handwritten mark or symbol, possibly a letter or a number. The grid is organized into several rows and columns, and the marks are distributed throughout the grid in a somewhat random pattern. This section likely represents a data table or a record of some kind.

τὴν ἄλλην οὐσίαν πλὴν ὧν ἐμεμίσθωτο οὐτοσί, because the obligation to divide, under the will, stands in a certain opposition to the act of division, which the executors performed with the same amount of care and interest as if they had divided the property among themselves; so that the distinction, between νέμω in the one case and νέμομαι in the other, is much the same as that between the active νέμει and the middle διεστοιχίζετο in the passage from Æschylus. Afterwards we have (947, l. 13): ἐνέλματο οὗτος πρὸς τὸν ἀδελφόν, of one of the parties immediately interested.

ΠΡΟΙΕΜΑΙ, "I part with or spend my money," &c. (Thucyd. II. 43; Lys. 162, 35; Demosth. *Dionysod.* 1297, 14; Æsch. c. *Ctesiph.* 78), is so regularly used in this sense, that Demosthenes employs the periphrastic form of the pluperfect passive in the same signification without any accusative of the object, *pro Phormione*, p. 946, 8: εἴλετο μᾶλλον αὐτὸν τὸν Πασίωνα χρήστην ἔχειν τούτων τῶν χρημάτων ἢ τοὺς ἄλλους χρήστας οἷς προειμένος ἦν, "he preferred to have Pasion himself as his debtor for these sums than the other debtors to whom he had lent them."

ΠΡΟΣΙΕΜΑΙ, "I admit to myself," not only bears the sense "I approve," as in Plat. *Phæd.* p. 97 B: τοῦτον τὸν τρόπον οὐδαμῇ προσίεμαι, "I do not at all admit or approve of this method;" but is even used in the third person to signify "it approves itself to me," as in Aristoph. *Equit.* 359: τὰ μὲν ἄλλα μ' ἤρεσας λέγων, ἐν δ' οὐ προσίεται με, "in the rest of what you said you pleased me, but one point does not approve itself to my judgment or taste."

ΣΠΕΝΔΟΜΑΙ, "I pour forth libations with a special object," i. e. "I make a treaty."

ΠΡΟΣΤΡΕΠΟΜΑΙ, "I turn myself towards," has the special meaning "I go as a suppliant," especially for purification from homicide; whence the name προστρόπαιος. Thus Æsch. *Eumen.* 196: καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους, "I bad him apply for purification at this temple." Whence it seems probable that προστετραμμένος πρὸς ἄλλοισιν οἴκοις (*Eumen.* 229), "having applied for and received supplication at another temple," is the true reading instead of προστετριμμένος (*New Cratylus*, § 218).

ΠΡΟΣΤΡΙΒΟΜΑΙ, "I cause to be rubbed in" or "I rub in diligently," is applied idiomatically to express any act which



It takes an accusative of the wrong avenged, and of the person punished, as well as the accusative of *δίκη*, "the satisfaction or penalty." Thus Hom. *Odys.* xxiv. 326: *λώβην τινύμενος καὶ κακὰ ἔργα*; *Od.* xv. 236: *ἐτίσατο ἔργον ἀεικὲς ἀντίθεον Νηλῆα*; Eurip. *Orest.* 323: *αἵματος τινύμεναι δίκην*.

ΤΡΕΠΟΜΑΙ is used both as the reflexive middle, "I turn myself or take to flight," Herod. viii. 91: *τῶν βαρβάρων ἐς φυγὴν τραπομένων*; and as the causative middle, "I turn another to flight, I rout him," Eurip. *Heracl.* 842: *ἐτρεψάμεσθ' Ἀργεῖον ἐς φυγὴν δόρυ*.

ΤΠΟΛΕΙΠΟΜΑΙ, "I cause to be left for myself, I retain or preserve," Herod. iv. 121: *οἱ Σκύθαι ὅσα σφι ἐς φορβὴν ἱκανὰ ἦν τοσαῦτα ὑπολιπόμενοι, τὰ ἄλλα τῇσι ἀμάξῃσι προέπεμψαν*. Dem. *de Coron.* 301, 23: *ὑπελείπετο* (some read *ὑπέλειπε*) *γὰρ αὐτῶν ἕκαστος ἑαυτῷ ἅμα μὲν ῥαστώνην, κ. τ. λ.*

ΦΡΑΖΟΜΑΙ, "I speak or confer with myself, I consider or devise, I provide beforehand," whence, even in the form of a perfect passive, we have Soph. *Antig.* 364: *νόσων φυγὰς συμπέφρασται*.

ΧΕΙΡΟΤΜΑΙ, "I subdue for myself," like *δουλόμαι*; as in Herod. i. 211: *ἐχειρώσαντο τοὺς ἐναντίους*.

ΧΕΟΜΑΙ, "I pour out for myself, i. e. libations," is used like *θύομαι*, *εὔχομαι*, &c., to express the special interest of the worshipper. We find both voices in Soph. *Æd. Col.* 478, 9: *χοὰς χέασθαι στάντα πρὸς πρώτην ἔω—ἢ τοῖσδε κρώσσοις οἷς λέγεις χέω τάδε*; In the former the act of worship is distinctly implied, in the latter the reference is to the effusion itself and its instrument: cf. *σπένδω*, *σπένδομαι*.

§ VI. B. *Secondary Predicates.* (a) *Adverbs.*

435 (a) The name of the *adverb* (148) implies that it is intimately connected with some verb, which contains a primary predication; and it may be said, that all secondary predications are adverbial words and sentences (383). In stating, however, that the adverb, in accordance with its name, is a secondary predicate intimately connected with some verb, we must bear in mind that the verb, on which the adverb depends, may be itself in some form, which subordinates it to another verb, or the adverb may be



536: *σῶγα πᾶς ἔστω λεώς*, "let all the people exist silently, i.e. be in a state of silence." *Il.* vii. 424: *διαγνῶναι χαλεπῶς ἦν ἄνδρα ἕκαστον*, "it was hardly possible (it was allowed or possible with difficulty) to distinguish each man." *Ibid.* ix. 551: *Κουρήτεσσι κακῶς ἦν*, "it went badly with the Curetes." *Xen. Anab.* iv. 3, § 24: *ἐπεὶ τὰ πέραν ἑώρα καλῶς γιγνόμενα*, "when he saw the matters on the other side of the river going on, turning out, well." *Isocr. Paneg.* § 5: *ὥστ' ἤδη μάτην εἶναι τὸ μεμνήσθαι περὶ τούτων*, "so that already it is in vain (i.e. it exists in vain, it comes to pass fruitlessly) to remember these things."

(c) We have seen above (259), that adverbs, etymologically considered, are cases of nouns, pronouns or adjectives, which express the time, place, cause, form or manner of an action. The only difference, therefore, between the adverbs and other secondary predicates consists in this, that while the adverbs signify general affections, the cases of nouns predicate specially some secondary relation. Thus we may say, specially,

ἐπεδήμει τῇ Σπάρτῃ or *ἐν Λακεδαίμονι*,

or generally,

ἐπεδήμει ἐκεῖ.

And we may say, with reference to a person's general state, *ἔχει καλῶς*, *bene se habet*, "he is well," or we may append a particular reference, *ἔχει καλῶς τὸ σῶμα* or *τοῦ σώματος*, *bene se habet quoad corpus*, "he is well in his body." In fact, the use of a verb with an adverb, as well as with a case, is a degree less definite than the employment of two cases with the verb. Thus, if we say, *πατάσσει ῥάβδῳ*, "he strikes, and a stick is the instrument," we add one particular; if we say, *πατάσσει ἰσχυρῶς*, "he strikes, and his manner of striking is violent," we add another particular: but we may say, *πατάσσει ἰσχυρῶς ῥάβδῳ*, "he strikes violently with a stick;" and we may add to this an accusative case expressing the object, *πατάσσει ἰσχυρῶς ῥάβδῳ τὸν ὄνον*: we have then three adjuncts to the primary predication, "he is striking," and besides "the manner is violent, the stick is the instrument, the ass is the object of his striking."

436 The conditional proposition, which is a relative sentence with an indefinite antecedent, is of an adverbial nature. For it is

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CONTENTS.
The Journal of the Royal Anthropological Institute, Vol. LXXV, Part I, 1945.
The Journal of the Royal Anthropological Institute, Vol. LXXV, Part I, 1945.
The Journal of the Royal Anthropological Institute, Vol. LXXV, Part I, 1945.
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(a) *The Nominative.*

441 We have seen that the nominative regularly designates the subject, and that it is predicated directly through certain verbs, which serve as copula. As the nominative cannot represent the object of the verb, it is clear that the words, capable of employment as secondary predicates in the nominative, are those which are adapted for the expression of the adverbial relations of time, place, manner, degree, &c. These are, in the first place, participles as temporal predicates; next, adjectives and pronouns as predicates of place and manner; and finally, those substantives which are by their nature categorical. In general, those words which appear as tertiary predicates in the oblique cases are best suited for secondary predication in the nominative.

442 The following examples will explain this usage:

(a) Participles are used as secondary predicates of time, or as equivalent to a temporal sentence.

Thus we have γελάσας ἡσυχῇ ἔφη (Plat. *Phæd.* 101 B), "he laughed gently and said," i.e. at the same time; ὅτε ἦλθεν ἄγων αὐτῷ τὰ παρὰ τῶν συμμάχων δῶρα (Xen. *Æcon.* 4, § 20), which Cicero renders (*Cato*, 17, § 59): *quum venisset ad eum eique dona a sociis attulisset*. We should say indifferently, "he came and brought," i.e. at the same time, or "he brought with him."

There are cases in which some caution is required, lest we should miss this adverbial sense of the participle. For instance, the punctuation of the ordinary editions leads students to mis-translate Thucyd. 1. 39, init.: καὶ φασὶ δὴ δίκη πρότερον ἐβελῆσαι κρίνεσθαι, ἣν γε οὐ τὸν προὔχοντα καὶ ἐκ τοῦ ἀσφαλούς προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον τὰ τε ἔργα καὶ τοὺς λόγους πρὶν διαγωνίζεσθαι καθίσταντα, where we must observe that τὸν belongs to προκαλούμενον, and that προὔχοντα, "when he has the advantage," is quite as adverbial, or quite as much a secondary predicate of time, as ἐκ τοῦ ἀσφαλούς, "from a safe position," "when he is in safety." Compare the parallel sentiment in III. 82, § 6, where we have εἰ προὔχοιεν, i.e. "as often as (whenever) those who made the proposal had the advantage." And even when there is no article to confuse the meaning, the student is apt to lose the predicative force of the participle because it agrees in case with the object of the verb; thus in *Æsch. Agam.* 372—4:

which followed was a mixed multitude, and exceedingly formidable from its numbers." Adjectives denoting time are regularly used as secondary predicates; thus Hom. *Il.* i. 423: *χθιζὸς ἔβη*, "he went away yesterday;" Herod. vi. 120: *τριταῖοι ἐγένοντο*, "they arrived on the third day;" Plat. *Resp.* 614 B: *ἀναιρεθέντων δεκαταίων τῶν νεκρῶν ἤδη διεφθαρμένων*, "the dead bodies having been taken up ten days afterwards, when they were already decayed." The local predicate will often be best rendered by an adverbial phrase, as in Arist. *Metaph.* i. 3, p. 983 a, 28: *ἀνάγεται γὰρ τὸ διὰ τί εἰς τὸν λόγον ἔσχατον, αἴτιον δὲ καὶ ἀρχὴ τὸ διὰ τί πρῶτον*, "the *wherefore* is introduced last into the definition, but the *wherefore*, as being the first, is the cause and the first principle." The local predicate is very common in poetry, as Soph. *Ant.* 784: *φοντᾶς ὑπερπόντιος*. *Æd. C.* 119: *ἐκτόπιος συνθεῖς*. *Æd. T.* 1411: *θαλάσσιον ἐκρίψατε*. *Ibid.* 32: *ἐξόμεσθ' ἐφέστιοι*. Eurip. *Andr.* 516: *ἴθ' ὑποχθόνιοι*. *Ibid.* 357: *βώμιοι πίτνοντες*. *Ibid.* 266: *κάθησ' ἐδραία*, where we use the noun with its preposition: "over the main," "out of the way," "into the sea," "at the hearth," "under the ground," "at the altar," "on the seat."

(bb) Sometimes this predicate expresses the cause of the main predication; as in Soph. *Antig.* 941: *ζεύχθη ὀξύχολος παῖς ὁ Δρύαντος*, "he was bound, *because* he was so keen in his wrath." Id. *Trach.* 936:

*κάνταυθ' ὁ παῖς δύστηνος οὐτ' ὀδυρμάτων
ἐλείπετ' οὐδέν, κ.τ.λ.*

"the boy, like a miserable creature as he was," or "for he was a miserable creature." When the Greeks wish to express very strongly this mixture of the manner and cause, they add the mere adverb to the adjective; thus,

ἢ κακὸς κακῶς ταφήσει νυκτὸς οὐκ ἐν ἡμέρᾳ
(Eurip. *Troad.* 448),

"since you are a base wretch, you shall be buried in a base manner."

ἄγ' ὦ θύγατερ ὅπως τὸ κανοῦν καλὴ καλῶς οἴσεις
(Aristoph. *Ach.* 253),

"as you are a pretty lass, bear the basket prettily."

Obs. The Latin writers imitate this idiom; thus Virgil, *Æn.* v. 447:
Ipse gravis, graviterque ad terram pondere vasto
Concidit.

want of habitude he feels nervous and is perplexed and talks inarticulately, he does not (like Thales) cause laughter to Thracian maidservants or to any other uneducated person, for they do not perceive his embarrassment; but he does seem ridiculous to all those who are brought up not as slaves, but in the opposite manner."

443 (c) Substantives are used in a sort of apposition, which really involves the main category of the sentence. Thus, when we say (Hom. *Il.* II. 673):

Νιρεὺς, ὃς κάλλιστος ἀνὴρ ὑπὸ Ἴλιον ἦλθεν,

the main point asserted of Nireus is not his having gone to Troy, but his having been the handsomest man among those who went thither. We have an instructive instance of this mode of predication, in connexion with the predicates of time, place and manner, in Soph. *Æd. Col.* 718:

ἀ δ' εὐήρετος ἐκπαγλ' ἀλία
 χερσὶ παραπτομένα πλάτα
 θρώσκει τῶν ἐκατομπόδων
 Νηρήδων ἀκόλουθος,

where the construction is ἡ εὐήρετος (epithet); πλάτη, χερσὶ παραπτομένη (predicate of time); θρώσκει (verb containing the primary predicate); ἐκπαγλα (adverb of manner); ἀλία (local predicate, almost equivalent to adverb of place); τῶν ἐ. N. ἀκόλουθος (noun in apposition, which involves the main category of the whole sentence); i. e. "the well-poised oar, when graspt by the hands, bounds surprisingly in the sea, and keeps pace with the hundred feet of the Nereids." To this class belong the cases of apposition which have been explained above (407, 8), where we have shown how the apposition to the subject passes from the nature of an epithet to that of a predicate¹.

444 (d) There are certain pronouns or pronominal words, which are used specially in this sort of predication, and in a different sense from that which they bear as epithets. Such are the

¹ It was necessary to dwell at some length upon these predicative uses of the adjective and substantive in particular, because the whole doctrine of tertiary predicates depends upon them. Perhaps the first writer who treated this subject accurately was K. O. Müller, in the *Gött. Gel. Anz.* for 1838, p. 1110, where he has correctly explained the passages from Soph. *Aj.* 594; *Æd. Col.* 718, quoted above.

αιρετικῶν κτλ. which denote as separation, as αὐτός, μόνος, ὁ ἴδιος, ὁ αὐτὸς, as αὐτὸς ἑαυτοῦ, ἑαυτοῦ, and (or) distinct entity, as τὰς αὐτὰς αὐτῶν ἑαυτοῦ.

AL. With the article, it is an epithet, αὐτός is *idem*, "the same."

Without the article, it is a secondary predicate, αὐτός is *ipse*, "self."

In the ὀνόματι cases, as a mere pronoun without the article, it is equivalent to the ὀνόματι cases of ἡ, ἰ, ε. - him, her, it." Thus,

ὁ αὐτός αὐτοῦ = "the same man."

ὁ αὐτοῦ αὐτός = "the man himself."

ἡ γυνὴ αὐτοῦ = "his wife" or "the wife of him."

Of the use of αὐτός as a mere pronoun of reference, or as indicating the subject in the objective sentence, enough has been said above 457, 461, &c. The following examples will illustrate the opposition between its use as an epithet and as a predicate. We see that ὁ αὐτός is in the fullest sense of the term, an epithet or ὀνόματι phrase, meaning "the same," "the identical," "the particular," in such a passage as this Xen. *Cyrop.* viii. 7, § 14): αὐτὸς τὸν αὐτὸν αὐτοῦ πατέρα καὶ ἐν τῇ αὐτῇ οἰκίᾳ αὐξηθέντες καὶ τὸν αὐτὸν αὐτοῦ πατέρα ἐκτρέψαντες καὶ τὴν αὐτὴν μητέρα καὶ τὸν αὐτὸν τῶν αὐτῶν τραπεζιστῶν τῶν αὐτῶν οἰκειότατοι; On the other hand it is equally clear that αὐτός is a secondary predicate, in the first instance denoting locality, whenever it is placed beyond the influence of the article or in apposition to a personal pronoun. Thus Aristotle *Met.* 1024: αὐτοὶ γὰρ ἔσμεν, οἱ δὲ Ἀθηναῖοι τὸ ἄρμα αὐτοῦ ξύου παρῶν. "we are alone (by ourselves), and the context is at the Lencum, and the foreigners are not yet come" similarly *Thesm.* 472; Plat. *Lysis*, p. 336 B; Herod. v. 85: ἐς δὲ ἐκ πάντων ἐν λιπρότερον ἀνακομισθέντι αὐτὸν ἐς Φάληρον, "until one being left alive of all the number returned alone (by himself) to Phalerum." And this predicative use is especially conspicuous when αὐτός is used with an ordinal, as Thucyd. ii. 13: Περικλῆς στρατηγὸς ἐν Ἀθηναίων δέκατος αὐτός. "Pericles being general of the Athenians, with nine colleagues" (i.e. himself standing as the tenth). Without the article, μόνος is synonymous with αὐτός, though even more emphatic, in the sense "alone;" as ὁ παῖς μόνος, "the son alone or by himself;" but with the article μόνος means "only or unique," as ὁ μόνος παῖς "the only son."

bb. With the article, or as an epithet, μέσος means that which stands between two other objects. Without the article, or as a secondary predicate, μέσος is a local predicate signifying the middle point or part of a particular object. Thus ἡ μέση ἀγορά is "the middle market-place," that which stands in the midst of several others; but μέση ἡ ἀγορά or ἡ ἀγορὰ μέση is "the middle of the market-place, or the market-place at its middle." Similarly μέσος πολίτης is "a citizen of the middle class" (Thucyd. vi. 54, § 2); τὰ μέσα τῶν πολιτῶν, "the moderate party in the state" (Id. iii. 82, fin.); οἱ διὰ μέσου, "the neutral party" (Id. viii. 75, § 1); τριῶν μοιρῶν ἡ ἐν μέσῳ, "the middle class" (Eurip. *Suppl.* 247); but ἔρχομαι μέσος, "I am caught by the waist, at the middle of my body" (Arist. *Ach.* 571; *Ran.* 469; *Eq.* 388). In the same way we distinguish ἡ ἐσχάτη, "the last island" of a group or cluster; ἡ νήσος ἐσχάτη, "the island at its extremity" or "the end of the island;" ὁ ἄκρος πολίτης, "the perfect (tip-top) citizen" (Plat. *Leges*, p. 823 A); ἐπ' ἄκροις τοῖς κώλοις, "at the extremities of the limbs" (Id. *Tim.* p. 76 E).

cc. With the article, πᾶς and ἄλλος signify the entirety or whole residue of a collection of objects; thus οἱ πάντες are *cuncti*, οἱ ἄλλοι are *reliqui*. But without the article, they are merely pronominal words expressing collection and difference. In the same way we may distinguish between such phrases as τῆς ἡμέρας ὅλης, "the whole day" (Xen. *Anab.* iii. 3, § 11); δι' ὅλης τῆς νυκτός, "through the whole night" (Ib. iv. 2, § 4); and such as τὸ ὅλον πρόσωπον, "the whole face" (Plat. *Protag.* p. 329 E); τὸ ὅλον γένος, "the whole race" (Id. *Crat.* p. 392 C); γυναικὸς τῆς ὅλης, "the whole of the women" (Id. *Symp.* p. 191 B). Ἐκαστος is either a pronominal word of this kind, or it is a secondary predicate expressive of separate locality (see above, 398, (d), (e)).

445 To this idiom we may at once refer the absolute use of the participle in the nominative (151)⁴⁸. This is particularly common in the case of those verbs which are used impersonally; here the participle appears in a sort of causal or concessive sense: as δέον ἀπιέναι, "since it was necessary to depart;" οὐδὲν δέον, "although it was not at all necessary;" οὐδὲν προσήκον αὐτοῖς, "although it did not concern them;" εἰρημένον, "although it has been said;" δεδοσμένον, "after it had been resolved;" ἀδύνατον ὄν, "since

c. The genitive of *relation*, or the relative case; as

οὐδὲν διαφέρει τὰ ἕτερα τῶν ἑτέρων, "as compared with one another, the things do not differ."

448 To the first two classes belong all those usages which are expressed in English by the prepositions "of" or "from." And whenever we wish to express that an object is the starting point *from* which we set out, the cause *of* some action, the substance *from* which we derive a sensation, or the source *from* which something else proceeds, the material *of* which it is made, or *of* which it is full; that it is something *from* which we desist, *from* which we are separated or set free, or *of* which we are deprived; in all these instances we have the Greek genitive as an *ablative* case. And when we wish to express that an object is a whole, *from* or *out of* which we take or give a part, we employ the Greek genitive as a *partitive* case.

449 The transition from the ideas of *ablation* and *partition* to that of *relation* is immediate. Indeed, the word *proportion*, which is applied to the latter, refers more literally to the former. And there are many examples in which it would be difficult to say whether the genitive signifies relation or partition. Thus, "to be king of a country," ἀνάσσειν τῆς γῆς, may be paraphrased into "to be king *in regard to* the country;" or, "to *belong to* the country as king." There is always this option in the case of possessives, comparatives, and superlatives: for it matters not whether we consider the genitive as a *partitive* or *relative* case. We sometimes find in the same sentence two genitives, one of which is *partitive* and the other *relative*; and yet the difference between their significations is so slight, that they might be termed both of them *partitive* or both *relative*; thus in Plat. *Resp.* p. 439 A, we have οὐ τοῦτο θήσεις τῶν τινὸς εἶναι, i. e. "tanquam *partem* eorum, quæ ad aliud quid referuntur." We might have expressed either genitive in English by the phrase "belonging to"—"as belonging to those things which belong to something else."

450 The genitive case plays such a prominent part in Greek syntax that we must either leave the student to apply these principles to the instances which he meets with in the course of his reading, or endeavour to illustrate the rules with very numerous

examples. The former is the more useful course for one who wishes to master the idiom of the Greek language, and to exercise himself in reasoning; but for purposes of reference and in order to verify the statement which has been made, it will be convenient to enumerate and classify the chief idiomatic usages of the Greek genitive. We shall therefore give (1) the regular uses of the Greek genitive according to the above arrangement of its meanings as *ablative*, *partitive* and *relative*; and (2) those special uses in which the primary signification is subordinated to the idiomatic practice.

(1) Regular uses of the Greek Genitive.

(a) The Genitive of Ablation.

451 The genitive denotes ablation, that is, separation or detachment from something,

(aa) With all verbs of motion from a place; as Soph. *Æd. Col.* 572: γῆς ὅποίας ἦλθον, "from what sort of a land I came;" Phil. 613: εἰ μὴ τόνδε ἄγοιτο νῆσου τῆσδε, "if they did not take this man with them from this island."

(bb) With all verbs denoting separation or removal, such as

(2) "To remove or separate" (χωρίζειν, διορίζειν, ἀποκρίνειν, εἶργειν, ἀποκλείειν, ἐκβάλλειν, ἀφιστάναι), or "to be removed or stand away from" (ἀπέχειν, δέχειν, ἀπείναι, ἀφίστασθαι, ἀποστατεῖν, ἐξίστασθαι¹, μεθίστασθαι, &c.), or "to yield and give way" (εἰκεῖν, ὑπείκειν, παραχωρεῖν, &c.), "to flee, to escape" (ἀλύσκειν, φεύγειν, ἐκφεύγειν, &c.).

(β) "To set free or deliver" (ἀπαλλάττειν, λύειν, ἀπολύειν, ἀφιέναι, ἐλευθεροῦν, σώζειν, &c.), "to get off" (ἀπαλλάττεσθαι), "to miss or fall short of" (ἀμαρτάνειν, ἀφάμαρτάνειν, διαμαρτάνειν, &c.).

(γ) "To repel, keep off, divert or stop" (ἔχειν, ἐπέχειν, ἀμύνειν, ἀλάλκειν, βάλλειν, ἀποβάλλειν, ἀφιστάναι, ἀποτρέπειν, παύειν, καταλύειν, &c.), "to hinder or prevent" (κωλύειν, εἶργειν, ἐρηγνύειν, ἐμποδὼν εἶναι), "to cease, to desist, to remit" (παύεσθαι, ἀφίεσθαι, λήγειν, λωφᾶν, ἐπέχειν, &c.), "to refrain or restrain oneself"

¹ For the use of this verb with the accusative see 430, (ββ).

(ἀπέχεσθαι). For example, Hom. *Od.* xv. 33: ἐκὰς νήσων ἀπέχει ναῦν, "to keep a ship far from the islands." Thucyd. iv. 3, § 2: ἀπέχει ἡ Πύλος τῆς Σπάρτης σταδίους τετρακοσίους, "Pylus is distant (i. e. removed or separated) from Sparta 400 stades." Pind. *Ol.* i. 58: τὸν μενοινῶν κεφαλᾶς βαλεῖν εὐφροσύνας ἀλάται, "which desiring to push away from his head, he wanders away from joy." Hence φθείρεσθαι τινος, "to leave something to one's destruction" (*Æsch. Pers.* 443; *Eurip. Andr.* 715). To these must be added many of the nouns derived from such verbs, and conveying the same meaning. Thus we have both ἀπαλλάξαι τινα κακοῦ or ἀπαλλαγῆναι κακοῦ (*Plat. Gorg.* 458 A), and ἀπαλλαγή πόνων (*Æsch. Agam.* init.), and so forth.

(cc) With all verbs denoting a production or its result; as ποιεῖν, ἐργάζεσθαι, κατασκευάζειν, &c., "to make;" or their converse, ποιεῖσθαι, γίγνεσθαι, ὑπάρχειν, εἶναι, "to be made, to come into being, to exist." Thus we have Herod. v. 62: συγκειμένον σφί πωρινοῦ λίθου ποιεῖν τὸν νηόν, Παρίου τὰ ἔμπροσθεν αὐτοῦ ἐξεποίησαν, "it having been covenanted by them to build the temple of tuff-stone, they finished off the front of it with Parian marble." And to show how completely the idea of ablation enters into this use of the genitive, it is sometimes accompanied by ἀπό, "from," or ἐξ, "out of;" as Herod. vii. 65: εἴματα ἀπὸ ξύλων πεποιημένα; II. 96: τὰ πλοῖα ἐστὶν ἐκ τῆς ἀκάνθης ποιούμενα.

To these verbs must be added nouns denoting the result of manufacture; thus we have οἶκημα ξύλων, λίθων, "a chamber made out of timber or stones;" νόμισμα χρυσοῦ, χαλκοῦ, "a coin made out of gold or copper;" λίθου ἐστρωμένη ἐστὶν ἡ ὁδός, "the road is paved with (out of) stones;" ἡ κρητὶς λίθων ἐστὶ μεγάλην, "the foundation is made of great stones."

(dd) To the same class we must refer the genitive of derivation or selection, with distributives, as τῶν ὄντων τὰ μὲν ἐφ' ἡμῖν ἐστίν, τὰ δ' οὐκ ἐφ' ἡμῖν, "(out) of existing things, some are and some are not in our power;" with definite participles, as τῶν Βοιωτῶν τοὺς μὴ βουλομένους, "those (out) of the Bœotians, who did not wish;" with adjectives, as οἱ πολλοὶ τῶν ἐνθάδε εἰρηκότων, "the majority (out) of those who have spoken here;" οἱ χρηστοὶ τῶν ἀνθρώπων, "those out of the number of men who are good;" with the adverb of place, as ἄλλοθι γαίης, "in a different place

out of the extent of the earth;" *πόθι φρενός*, "in what part (out) of the range of my mind;" *ὕ' εἰ κακοῦ*, "in what situation (out) of misfortune you are." A special application of this is the genitive of sonship, as *Ἀλέξανδρος ὁ Φιλίππου*, "Alexander the son of (sprung or derived from) Philip;" for the idea of ablation is clearly shown in the occasional use of a preposition, as in Soph. *Aj.* 557: *ὅπως πατρός δειξέις ἐν ἐχθροῖς οἷος ἐξ οἴου τράφης*. Also in the use of words like *ἐκγονος*, &c.

(ee) Hence also the genitive is found with all kinds of substantives to denote the cause or origin of a thing, as *Il.* II. 396: *κύματα παντοίων ἀνέμων*, "the waves proceeding from, caused by, all sorts of winds;" Eurip. *Or.* 610: *ὀνειράτ' ἀγγέλλουσα τὰ γαμέμονος*, "announcing the dreams sent from Agamemnon."

(ff) Verbs and nouns indicating fulness or want take a genitive of ablation, the former according to (cc) as denoting the materials, and the latter according to (dd), as implying separation or removal from the object. To this class belong the following: *πιμπλάναι*, *πλήρουν*, *μεστούν*, *γέμειν*, *κορεννύναι*, *βρίθειν*, *βρύειν*, *πλουτεῖν*, *εὐπορεῖν*, with the adjectives *μεστός*, *πλέος*, *πλήρης*, *πλούσιος*, *ἀφνειός*, *εὐπορος*, and the adverbs *ἄδην*, *ἄλις*; also the converse of these, *κενοῦν*, *ἐρημοῦν*, *γυμνοῦν*, *ἀπογυμνοῦν*, *μονοῦν*, *στερεῖν*, *ἀποστερεῖν*, *ἀποδύειν*, *ἐκδύειν*, *σπανίζειν*, *πένεσθαι*, *ἀπορεῖν*, *ἐλλείπειν*, *λείπεσθαι*, *δεῖσθαι*, *δεῖν*, with the adjectives *κενός*, *ἐρημος*, *γυμνός*, *ἄπορος*, *πένης*, *ἐνδέης*, *ψιλός*, *ὀρφανός*, *καθαρός*, &c.; also words denoting mental fulness and deficiency, as *μέμνησθαι* and its converse *λανθάνεσθαι*; thus, *χρημάτων μὲν εὐποροῦμεν, λόγων δὲ ἀποροῦμεν*, "we abound in (we have an abundance derived from) money, but we are lacking in (we are deprived of, separated from) eloquence."

To this class belong the collective words which are followed by the genitive, as *πλήθος ἀνθρώπων*, *ἀγέλη βοῶν*, *σῶρος λίθων*. Also quantitative nouns estimated by a measurement, as *τείχος σταδίων ὀκτώ*, "a wall of (made up of materials extending to) eight stades;" *ὁδὸς τριῶν ἡμερῶν*, "a road or journey of (made up of the space traversed in) three days." Hence the genitive is frequently used in estimates of space and time, with perhaps a tacit reference to some such word as *μῆκος*. Thus in Hom. *Il.* XVIII. 7, *τί νηυσὶν ἐπὶ κλονέονται ἀτυζόμενοι πεδίοιο*; "why do

they rush about in confusion by the ships, being driven in flight over the plain?" we must understand or imply some word of extent or magnitude on which *πεδίοιο* may depend. And similarly of time, when we wish to express that something has happened or is to happen within a certain period. Thus in *Æsch. Agam.* 288, 9, we have the question and answer: *ποίου χρόνου δὲ καὶ πεπόρθηται πόλις*; "out of (within the space of) what time has the city been sacked?" *τῆς νῦν τεκούσης φῶς τόδ' εὐφρονῆς λέγω*, "I maintain within the (space of) night which is the mother of this morning." *Pind. Ol. II. 95: ἑκατόν γε ἐτέων*, "within a hundred years." *Lys. Nicom. § 3: προσταχθὲν αὐτῷ τεσσαρῶν μηνῶν ἀναγράψαι τοὺς νόμους τοὺς Σόλωνος*, "whereas it was assigned to him to publish the laws of Solon within four months." *Xen. Anab. I. 9, § 25: οὐπω δὲ πολλοῦ χρόνου ἡδίου οἶνον ἐπέτυχον*, "not yet, within a long time, have I met with pleasanter wine." That this genitive is really ablative is clear from the occasional appearance of a preposition, as in *Soph. El. 780: οὔτε νυκτός, οὔτ' ἐξ ἡμέρας*. That this usage approximates very closely to that of the partitive genitive we shall see below.

(gg) A genitive of ablation is used to express the perceptions of the senses; and that in two ways. Primarily the object itself is regarded as the source or material from which the perception emanates; and thus properly and literally the percipient is said to draw his perception from the object, which is therefore placed in the genitive; whereas the perception exists to or for some percipient or person endowed with sensation, and this person is therefore expressed in the dative. Thus Plato says (*Theætet.* 160 A, B): *ἀνάγκη ἐμέ τε τινὸς γενέσθαι, ὅταν αἰσθανόμενος γένωμαι, ἐκεῖνό τε τινὶ γενέσθαι, ὅταν γλυκὴ ἢ πικρὸν ἢ τι τοιοῦτον γίγηται*, "it is necessary both that I (the percipient) should be percipient of (derive a perception from) something, when I have become sentient; and also that it (the object of sensation) should have become so to or for some sentient person, whenever it becomes sweet or bitter or any such thing." In a secondary sense, the object may be said to be the genetic origin of the sensation. Practically then, while in the former case a verb signifying "I smell," i.e. "I have the perception or sense of smell," may have the genitive of the object from which the scent emanates, as *Arist. Ran. 654: κρομμύων ὀσφραίνομαι*, "I smell onions;" in the latter case, a verb signifying

"it smells," i. e. "it emits the smell," may have the genitive of the object *from* which that particular scent usually proceeds; as *Æsch. Agam.* 1281: τόδ' ὄζει θυμάτων ἐφροστίων, "this smells *of* (this is the smell *from*) victims at the hearth." *Arist. Ach.* 191: ὄξουσι πίττης καὶ παρασκευῆς νεῶν, "this treaty smells *of*, has the smell which comes *from*, pitch and the equipment of ships of war;" *Soph. Fragm.* 147: περὶ δ' ἐμῷ κάρᾳ κατάργνυται τὸ τεύχος οὐ μύρου πνέον ἐδειματούμην δ' οὐ φίλης ὁσμῆς ἵπο, "about my head there is broken a vessel not breathing forth (the scent) of (from) ointment; I was terrified by no pleasant smell."

To this class belong not only the verbs which refer to specific senses, as ἀκούειν, ἀκροᾶσθαι, ὀσφραίνεσθαι, &c., but general words, like αἰσθάνεσθαι, and secondary applications, like μανθάνειν, ξυνιέναι and πυνθάνεσθαι. The genitive is strengthened in the last verb by the occasional use of the prepositions ἀπό, ἐξ, and παρά.

(*hh*) Verbs signifying the derivation of advantage or enjoyment from an object are followed by a genitive of ablation, on the same principle as the verbs of perception; thus we have a genitive after γεύεσθαι, "to taste of;" πάσασθαι, "to feed from;" ἀπολαύειν, ἐπαυρεῖν, ἐπαύρεσθαι, ὄνασθαι, "to get enjoyment from;" εὐωχεῖσθαι, "to make a feast of;" with their corresponding causatives, γεύειν, "to give to taste;" ἐστιᾶν, εὐωχεῖν, "to feast a person," &c. Just so in Latin we have the ablative after *fruo*, *vescor*, *utor*, and the like. Thus we find *Xen. Ec.* 12, § 7: οἱ ἀπολαύοντες τῶν σῶν ἀγαθῶν εὐνοί σοι γίγνονται, "those who derive benefit from your advantages are well disposed towards you." *Plat. Resp.* p. 352 B: εὐωχοῦ τοῦ λόγου, "make a feast off the discourse." *Ibid.* p. 571 D: ἐστιᾶν τινα λόγων καλῶν, "to regale a person on (off) fine speeches."

(b) The Genitive of Partition.

452 The manner in which the genitive of ablation passes into that of partition is strikingly shown in two of the applications of the former. Thus the genitive of time (451, (*ff*)) is undoubtedly ablative in the first instance, according to the definition given, namely, as a genitive of the amount, which serves as the materials from which the collective term is made up. But in other idioms it seems to be merely a possessive genitive dependent on some specific



word which would be expressed, if at all, in the dative. Thus the genitive of time not only expresses, as we have seen, "out of (within the space of) a certain amount of time," but also "within the limits of a general division of the year or the twenty-four hours." Now this latter usage is partitive, whether we consider the genitive itself to bear this meaning, or think it necessary to supply *μέρει* or *ὥρα*, the latter of which actually appears with this use of the genitive. Thus, on the one hand we say, *τοῦ μηνός, τοῦ ἐνιαυτοῦ*, "at intervals of a month or year," the whole month or year being counted, so that we must supply *μήκει*, if anything, and the genitive will be ablative, as indicating the materials; or, on the other hand we say, *οἱ πολέμοι ἀπεχώρησαν νυκτός*, "the enemy departed in the night," at some hour in the night," where the whole period cannot be intended, and the genitive must therefore be partitive, or, what is the same thing, possessive. The same remark applies to the genitive as denoting some season of the year. For while we have the genitive alone in *Xen. Mem. III. 8, § 9: ἡδὺ μὲν θέρους ψυχρινὴν ἔχειν τὴν οἰκίαν, ἡδὺ δὲ χειμῶνος ἀλεεινὴν*, "it is pleasant to have one's house cool during the summer and warm during the winter," where the whole of these seasons are intended, and *μήκει*, if anything, would be supplied, we often find these genitives dependent on *ὥρα*, in which use they seem to be partitive; as *θέρους ὥρα* (*Hes. Op. et D. 582*); *ἡρος ἐν ὥρα* (*Arist. Nub. 1008*), &c. And while *τὸ λοιπόν* includes "the whole of future time," *τοῦ λοιποῦ* means "at times during the future," which is manifestly partitive. Again, although the primary sense of the verbs denoting enjoyment (451, (*hē*)) leads to the inference that the genitive dependent on them signifies ablation or derivation; though this is confirmed by the analogy of the Latin *fruo*, *vesco*, &c.; and though there are passages, like *Plat. Resp. 606 B: ἀπολαύειν ἀνάγκη ἀπὸ τῶν ἀλλοτρίων εἰς τὰ οἰκεῖα*, where the ablative use is so plain that it has been proposed to change *ἀπολαύειν* into *ἀπολαβεῖν*,—on the other hand the word *μέρος* is actually supplied by *Isocrates, c. Soph. p. 293 B: οὐκ ἂν ἐλάχιστον μέρος ἀπελάυσασμεν αὐτῆς*; this verb governs the accusative in many passages (as *Xen. Mem. I. 6, § 2: τὰναντία τῆς σοφίας ἀπολεαυκέναι*); and in one passage the genitive alone is placed in opposition to the genitive with *ἐκ*, *Plat. Resp. 395 C: ἵνα μὴ ἐκ τῆς μιμήσεως τοῦ εἶναι ἀπολαύσωσιν*, "that they may not as a result of their imitation gain the reality" (where some read *τὸ εἶναι*).

This verb and *κοινωνεῖν* are also used occasionally with other cases, when the noun of direct reference has to be supplied (e.g. Thucyd. II. 10; Plat. *Resp.* p. 452). With *ξυμβάλλομαι* we have not only *μέρος* and other words of quantity, but also the further object generally expressed by the accusative with *εἰς* or *πρός*, as Xen. *Hel.* VI. 5, § 5: *τρία τάλαντα ξυμβάλλοντο αὐτοῖς εἰς τὴν δαπάνην*. Cyr. II. 4, § 21: *τοῦτο συμβαλεῖται πρὸς τὸ λανθάνειν*.

(bb) Verbs of all kinds, even those which are generally followed by an accusative of the object, take the partitive genitive when the action is limited to a part only of the thing designated; thus *διδόναι* and *λαμβάνειν* are used with the accusative when it is implied that the whole of the object is given or received, but with the genitive when the giving or taking is limited to a part of it; Isocr. *de Pac.* § 23: *τῆς αὐτῶν προσδώσουσι*, "they will give in addition a part of their own land;" Xen. *Anab.* I. 5, § 7: *λαβόντες τοῦ βαρβαρικοῦ στρατοῦ*, "having taken a division of the barbarians." And similarly with many other verbs, as *χαρίζεσθαι*, *ἐσθίειν*, *φαγεῖν*, *πέμπειν*, *τέμνειν*, &c. For example, *Il.* IX. 214: *χαρίζομένη παρεόντων*, "freely giving a part of the provisions;" Eurip. *Iph. T.* 1216: *σὺν δέ μοι σύμπεμπ' ὀπαδῶν*, "send some of your attendants with me;" *Il.* IX. 214: *πάσσε δ' ἄλός*, "he sprinkled some (of the) salt over it;" Thucyd. I. 30: *τῆς γῆς ἔτεμον*, "they laid waste a part of the territory;" Id. I. 143: *κινεῖν τῶν χρημάτων*, "to touch a part of the treasure;" Arist. *Pax.* 30: *παροίξας τῆς θύρας*, "having opened the door partially;" Plat. *Symp.* p. 213 E: *λαβόντα τῶν ταινιῶν*, "having taken some of the fillets," immediately after *μετάδος τῶν ταινιῶν*; Arist. *Ach.* 1180: *τῆς κεφαλῆς κατέσχε περὶ λίθων πεσῶν*, "and fell down on the stones and took a part of his head (inflicted a wound on the scalp)."

(cc) The substantive verb is connected with many uses of the genitive of partition.

(2) It implies "to be one out of a certain class" "to belong to it as a part;" Plat. *Gorg.* 458 A: *εἰ σὺ εἰ τῶν αὐτοῦτων ὄντων ἐρῶ*, "if you are one of the same class of men with myself;" Thucyd. I. 65: *ἤθελε τῶν μεόντων εἶναι*, "he wished to be one of those who staid behind;" III. 70: *ἐτύγχευε βουλευτὴ εἶναι*, "he was a member of the senate;" Plat. *Resp.* p. 369 A: *ἀντιγράψας τῶν ἀγγέλων γενέσθαι*, "he managed to be one of the ambassadors;" *Ibid.* p. 462 E: *ἡ τοιαύτη πόλις μέγιστος πόλις ὅλην ἑσπέραν εἶναι*.

πάσχον, "such a city more than any other will say that the suffering member belongs to herself, is a constituent part of the whole body."

(β) It implies "to belong to somebody, as a property or function;" Herod. III. 117: *τοῦτο τὸ πεδίον ἦν ποτε Χορασμίων*, "this plain belonged formerly to the Chorasmians;" Soph. *Æd. T.* 917: *ἀλλ' ἔστι τοῦ λέγοντος, ἦν φόβους λέγει*, "he belongs to (is the property of) the speaker, if he brings terrible news;" *Antig.* 737: *πόλις γὰρ οὐκ ἔσθ', ἥτις ἀνδρὸς ἔσθ' ἐνός*, "a city has no existence, when it belongs to (is the property of) one man."

(γ) It implies "to belong as a quality or duty;" Soph. *El.* 1054: *πολλῆς ἀνοίας (ἐστὶ)*, "it is a thing of (has the quality of) no slight folly;" Thucyd. I. 83: *ἔστιν ὁ πόλεμος οὐχ ὕπλων τὸ πλεόν ἀλλὰ δαπάνης*, "war is a thing of (partakes of the quality of, presumes or requires) expenditure rather than arms;" Plat. *Gorg.* 461 A: *οὐκ ὀλίγης συνουσίας ἐστὶ*, "it is a thing of (requires) no small discussion;" Soph. *Æd. C.* 1429: *στρατηλατοῦ χρηστοῦ τὰ κρείσσω λέγειν*, "it is the part or duty of a good general to speak of success."

(δ) It implies "to belong as a capacity or qualification;" Soph. *Æd. T.* 393: *τό γ' αἰνυγμ' οὐχὶ τοῦ πῦντος ἦν ἀνδρὸς διειπεῖν*, "the riddle did not belong to the capacity or qualification of every man to solve," and so in the proverb: *οὐ παντὸς ἀνδρὸς εἰς Κόρινθόν ἐσθ' ὁ πλοῦς*, "non cuius hominum contingit adire Corinthum."

(ε) It implies "to belong as a custom, wont, or habitude;" Thucyd. III. 39: *ἀπόστασις τῶν βλαίων τι πασχόντων ἐστίν*, "revolt is the usual resource of those who are oppressed;" Plat. *Resp.* p. 335: *ἔστιν ἄρα δικαίου ἀνδρὸς βλάπτειν καὶ ὄντινούν ανθρώπων*; "is it the wont of a just man to do harm to anybody?"

Obs. 1 In these cases the genitive is sometimes accompanied by *πρός*, "from the direction of;" *Æsch. Ag.* 603: *ἡ κάρτα πρὸς γυναῖκος αἰρεσθαι κέαρ*, "it is very much the part of a woman to have her heart elated."

Obs. 2 That this use springs from that of the ablative-genitive of derivation (451, (*dd*)) is clear from the use of that genitive with words which, if omitted, must leave a genitive of partition. Thus compare



with the genitive implying a part, such uses as the genitive following a demonstrative; Xen. *Ages.* i. 7: τὰδ' αὐτοῦ ἄγαμαι, "I admire these things (as a part of) in him." Or without a demonstrative in the same sense; Isocr. *Nicocl.* p. 27 A, B: θαυμάζω τῶν ταύτην τὴν γνώμην ἐχόντων, "I wonder at this point in the persons who entertain this sentiment." Or before a relative sentence; Thucyd. ii. 65: διελόντες τοῦ τείχους ἧ προσέπιπτε τὸ χῶμα, "taking down that part of the wall where the mound was raised against it." Or compare with the genitive denoting a quality or property, such uses as the genitive following οἰκείος, ἴδιος, and the like; Isocr. *Nicocl.* p. 19 B: ἅπαντα τὰ τῶν οἰκούντων τὴν πόλιν οἰκεία τῶν καλῶς βασιλευόντων ἐστί, "all the property of those who inhabit the city belongs to those who govern well."

(*dd*) Verbs, which do not in themselves denote participation, like those enumerated in (*aa*), but which imply attainment generally limited to a part of the object sought, are followed generally and regularly by a genitive of partition. Such are *τύγχάνειν*, *κυρεῖν*, *ἀντιᾶν*, *λαγχάνειν*, all signifying a contingent attainment. With regard to the first of these verbs, it is to be observed that although *τύγχάνειν* in itself means primarily "to hit the mark," and though it is often used with the participle merely to indicate coincidence in time, the noun *τύχη* is synonymous with *δαίμων* and *μοῖρα*, which denote respectively "a divider" and "a share." The verb *κυρεῖν* corresponds in many of its usages with *τύγχάνειν*, and while *τύγχάνειν* is sometimes found with the accusative, *κυρεῖν* takes not only the genitive, but the accusative and the dative, the latter sometimes with *ἐπί*. The same remark applies to *ἀντιᾶν*, and *λαγχάνειν*, which conveys the idea of obtaining a *λάχος* or lot, is often construed with the accusative. Of the use of these verbs with the genitive of partition the following are examples: Isocr. *Nicocl.* p. 22 B, C: θνητοῦ σώματος ἔτυχες, ἀθανάτου δὲ ψυχῆς, "you have obtained a share in (you partake of) a mortal body, but an immortal soul." Eur. *Iph. A.* 1624: λέγων ὅποίας ἐκ θεῶν μοίρας κυρεῖ, "saying in what sort of a destiny from the gods he is made a sharer." Herod. ii. 119: ξεινίων ἤντησε μεγάλων, "he obtained great presents." Soph. *Œd. C.* 450: οὔτι μὴ λάχῳσι τοῦδε συμμάχου, "they shall not gain me as an ally."

(*c*) The Genitive of Relation.

453 The proper criterion of a genitive of relation is furnished by the fact, that in translating this usage we may always introduce the words "in regard or respect to;" in some cases this will be the

χεσθαι, "to begin," take a genitive of relation; as Theocr. i. 70: ἄρχετε βοωκολικᾶς, Μοῦσαι φίλαι, ἄρχετ' αἰοιδᾶς, "begin with regard to, make a beginning of, the bucolic strain."

(bb) The genitive of relation is used especially after adverbs in -ως, predicating the manner of an action, in order to express the special relation or respect in which the manner is predicated. Thus Thucyd. ii. 90: ὡς εἶχε τάχους ἕκαστος, "as each of them was situated—in the manner in which each of them held himself—in regard or relation to swiftness." Herod. vi. 116: οἱ Ἀθηναῖοι ὡς ποδῶν εἶχον τάχιστα ἐβοήθειον ἐς τὸ ἄστυ, "the Athenians, in the fastest manner in which they held themselves with regard to their feet (as fast as their feet could carry them), hastened to the succour of the city." Thucyd. i. 22: ὡς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι, "according as the individuals stood in relation to the favour with which they regarded either of the belligerents, or in relation to their recollection of the facts," i.e. according as they favoured either of the parties or remembered the events. Id. i. 36: ἡ Κέρκυρα τῆς Ἰταλίας καὶ Σικελίας καλῶς παράπλου κεῖται, "in regard to Italy and Sicily, Corcyra lies well for a coasting voyage." Id. iii. 92: τοῦ πρὸς Ἀθηναίους πολέμου καλῶς αὐτοῖς ἐδόκει ἡ πόλις καθίστασθαι—τῆς τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν, "the city (Trachin) seemed to be well situated for them in regard to the war with the Athenians—and to be likely to be usefully placed in regard to the passage towards Thrace." If a third circumstance has to be added, it is expressed by πρὸς with the accusative, as in Plat. *Gorg.* p. 451 c: πρὸς αὐτὰ καὶ πρὸς ἀλληλα πῶς ἔχει πλήθους—πῶς πρὸς ἀλληλα τάχους ἔχει, where we have three circumstances, (1) the manner of the relation expressed by the adverb in -ως, (2) the special relation in which the manner is predicated, expressed by the genitive, (3) the object of the relation expressed by πρὸς with the accusative. Sometimes the intermediate expressions are omitted and the third circumstance is alone specified, as in Soph. *Phil.* 23: ἃ μοι προσελθὼν σῶγα σήμαιν' ἔτ' ἔχει χῶρον πρὸς αὐτὸν τόνδε γ', εἴτ' ἄλλη κυρεῖ, "approach silently and tell me whether these things are (thus) situated with regard to this very place, or whether they chance to be otherwise," where οὕτως is implied in the opposition of ἄλλη. With the adverbs in -ως, to which the genitive of relation is so regularly added, we must class other adverbs, especially those

referring to time and place, as Herod. vii. 237: *πρόσω ἀρετῆς*, "far with regard to virtue." Plat. *Prot.* 326 c: *πρωϊάτατα τῆς ἡλικίας*, "very early with respect to age." Some of these approximate very closely to the genitive of derivation (above, 451, (dd)).

(cc) Many adjectives take a genitive of relation, on the same principle as the adverbs just mentioned; thus we have Plat. *Leg.* 643 d: *τέλειος τῆς ἀρετῆς*, "perfect with respect to virtue." Herod. i. 107: *παρθένος ἀνδρὸς ὥραη*. *Ibid.* 196: *γάμου ὥραη*, "of age with regard to a husband or marriage." Æsch. *Suppl.* 468: *θέλω δ' αἰδρὶς μᾶλλον ἢ σοφὸς κακῶν εἶναι*, "I wish to be ignorant rather than wise with regard to misfortunes." It is easy to see that the genitive stands in the same grammatical reference to these adjectives as it does to the adverb of manner. Compare for example Plat. *Apol.* p. 17 d, *ξένως ἔχω τῆς ἐνθάδε λέξεως*, "I am in the condition of a stranger, I am not at home, with regard to this mode of speaking," with 26 d, *οἶει αὐτοὺς ἀπείρους γραμμάτων εἶναι*, "you think them unskilled with regard to literature." The adjectives compounded with *ἀ-* privative are particularly used with this genitive of relation (see above, 414, (ee)).

(dd) The genitive of estimation, value or price, seems to connect itself immediately with the genitive of relation and comparison. We see the identity of these uses of the genitive in the construction of *ἄξιος*, *ἀντάξιος*, *ἀνάξιος*. Thus Plat. *Leg.* p. 728 a: *πᾶς ὃ τ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσὸς ἀρετῆς οὐκ ἀντάξιος*, "all the gold upon and below the earth is not of equal value as compared with virtue." And so of a punishment, which was regarded as the price or penalty paid for a transgression; Isocr. *Nicocl.* p. 37 e: *νομίζετε τῆς αὐτῆς εἶναι ζημίας ἀξίους τοὺς συγκρύπτοντας τοῖς ἐξαμαρτάνουσι*, "consider that those who compound a crime are deserving of the same penalty with those who commit it." Hence this genitive is placed after all verbs which require the determination of value, namely, those which signify "to buy, to sell, to exchange, to spend money, to charge, to set free, to ransom," and the like (*ὠνεῖσθαι*, *πρίασθαι*, *ἀγοράζειν*, *πᾶσθαι*, *λαμβάνειν*, *παραλαμβάνειν*, *ἀποδίδοσθαι*, *πωλεῖν*, *ἀμείβειν*, *ἀλλάσσειν*, *προΐεσθαι*, *πράττεσθαι*, *λύειν*, *λύεσθαι*, &c.); those which signify "to fix a punishment" (*τιμᾶν*, *τιμᾶσθαι*); and those which signify "to lay a wager" (*περιδίδοσθαι*), with the adjectives *ὄνιος* and *ὀνητός*. Thus Herod. v. 6: *ὀνέονται*

τὰς γυναῖκας παρὰ τῶν γονέων χρημάτων πολλῶν, "they buy their wives from the parents for (the value of) large sums of money." Xen. *Mem.* I. 2, § 60: πολλοῦ τοῖς ἄλλοις ἐπώλουν, "they sold it for a good deal to others." Eurip. *Med.* 963: τῶν ἐμῶν παίδων φυγὰς ψυχῆς ἂν ἀλλαξάμεθ', οὐ χρυσοῦ μόνον, "I would give in exchange not gold only, but even my life, to save my children from exile." Dem. *Phil.* II. p. 68: μηδενὸς ἂν κέρδους τὰ κοινὰ δίκαια τῶν Ἑλλήνων προέσθαι, "not to give up (part with) the common rights of the Greeks for (the value of) any gain." Il. xi. 106: ἔλυσεν ἀπολύων, "be set free for a ransom." Plat. *Apol.* p. 36 A: τιμᾶται μοι ὁ ἀνὴρ θανάτου, "the man estimates my punishment at the price of death." Il. xxiii. 485: δεῦρό νυν ἡ τρίποδος περιδώμεθον ἢ ἐλέβητος, "come now, let us make a wager at the price of a tripod or a caldron" (but the genitive is generally accompanied by a repetition of *περὶ* in Attic, as in Arist. *Eq.* 798: ἐθέλω περὶ τῆς κεφαλῆς περιδόσθαι). Isocr. *Nicocl.* p. 21 B: δόξα χρημάτων οὐκ ὀνητή, "glory is not purchasable at the price of money."

(ee) From the genitive of price to that of the cause or motive the transition is immediate. This construction is found (α) with verbs, (β) with the adjective, (γ) with the substantive.

(α) The varieties of this use will be best shown by examples. Verbs of prosecuting or accusing (such as διώκειν, αἰτιάσθαι, λαχεῖν, γράφεσθαι, εἰσάγειν, καλεῖσθαι, ἐπαυτιάσθαι, ἐπεξίεναι), of convicting (as αἰρεῖν), of judging (as δικάζειν), of being accused (as φεύγειν), of being convicted (as ἀλῶναι), take a genitive signifying "on account of," e.g. Herod. vi. 104: Μιλτιάδεα ἐδίωξαν τυραννίδος τῆς ἐν Χερσονήσῳ, "they prosecuted Miltiades on account of his tyranny in the Chersonesus." Similarly verbs signifying "to be angry or indignant" (as χαλεπῶς φέρειν, μηνίειν, κεχολῶσθαι), e.g. Soph. *Antig.* 1177: πατρὶ μηνίσας φόβου, "incensed with his father on account of the murder;" verbs signifying "to grieve or lament" (as ἀλγεῖν, δακρύειν, στένειν), e.g. Æsch. *Ag.* 582: τί χρὴ τὸν ζῶντα ἀλγεῖν τύχης παλινγότου, "why must the survivor lament on account of adverse fortune?" verbs signifying "to praise or blame" (as ἐπαινεῖν, ἄγασθαι, μακαρίζειν, εὐδαιμονίζειν, ὀνειδίζειν), e.g. Eurip. *Iph. A.* 1381: τὸν μὲν οὖν ξένον δίκαιον αἰνέσαι προθυμίας, "it is just to praise the stranger for his readiness;" verbs signifying "to envy, hate, grudge, punish" (as ζηλοῦν, φθορεῖν, στυγεῖν,

τιμωρεῖσθαι), e. g. Soph. *El.* 1027 : ζηλώ σε τοῦ νοῦ, τῆς δὲ δειλίας στυγῶ, "I envy you on account of your prudence, but abhor you on account of your cowardice;" verbs signifying "to intreat or adjure" (as λίσσομαι, ἱκετεύω, γουνάζομαι) take a genitive meaning "for the sake of," e. g. Hom. *Od.* II. 68 : λίσσομαι ἡμὲν Ζηνὸς Ὀλυμπίου ἠδὲ Θέμιστος, "I intreat you for the sake of Zeus and Themis;" and in the same way the genitive is construed with many other verbs. That this usage really belongs to that of the genitive of relation is clear from the parallel cases in which the genitive dependent on an adverb in -ως (above, (bb)) is interchangeable with the idiom now under consideration. Thus we find Xen. *Cyr.* v. 2, § 7 : πενθικῶς ἔχειν τοῦ ἀδελφοῦ τεθνηκότος, "in a state of grief on account of his brother being dead." When the genitive after these verbs appears in the form of an infinitive with the article, the cause generally assumes the character of a motive of action, as in Thucyd. I. 4 : τὸ ληστικὸν καθήρει ἐκ τῆς θαλάσσης τοῦ τὰς προσόδους μᾶλλον ἵεναι αὐτῷ, "he cleared away the pirates from the sea in order that his revenues might the better come in for him." Id. I. 23 : τὰς αἰτίας ἔγραψα τοῦ μή τινα ζητῆσαι ποτε, ἐξ ὅτου τοσοῦτος πόλεμος κατέστη, "I have written down the causes, in order that no one may ever have to inquire, on what grounds so great a war arose." Xen. *Cyr.* I. 6, § 40 : τοῦ μή διαφεύγειν τὸν λόγων ἐκ τῶν δικτύων σκοποὺς καθίσταμεν, "we set people to look out in order that the hare might not get away out of the nets." Plat. *Gorg.* p. 457 E : οὐ πρὸς τὸ πρᾶγμα τοῦ καταφανὲς γενέσθαι, "not with a view to the object, in order that it become plain." Soph. *Phil.* 198 : οὐκ ἔσθ' ὥς οὐ θεῶν τοῦ μελέτη, τοῦ μὴ πρότερον τόνδ' ἐπὶ Τροίᾳ τεῖναι τὰ βέλη, πρὶν κ.τ.λ., "it is not possible that this is not with the contrivance of some one of the gods, to the intent that he should not aim his bolts against Troy, before," &c. (below, 606, (a)).

(β) The adjectives with which the genitive of the cause is found are very often of the same kind as the verbs which admit of the same construction; thus, as we have Plat. *Resp.* p. 516 C : εἰαυτὸν εὐδαιμονίζειν τῆς μεταβολῆς, "to consider himself happy on account of the change;" so we have Id. *Phædo.* p. 58 E : εὐδαίμων μοι οἱ ἀνὴρ ἐφαίνετο καὶ τοῦ τρόπου καὶ τῶν λόγων, "the man appeared to me happy both on account of his character and on account of his words." And very frequently in exclamatory sentences, as Eurip. *Iph. A.* 1287 : οἱ ἐγὼ θανάτου τοῦ σοῦ μελέα, "ah me, wretched on

account of thy death!" Whence the interjection alone is followed by the genitive, as Eurip. *Phœn.* 384: οἶμοι τῶν ἐμῶν ἐγὼ κακῶν, "ah me, how wretched am I on account of my misfortunes!" Xen. *Cyr.* III. 1, § 39: φεῦ τοῦ ἀνδρός, "ah, what a man!"

(γ) The substantives, to which this genitive is subjoined, belong also to the same class; thus, as we have Eurip. *Herc. F.* 529: δακρύειν συμφορᾶς τινός, "to weep on account of some misfortune," we have Id. *Orest.* 426: μελάμπепλος κουρᾷ τε θυγατρὸς πενθίμῳ κεκαρμένος, "clothed in black and shorn with a mournful tonsure on account of his daughter."

(ff) The genitive of relation is used (α) after a verb or (β) noun or (γ) absolutely, to mean "in respect to, as to what concerns," where we often find also the preposition *περί*. Thus we have (α) Soph. *Œd. C.* 355: μαντεῖα ᾧ τοῦδ' ἐχρήσθη σώματος, "the oracles which were pronounced concerning this body of mine" (i. e. *περὶ ἐμοῦ*). (β) Id. *Antig.* 632: τελείαν ψῆφον τῆς μελλονύμφου, "the ratified decree touching, concerning thy affianced bride" (*περὶ τῆς μελλονύμφου*). (γ) Eurip. *Andr.* 361: ἡμεῖς μὲν οὖν τοιοῦδε τῆς δὲ σῆς φρενός, ἔν σου δέδοικα, "we for our part are thus determined; but with regard to your mind (*περὶ τῆς σῆς φρενός*), I fear one characteristic of yours."

(2) Idiomatic usages of the Greek Genitive.

454 Besides the applications which have been now discussed, and in which we can trace one of the original meanings of the Greek genitive—*ablation*, *partition*, *relation*—or some analogy immediately springing from them, there are certain idiomatic usages of frequent occurrence, in which it is possible indeed to assign the original meaning, but which are stamped with a special impress, and therefore entitled to a separate consideration. These are (aa) the possessive genitive, (bb) the genitive of contact, (cc) the tentative use of the genitive, and (dd) the genitive absolute.

(aa) The Possessive Genitive.

We have seen (452, (cc)) that the substantive verb is connected with many uses of the genitive of partition. In the instances there given the genitive meant a person when a quality was expressed.

If we invert this and make the genitive signify a thing or a person considered as an object, it becomes a possessive case, and amounts to an attributive adjective. Thus, if we say (Thucyd. i. 113), τῆς αὐτῆς γνώμης εἰμί, "I am of the same opinion," or (Pind. *Pyth.* iii. 108), οἷας ἐσμὲν αἴσας, "of what condition in life we are," the genitive amounts to an attribution of consistency or specific destiny. And this kind of genitive is actually used by the poets as the substitute for an epithet. Thus Soph. *Antig.* 114: λευκῆς χιόνος πτέρυξ, "a wing of white snow," means "a snow-white wing." *Electr.* 19: ἀστρων εὐφρονή, "a night of stars," means "a starry night." Eurip. *Phœn.* 1529: στολῆς τρυφᾶς, "a robe of luxury," means "a luxurious robe." *Ibid.* 1616: τραύματα αἵματος, "wounds of blood," means "bloody wounds," &c. Compare the genitive denoting the result of manufacture (451, (cc)). This genitive, when it refers to a person considered as object, is used after demonstrative or relative pronouns; as Xen. *Ages.* i. § 8: πολλοὶ ἠγάσθησαν αὐτοῦ τοῦτο, τὸ ἐπιθυμῆσαι, &c., "many admired this as belonging to him, his desiring," &c. Thucyd. i. 84: τὸ βραδὺ καὶ τὸ μέλλον δὲ μέμφονται μάλιστα ἡμῶν, "the slowness and delay, which they most blame as a characteristic of us." The genitive of possession may, like the possessive pronouns derived from the genitive of the personal pronouns, denote either the subject or the object. Thus ἔχθος Κορινθίων may signify either "the hatred felt by the Corinthians" or "the hatred felt towards or against the Corinthians;" πόθος υἱοῦ may signify either "the desire felt by the son" or "the desire of which the son is the object;" and in cases where the main noun implies an action, and the genitive denotes a thing, this objective use of the genitive is the only allowable one, as in Plat. *Sympos.* 220 A: Σωκράτης πρὸς τὰς τοῦ χειμῶνος καρτερήσεις θαυμάσια εἰργάζετο, "Socrates did wondrous things with regard to his bearing up against the winter." So in διδάσκαλος λόγων, ἐπιθυμία χρημάτων, ἀγγελίων ἀπορία, ἀφορμὴ ἔργων, and the like, it is clear that the genitive must denote the object. But both genitives may depend on the same noun, as in Plat. *Resp.* 329 B: αἱ τῶν οἰκείων προσηλακίσεις τοῦ γήρως, "the insults directed against old age by their own relatives." On the other hand, if the leading noun implies a person or thing, and the genitive denotes a person, the genitive must signify the subject, as in κῆποι Ἐπικούρου, οἰκέτης Δημοσθένους, ἔργον Πραξιτέλους, σύγγραμμα Πλάτωνος, and the like. The same remark applies to the

chorographic genitive, when this case denotes the name of the more extensive district in which the lesser locality is contained; and in this case the genitive often precedes; as in τῆς Χερσονήσου ἐν Ἑλαιούντι, but ἐς Ὀρωπὸν τῆς πέραν γῆς; τῆς Ἰταλίας Λόκροι, but Μεθώνη τῆς Λακωνικῆς; τῆς Ἀρκαδίας ἐς Παρράσιους, but πρὸς τὸ Κήναιον τῆς Εὐβοίας; τῆς Λέσβου ἐπὶ τῇ Μαλέᾳ ἄκρα, but ἐν τῇ Ἑλαιάτιδι τῆς Θεσπρωτίας. It belongs rather to speculative philology than to practical grammar to trace the various usages of the possessive genitive to their respective origins. But it is clear that they all approximate to the genitive of partition; that, like the adjectives derived from them, they may be rendered by the English "of or belonging to;" and that they correspond to the Latin genitive as distinguished from the ablative.

(bb) The Genitive of Contact.

It may seem strange that the genitive, which primarily denotes motion from a place and separation, should be regularly used after verbs implying contact and adhesion. But this is invariably the case, and we also find the genitive after ἔχεσθαι, ἀντέχεσθαι, λαμβάνεσθαι, ἀντιλαμβάνεσθαι, ἐπιλαμβάνεσθαι, δράττεσθαι, ἄπτεσθαι, καθάπτομαι, signifying "to cleave to something, to lay hold of it, to fasten on to it, to grasp it," and generally after θιγγάνειν and ψαύειν, "to touch." Thus we have Xen. *Anab.* vii. 6, § 41: ἦν οὖν σωφρονῶμεν, ἐξόμεθα αὐτοῦ, "if we are wise we shall keep a fast hold of him." Thucyd. i. 140: τῆς αὐτῆς γνώμης ἔχομαι, "I stick to the same opinion." Herod. iv. 169: τούτων ἔχονται Γιλιγάμμαι, "the Giligammæ come next to these, follow them in close contiguity." Eurip. *Hec.* 402: κισσὸς δρυὸς ὅπως, τῇσδ' ἔξομαι, "I will cling to her, as the ivy clings to the oak," and similarly with the other verbs of this class. That this genitive is not partitive appears from the fact that either the active form of these verbs is used with the partitive genitive, or, if the middle form is used, a genitive of the word signifying the part is placed by the side of an accusative indicating the whole of the object. With regard to the former distinction, if the partitive genitive follows a transitive verb, we signify that a part of the object is affected, but if the same case follows a middle verb, we signify that we have become a part of the object; thus, ἔχω τοῦτο, "I have this;" ἔχω τοῦ ἀργυρίου, "I have part of the money;" ἔχομαι

τοῦ ἀργυρίου, "I cleave to the money—I am, as it were, part of it." Similarly τὸ πῦρ ἤψε τὸ τεῖχος, "the fire lighted the wall;" τὸ πῦρ ἤψε τοῦ τείχους (Thucyd. iv. 100), "the fire caught a part of the wall;" τὸ πῦρ ἤφατο τοῦ τείχους, "the fire caught the wall," i.e. clave to it. With regard to the latter distinction, λαμβάνειν τι means "to take or receive the whole of something;" λαμβάνειν τινός, "to take or receive a part of something;" λαμβάνεσθαι τινος, "to lay hold, fasten on to something;" but λαμβάνεσθαι τινός τι, "to lay hold of something by some part of it." Thus Xen. *Anab.* i. 6, § 10: ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην, "they took hold of Orontes by the girdle." Or the genitive of the part may appear without the accusative of the whole object; as Plat. *Parm.* 126: καὶ μου ἐλάβετο τῆς χειρός, "he took hold of me by the hand." This rule applies to other verbs besides those which regularly govern the genitive; thus we have ἔλκειν τινὰ ποδῶν, "to drag a person by his feet;" αὔχενων μάρφας ὄφιας, "having seized the serpents by their necks;" γέροντα χειρὸς ἀνίστη, "he raised the old man by his hand;" and even with verbal adjectives, as γυναῖκα κρεμαστὴν αὔχενος, "a woman hanging by the neck." The true explanation of these usages seems to be that which applies to the use of ἔχεσθαι and ἀρτᾶσθαι with the genitive and ἐξ. In all such adhesions and attachments, the object attached is regarded as really separable, the idea of conjunction is conveyed by the verb, and the genitive, according to its proper ablative meaning, implies that there is at least a partial disjunction.

(cc) The Tentative Use of the Genitive.

The genitive regularly follows a number of verbs denoting the attempt to reach or hit an object. Such are ὀρέγομαι τινος, "to reach after, to aim at" (which occasionally also takes the accusative when the object is represented as reached or hit); στοχάζεσθαι, τιτύσκεσθαι τινος, "to propose as a mark or butt;" ὀρούειν, ἐπαύσειν τινός, "to move eagerly after an object;" ἰέναι τινός, "to shoot at something;" ῥίπτειν τινός, "to fling at something;" τοξεύειν, οἰστεύειν, ἀκουτίζειν τινός, "to shoot with a bow and arrow or to dart at a mark;" ἐπιθυμεῖν, ἐπιβάλλεσθαι τινος, "to set one's heart or mind in the direction of an object;" and generally πειρᾶν, πειρᾶσθαι τινος, "to make an attempt upon something." Thus Hom. *Il.* vi. 466: οὐ παίδος ὠρέξατο, "he stretched out his hands

to reach his child;" but XVI. 322: ἔφθη ὀρεξάμενος (οὐδ' ἀφάμαρτεν) ὤμον ἄφαρ, "he was at once the first to hit his shoulder, nor did he miss it." Soph. *Aj.* 154: μεγάλων ψυχῶν ἰεὶς οὐκ ἂν ἀμάρτοι, "if he were to aim at great souls he could not miss." *Il.* IV. 100: ὀττεύσον Μενελάου, "aim an arrow at Menelaus." Thucyd. I. 61: πειράσαντες τοῦ χωρίου καὶ οὐχ ἐλόντες, "having made an attempt on the place, without taking it." *Od.* XXI. 149: τόξου πειρήτιζεν, "he made a trial of the bow." *Ibid.* 159: ἐπὶν τόξου πείρησεται, "after he shall have made trial of the bow." At first sight it may seem most natural to connect this usage with that of the genitive after verbs denoting fulness or want (451, (*ff*)), and certainly there is much resemblance between δέισθαι τινος, "to be in want of something," and ὀρέγεσθαι, ἐπιθυμεῖν, ἐπιβάλλεσθαι, ὀρούειν, ἐπαίττειν τινος, "to set one's mind after the attainment of an object." In point of fact, however, this analogy does not seem to furnish the true explanation of the idiomatic usage of the tentative verb. It seems that ὀρέγομαι, originally synonymous with ἔρχομαι, "I make a straight line for myself," indicates motion in a presumed direction, and that until the object is reached, that is, as long as there is only motion in that direction, the genitive as the case of separation is in its proper place; but that the accusative would appear with the same verb, if the motion were supposed to be completed. We have seen that this is the fact with regard to the usage of ὀρέγομαι, and the same analogy applies to the other verbs. This view is farther supported, as we shall see below, by the use of ἐπὶ with the genitive, and it is exactly paralleled by the construction of the genitive with the adverb εὐθύ (epic ἰθύς), when we wish to signify "straight in a certain direction;" as Plat. *Lys.* p. 203: εὐθὺ Λυκείου, "straight in the direction of the Lyceum" (ἐπ' εὐθείας εἰς Λύκειον, *Timæus*, p. 127 Ruhnken), for which we have the accusative with εἰς, or the affix -δε, when the motion is completed, as Hom. *Hymn. in Merc.* 342: εὐθὺ Πύλονδ' ἐλάων; *Ibid.* 355: εἰς Πύλον ἰθὺς ἐλῶντα.

(*dd*) The Genitive Absolute.

The absolute secondary predications with the participle (above, 445, 6) occur more frequently in the genitive than in any other case. The genitive is here *causal*, i. e. *ablative* (above, 448), and the Latin ablative is used in precisely the same manner; thus,

ἐμοῦ καθεύδοντος = *me dormiente*, i. e. *quam dormirem* = "while, whereas, or because I was sleeping at the time." It is a mistake to confuse this with the genitive as expressing the relation of time, for the secondary predication is contained in the participle itself.

(γ) *The Dative.*

455 The dative signifies that the object referred to is considered as the point of juxtaposition or immediate proximity—that it is receptive of accession or gain—that something is being added to it.

The Greek dative is therefore diametrically opposed to the genitive (see for example Plat. *Theat.* p. 160 A, B, above, 450, (gg)). (a) The latter signifies *separation*, the former *proximity*; (b) the latter denotes *subtraction*, the former *addition*; (c) the latter expresses *comparison* of *different* things, the former *equality* or *sameness*. Thus compare

(a) Πολυκρατεῖ ἐμίλησε, "he kept company *with* Polycrates," with πάλιν τράπεθ' υἱὸς εἰώ, "he turned back *from* his son."

(b) Δίδωμί σοι τὰ χρήματα, "I give the money *to* you," with δέομαι χρημάτων, "I am in want *of* money."

(c) Οὗτός ἐστιν ὁ αὐτὸς ἐκεῖνος, "this man is *the same as* that," with ἐπιστήμη ἐπιστήμης διάφορος, "one science *different from* another."

Hence the dative is capable of expressing whatever is close at hand; (a) coincidence or contingency in time, place or definition; (b) instruments or proximate causes of the action; (c) recipients or persons immediately interested in the action; (d) special limitations. In general, where we use the English prepositions "at," "in," "with," "by," "to," or "for," to express any of these notions, we may employ the Greek dative; as the following examples will show:

(a) *The Dative of Coincidence or Contingency.*

456 (aa) The locative case, which in Greek is identical with the dative, seldom appears in its original and proper sense, namely, as denoting rest in a particular place, without the support of some preposition, like ἐν. We have it, however, in proper names of

places, as Plat. *Menex.* 245: *Μαραθῶνι καὶ Σαλαμῖνι καὶ Πλαταιαῖς*. And sometimes with a specialty of form, as in the names of Attic demes and other places, in the singular, e.g. *Σφηγτοῖ*, *Ἴσθμοῖ*, *Πυθοῖ*, and in the plural, as *Ἀθήνησι*, *Πλαταιᾶσι*, *Ὀλυμπίασι*, &c. In the poets the dative is found as locative in other words, as Soph. *El.* 313: *ἀγροῖς τυγχάνειν*. Eurip. *Suppl.* 874: *τιμὰς ἔσχεν Ἀργεῖα χθονί*. Hom. *Il.* i. 499: *τόξ' ὅμοισιν ἔχων*. Od. xv. 523: *αἰθέρι ναίων*. Soph. *Antig.* 225: *ὁδοῖς κυκλῶν ἐμαντὸν εἰς ἐπιστροφὴν*.

(bb) In the secondary application of the locative, to express the point of time, the Greek dative is commonly and regularly used. Thus we have *παρῆν τῇ τρίτῃ ἡμέρᾳ*, "he was here on the third day;" *τῇ ὑστεραίᾳ τὸ στράτευμα ἀνέπαυσε*, "he rested the army on the following day;" *τῷ τρίτῳ ἔτει οἴκαδε ἀπέπλευσα*, "I sailed home in the third year." And so of regular feasts or stated occasions, as *τοῖς Διονυσίοις*, "at the Dionysia;" *τῇ νομηνίᾳ*, "on the first day of the month;" *ταῖς πόμπαις*, "at the time of the processions;" *ἐς τὸ πεδίουn ἐκέλευ τῇ ἐσβολῇ οὐ κατέβη*, "he did not descend to the plain in that invasion." The preposition *ἐν* may be prefixed in such phrases as *ἐν τῇδε τῇ ἡμέρᾳ*, *ἐν τούτῳ τῷ χρόνῳ*, *ἐν τῷ Θαρργηλιῶνι μηνί*, *ἐν ἐκείνῳ τῷ καίρῳ*, and always appears in the phrase *ἐν τῷ παρόντι*.

(cc) The dative is constantly used without a preposition to indicate a coincident or contingent circumstance of manner, accompaniment, and the like, so that it is really equivalent to an adverb. Thus we have *παντὶ τρόπῳ* (or *πάντα τρόπον*) *πειρᾶσθαι*, "to make the attempt in every way;" *οὐδενὶ κόσμῳ εἰσπίπτειν*, "to fall on without any order;" *βίᾳ εἰσιέναι*, "to enter forcibly;" *πολλῇ κραυγῇ ἐπιέναι*, "to attack with loud shouts;" or with a tertiary predication (Thucyd. viii. 27), *ἀτέλει τῇ νίκῃ ἀνέστησαν*, "they started off with their victory incomplete." Hence we have a number of substantives, or adjectives indicating by their gender the substantives to which they tacitly refer; as *βία*, *δρόμος*, *κύκλος*, *παρασκευῇ* or *ἐργῇ* as opposed to *λόγῳ* or *γνώμῃ*, *ὀργῇ*, *θυμῷ*, *προφάσει* as *ἡλικίᾳ* or *τῷ ὄντι* or *τῇ ἀληθείᾳ*, *συνῇ*, *σπουδῇ*, *πολλῇ σπουδῇ* or *σπουδῇ παντὶ σχολῇ*, or *δημοσίᾳ*, *ιδίᾳ*, *κοινῇ*, *πέξῃ*, *ταύτῃ*, *εἰκῇ*, *καίῳ*, &c. For the substantives thus used we have *ἐκτικαὶ* or *ἐκτικότης* with a preposition, as *σὺν δίκῃ*, *μετὰ ἡλικίᾳ*, *ἐν τῇδε ἀκριβείᾳ*, and the like.

the secondary instrument) we perceive all that is perceptible." But in a passage of some theological importance we have *δικαιοσύνη διὰ πίστεως* by the side of *δικαιούσθαι πίστει* (Paul, *ad Rom.* III. 22, 28), whereas the Anglican article (XI.) writes both *per fidem justī reputamur* and *sola fide nos justificari* as synonymous.

(bb) By an immediate application of this instrumental sense we find the dative in such phrases as *κάμνειν νόσφ, ἀνηκέστφ πονηρίᾳ νοσεῖν, συνέχεσθαι διψῇ, ἐκπεπλήχθαι ξυμφοραῖς, ζημιοῦν τινὰ θανάτφ, φυγῇ, χρήμασιν, πολέμφ χώραν προσκτᾶσθαι, &c.*, where we speak of the immediate cause, instrument or consequence.

(cc) Hence the dative is construed with verbs denoting to use or to take enjoyment or pleasure, or the reverse, in an object, which appears as the immediate occasion of these effects; as *χρῆσθαι τινι, νομίζειν τινί, θαυμάζειν, ἀγασθαι, χαίρειν, ἡδεσθαι, στέργειν, ἀγαπᾶν, ἀγανακτεῖν, αἰσχύνεσθαι, δυσχεραίνειν, λυπείσθαι, ἀνιάσθαι, ἀχθεσθαι, βαρύνειν and χαλεπῶς φέρειν*. Thus, *τοῖς χρήμασι κακῶς χρῶνται οἱ πολλοί*, "most people make a bad use of their money;" *ἀγῶσι καὶ θυσίαις διητησίαις ἐνόμιζον οἱ Ἀθηναῖοι*, "the Athenians accustomed themselves to (kept up habitually) yearly contests and sacrifices."

(dd) To the same class we must refer the dative after verbs signifying "to know, to judge, to calculate," when the noun expresses the means or standard by which we estimate. Such verbs are *γινώσκειν*, "to know;" *κρίνειν*, "to judge;" *τεκμαίρεσθαι, σταθμάσθαι, στοχαζεσθαι*, "to judge or estimate;" *εἰσάγειν, μαστεῖν*, "to conjecture," &c. Thus, *τῇ φωνῇ γινώσκουσιν τὸν συνηθῆ*, "we know an acquaintance by 'voice &c., 'voice';" *οὐ τῷ ἀριθμῷ τὰ ἱκανὰ κρίνεται, ἀλλὰ πρὸς τὰς χρήσεις*, "what is sufficient is determined not by the number of things, but with reference to the uses;" *εἰ τι δὲ τῶν πρὸς τοῦ ἀριθμοῦ μέρους τεκμαίρεσθαι*, "if it is at all necessary to know a number from its means or, what has been estimated," it is as a conjectural verb: *οἷός ἐστιν ἄνθρωπος ὅτι καὶ τὰς τῶν τέλει τεκμαίρεται*, "like a sensible man does he judge what is new from voice has already happened."

(ee) From the use of the dative to express the instrument, the cause or the means, the Greek language sometimes passes to an employment of the same case to signify an agent, and this too even with passive verbs, where we regularly find the genitive with *ὑπό*. Thus we find *ταῦτα λέλεκται ἡμῖν*, "these things have been said by us;" *καὶ μὴν πέλας γε προσπόλοις φυλάσσεται*, "and see he is guarded by his attendants close by;" *πολλές δάμην Ἑκτορι δίφω*, "many were slain by godlike Hector." This mode of expressing the person *from whom* the action proceeds seems to be quite inconsistent with the proper signification of the dative, and the apparent difficulty is increased when we find the dative used with the verb *δέχομαι* to signify the person *from whom* something is received; for, as we shall see, the dative is properly used to indicate the person *to whom* something is given. Yet we have Hom. *Il.* xv. 87: *Θέμιστι δέκτο δέπας*, "he took the cup at the hand of Themis" (cf. *Il.* ii. 186). Pind. *Pyth.* iv. 35: *ὃν θεῶ δέξατο*, "which he received at the hands of a god." It may be seen, however, that in these cases the inconsistency is more apparent than real. For while the dative, as the case of proximity, is equally adapted to express *ταῦτα λέλεκται ἡμῖν*, "these things are spoken, and we are at hand as the speakers" or "they are spoken for us, and we have them as said," which is virtually equivalent to *ταῦτα λέλεκται ὑφ' ἡμῶν*, "these things have been said, and the action has proceeded from under and out of us;" and *ταῦτα λέλεκται μοι*, "these things have been said, and I am at hand as the hearer" or "they are spoken for me, and I am the object to which the speaking is limited, and towards which it is directed;" it is equally capable of expressing *τοῦτο δέχομαί σοι*, "I receive these things at your hand, for you, and through you;" and *ταῦτα δίδωμί σοι*, "I give these things to you, and you are the object to which the giving is limited, and towards which it is directed." We see both applications in the verb *τεκμαίρομαι*, with which the dative, as we have seen, generally expresses the means by which we judge; but there is at least one passage in which the verb appears as passive, and the dative indicates the proximate cause or agent; Soph. *Ced. Fragm.* 307 Dindorf:

τοῖς μὲν λόγοις τοῖς σοῖσιν οὐ τεκμαίρομαι
οὐ μᾶλλον ἢ λευκῇ λίθῳ λευκῇ σταθμῇ,

"I am not marked out by your words any more than a white measuring line by a white stone."



In the sense of agency the dative is sometimes accompanied by the preposition *ὑπό*, as in Eurip. *Iph. A.* 1285: *μηδὲ βαρβάρους ὑπὸ Ἑλλήνων ὄντας, λέκτρα συλᾶσθαι βίη*; Plat. *Lach.* p. 184 ε: *ὑπὸ παιδοτρίβῃ ἀγαθῷ πεπαιδευμένος*. This, however, is more common in the instrumental phrases *ὑπὸ χειρὶ* (Eurip. *Suppl.* 404), *ὑπὸ χερσὶ* (*Il.* xvi. 420), *ὑπὸ παλάμῃσι* (Hesiod, *Theog.* 862).

(ff) From signifying the *αἴτιον* or *ὑφ' οὗ* the dative naturally passes on to the expression of the *αἰτία* or *δι' ἧς*, and thus we find it used after all kinds of verbs to indicate that "on account of" which the thing is done. Thus in Plat. *Menex.* p. 238 D: *οὔτε ἀσθενεία οὔτε πένια οὔτ' ἀγνωσίᾳ πατέρων ἀπεληλάται οὐδείς, οὐδὲ τοῖς ἐναντίοις τετίμηται*, "no one is driven away on account of weakness or poverty or the obscurity of his parents, or honoured on the opposite account;" where Thucydides (*II.* 37) has *οὐκ ἀπὸ μέρους τὸ πλεόν ἢ ἀρετῆς προτιμᾶται*. But in another passage he writes (*III.* 98), *τοῖς πεπραγμένοις φοβούμενος τοὺς Ἀθηναίους*, "fearing the Athenians on account of what had taken place;" and in v. 104, he writes, *τῆς γε ξυγγενείας ἔνεκα καὶ αἰσχύνῃ βοηθεῖν*, "to aid us on account of our affinity and for shame's sake."

(c) The Dative of the Recipient.

458 (aa) The very name of the dative implies that it denotes the recipient, or person to whom something is given. This originates, like the other meanings of this case, in its primary sense of proximity. For *δίδωμί σοι τὰ χρήματα* merely means "I am giving the money, and you are at hand as the recipient." In the first class then of the uses of the dative of the recipient we must place its construction with verbs which imply the transference of something with a special limitation to or for some person or thing. Thus the dative follows *διδόναι*, "to give;" *δπάζειν*, "to bestow;" *πορεῖν*, "to impart;" *παρέχειν*, "to furnish;" *διανέμειν*, "to distribute;" *τάττειν*, "to appoint," and the like; as (Aristoph. *Rax*, 771): *φέρε τῷ φαλακρῷ, δὸς τῷ φαλακρῷ τῶν τρωγαλίων*, "take (the wine) to the bald man, give of the sweetmeats to the bald man." Pind. *Ol.* i. 60: *ἀθανάτων κλέψας ἄλκιεσσι νέκταρ ἀμβροσίαν τε δῶκεν*, "having stolen the nectar and ambrosia from the immortals, he gave them to his earthly peers."

(bb) In precisely the same manner the dative is used with verbs signifying "to promise or to owe," as *ὑπισχνεῖσθαι*, *ὀφείδειν*, and the impersonal *δεῖ*; "to lend," as *δανείζειν*; "to pay," as *προτεσθαι*; "to benefit or profit," as *λυσitteλεῖν*, *ὠφελεῖν* (which also takes the accusative); "to assist," i. e. "to lend assistance," as *ἀμύνειν*, *βοηθεῖν*, *ἀρηγεῖν*, *ἀλεξεῖν*, *ἐπικουρεῖν*, and the like; thus, *πολλήν ὀφείλω τοῖς θεοῖς χάριν*, "I owe much gratitude to the gods;" *τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ*, "wealth does not at all benefit the dead."

(cc) The dative follows verbs which involve or imply the idea of giving way or conceding; such are *πιστεῖν*, "to give or yield belief" (cf. the Latin *cre-do*); *πείθεσθαι*, "to yield obedience," and its opposite *ἀπειθεῖν* (but *ὑπακούειν* and *κατακούειν* take the accusative also); *εἰκειν*, *ὑπέκειν*, &c., "to yield, concede, give way," and the like; thus we find in one passage (Soph. *Aj.* 669 sqq.):

καὶ γὰρ τὰ δεινὰ καὶ τὰ καρτεράτατα
τιμαῖς ὑπέκει· τοῦτο μὲν νιφοστιβεῖς
χειμῶνες ἐκχωροῦσιν εὐκάρπῳ θέρει,
ἐξίσταται δὲ νυκτὸς αἰανῆς κύκλος
τῇ λευκοπόλῳ φέγγος ἡμέρᾳ φλέγειν,

i. e. "even the obstinate things and those which are most stubborn yield to superior powers; for instance, the snowy winters give way to fruitful summer, and the dark circle of night stands aside for the day with its white steeds to blaze forth."

(dd) The dative of the recipient is used with the substantive verb to signify possession, so that *ἔστι μοί*, &c. is exactly equivalent to "I have, &c." Thus Eurip. *Heracl.* 298: *οὐκ ἔστι τοῦδε παισὶ κάλλιον γέρας*, "children have no nobler privilege than this." In Hebrew there is no other means of expressing the verb "to have" than by this use of the dative.

(ee) By an immediate transition, the dative of the recipient denotes the person immediately interested in the action. Thus we have (Soph. *Aj.* 1045): *Μενέλαος ᾧ δὴ τόνδε πλοῦν ἐστείλαμεν*, "Menelaus, for whose interest, to oblige whom, we engaged in this expedition." Eurip. *Suppl.* 15: *μέρος κατασχεῖν φυγάδι Πολυνείκει θέλων*, "wishing to get a share for the exile Polyneices."

(ff) In a similar application the dative of the personal pronouns is used in intreaties, to strengthen the prayer by a reference to the earnest wish of the speaker; as in Hom. *Il.* xiv. 501: *εἰπέμεναί μοι, Τρῶες, ἀγανοῦ Ἰλιονήος πατρὶ φίλῳ καὶ μητρὶ*, "tell for me, tell to oblige me, tell I desire, to the father and mother of Ilioneus." Herod. viii. 68: *εἰπεῖν μοι πρὸς βασιλέα, Μαρδόνιε*, "say to the king, I desire you, Mardonius." And elliptically, as in Arist. *Vesp.* 1172: *μὴ μοί γε μύθους*, "no fables, pray!" Dem. *Phil.* i. § 19: *μὴ μοι μυρίους μηδὲ δισμυρίους ξένους*, "don't talk of 10,000 or 20,000 foreigners, I beseech you." Similarly in a condition, Plat. *Gorg.* 461 D: *ἐάν μοι ἐν μόνον φυλάτῃς*, "if you will only take care of one point at my request, to oblige me."

(gg) Hence also we have the dative of the participles of verbs of wishing, &c. used after substantive verbs and those signifying motion, and the like; thus Hom. *Od.* iii. 228: *οὐκ ἂν ἔμουγε ἐλπομένῳ τὰ γένοιτο*, "those things would not happen to me hoping for them." Herod. ix. 46: *ἡδομένοισι ἡμῖν οἱ λόγοι γεγόνασι*, "the words have been said to us pleased (to our satisfaction)." Aristoph. *Pax*, 582: *χαῖρε, χαῖρ', ὡς ἡλθες ἡμῖν ἀσμένους, ὃ φιλότατῃ*, "how glad we are to see you, our dearest goddess." Soph. *Oed. T.* 1356: *θέλοντι κάμοι τοῦτ' ἂν ᾔην*, "I too should wish for this." Plat. *Gorg.* 448 D: *εἰ αὐτῷ γέ σοι βουλομένῳ ἔστιν ἀποκρίνεσθαι*, "if you would like to answer on your own account."

(hh) The dative of the recipient is used as an equivalent for the possessive genitive; thus Herod. vi. 103: *ὁ πρεσβύτερος τῶν παιδῶν τῷ Κίμωνι Στησαγόρης ᾔην*, "Stesagoras was the elder of Cimon's sons."

(d) The Dative of Special Limitation.

459 (aa) The dative is used by the best writers to denote the special and subjective limitation of an act to some particular person; in other words, it expresses that the act appeared under a special aspect as regarded from a certain point of view. Thus (Thucyd. ii. 101): *ἡ στρατιὰ σίτον οὐκ εἶχεν αὐτῷ*, "the army had no provisions for him," "he found that the army had no provisions, it presented itself to his mind under that aspect." Id. i. 6:

have admitted of the accusative. Thus in Thucyd. v. 111, πῶλλην γὰρ προορωμένοις ἐτι ἐς ὅλα φέρονται τὸ ἀσχερὲς κακὸν ἡμῶν ἀποσπάσαςτο ξυμφοραῖς ἀνηκέστοις περιπεσεῖν, "in the view of many still foreseeing the tendency of their actions, that which in itself dishonour has been an inducement to, involve themselves in irre-mediabie disasters."

400

460 The accusative signification that the object referred to is con- sidered as the point towards which something is proceeding, that it is the end of the action or motion denoted, in the again conveyed in such motion or direction.

The accusative, thus defined, is

Genitive

[illegible]

forms the functions of a secondary predicate has been illustrated above (435, (c)). In some languages (the Semitic, for example) the case denoting the object of the transitive verb is strengthened or indicated by a preposition signifying "unto." This, as we have just seen, is the full value of the Greek accusative; and when we write *λαμβάνω τὴν ἀσπίδα*, we mean "there is an act of taking on my part extending unto or as far as the shield." How this view of the secondary predication involved in the accusative is a necessary result, if the verb is regarded as containing in itself a complete primary predication, and how the accusative may express either quantity or quality, has been shown above (430, (aa)). Here it is only necessary to classify the verbs according as the accusative of quantity, with which they are construed, denotes the immediate or the secondary object of the act.

All verbs take an accusative of the immediate object when its expression is necessary to complete the meaning which the verb is intended to convey in the particular instance, whether that meaning be the literal and primary meaning of the verb or not. Thus we have the accusative not only after such verbs as *νικᾶν*, "to conquer," which may either dispense with an accusative, as *Διοφῶν ὁ Φίλωνος ἐνίκη*, "Diophon, the son of Philon, was the victor," i. e. he conquered all competitors in certain games; or take an accusative of the antagonists who were overcome, as *οἱ Ἕλληνες ἐνίκησαν τοὺς Πέρσας*, "the Greeks conquered the Persians;" but also after verbs, which, according to their primary signification, would take some other case, as *ἐκστῆναι*, "to stand out of," which should be construed with the genitive of ablation, but which, in its assumed or inferential sense "to avoid," takes the accusative of the immediate object, as *ἐκστῆναι κίνδυνον*, "to avoid danger" (*ἀλγεα*, 434), (*ιδ*),). Similarly *πέντεσθαι*, "to beat oneself, as a mark of mourning," in its secondary sense "I bewail," may have the accusative of the person bewailed *Herod. II. 132*. And *δορυφορεῖν*, "to carry a spear," in the sense "to guard," may have the accusative of the person guarded [*Thucyd. I. 130*].

(c) The Accusative of the *more remote* object.

465 The construction of a verb with an accusative of the more remote object is resolvable into two distinct cases:—when the

verb, in its transitive use, takes two accusatives, one of which denotes the immediate, and the other the remote object of the action, so that when the verb becomes passive, the latter alone is retained; (bb) when we have in the active the *σχῆμα καθ' ὅλον καὶ μέρος* (above, 407, (ι)), so that the accusative denoting the part is alone retained in the construction with the passive verb.

(aa) We may place two accusatives after the same transitive verb when we wish to express that a nearer, as well as a more remote object—a person as well as a thing—is affected by the action of the verb; thus, *Θηβαίους χρήματα ἤτησαν* (Thucyd. i. 27), i. e. *rogabant—quos? Thebæos—quid? pecuniam*: so that either *χρήματα-ἤτησαν* or *Θηβαίους-ἤτησαν*, constitute a single transitive verb. Similarly *τοὺς πολεμίους τὴν ναὺν ἀπεστερήκαμεν*—i. e. “we have deprived—whom?—the enemies—of what?—the ship.”

To this class we may refer verbs of naming, choosing, appointing, teaching, asking, clothing, depriving, speaking and acting well or ill, &c. The second accusative often appears as a tertiary predicate, or an apposition, or a representative in the oblique case of the primary predication with some of these verbs; compare *Περικλῆς ἡρέθη στρατηγός* (418) with *ὁ Κῦρος τὸν Γωβρύαν ἀπέδειξε στρατηγόν*.

If such sentences are expressed by a passive verb, the accusative of the person becomes the nominative; but the thing is still expressed by the accusative; as *οἱ πολέμοι τὴν ναὺν ἀφηρέθησαν*, “the enemy were deprived of their ship.”

(bb) We have already seen (407, (ι)) that a word denoting the part may be placed in apposition to the word denoting the totality. And this appears in a particular application when a verb of distribution (as *διαρεῖν, τέμνειν, νέμειν, διανέμειν, δάσασθαι*) is followed by two accusatives, one denoting the totality, and the other the number of parts into which it is divided, as Herod. vi. 121: *τρῆς μοίρας δασάμενος πάντα τὸν πέζον στρατόν*, “having divided all his land forces into three parts.” The former usage is very often expressed in the passive, and then the accusative of the part alone remains to denote the more remote object; as Demosth. *de Corona*, p. 247, 11: *ἑάρων τὸν Φίλιππον τὸν ὀφθαλμὸν ἐκκεκομμένον, τὴν*

κλεῖν κατεαγότα, τὴν χεῖρα, τὸ σκέλος πεπηρωμένον, "they saw Philip with his eye knocked out, with his collar-bone broken, with his hand and leg mutilated."

(f) The Accusative of Cognate Signification.

466 Verbs, whether active, neuter, or passive, may have after them an accusative of a cognate signification: this is called the *figura etymologica*; as ἀρὰς ἀράται παισὶν ἀνοσιωτάτας (Eurip. *Phœn.* 65), i. e. "he utters imprecations against his children to the extent of the most impious imprecations." The examples of this construction are innumerable (see Lobeck, *Paralip.* pp. 498—538). The following are a few specimens: κινδυνεύσω τοῦτον τὸν κίνδυνον, "I shall be endangered in (incur) this danger;" πληγὴν πέπληγμαι καρτέραν, "I am smitten to the extent of (I have received) a severe blow;" βίον βιώναι or ζῆν, "to live (to pass) a life;" θάνατον ἀποθανεῖν, "to die (to undergo) the death;" ὅρκον ὀμνύναι, "to swear (take) an oath;" αἰσχροὺς φόβους φοβοῦνται καὶ αἰσχρὰ θάρρη θαρρόυσι, "they fear (are subject to) disgraceful fears, and are confident to the extent of (are inspired with) disgraceful confidences;" ἐμοῦ δέξιν τινα ἰσχυρὰν ἐδεήθη, "he implored me with a most urgent supplication," and so forth. In English we generally substitute some other verb, and retain the specific value of the secondary predicate only, as in the second translation given in the above instances. It will generally be observed that the accusative in the *figura etymologica* has either an epithet, or is used in a special meaning. The examples already given illustrate the former case, and the adjective alone is often used with an implication of the cognate accusative; thus we have θύειν τὰ Ἡράκλεια, διαβατήρια, σωτήρια, εὐαγγέλια, γενέθλια, and the like, when the accusative approximates to a predication of manner (above, 430, (aa)). Similarly, we have not only νικᾶν ναυμαχίαν, "to conquer in a sea-fight;" νικᾶν πυγμὴν καὶ πάλην, "to conquer in boxing and wrestling;" but νικᾶν Ὀλύμπια, Πύθια, τὰ Παναθήναια, "to conquer at the Olympian, Pythian, Isthmian games, at the Panathenaic festival," and the like. In Pind. *Ol.* vii. 81, we have ἐν Ἴσθμῳ τετράκις εὐτυχέων, Νεμέα τ' ἄλλαν ἐπ' ἄλλα, scil. νίκαν or εὐτυχίαν εὐτυχέων. On the other hand, in such phrases as φόρον φέρειν, πομπὴν πέμπειν, φυλακὰς φυλάττειν, ἀρχὴν ἄρχειν, &c. the words φόρον, πομπήν, φυλακὰς, ἀρχήν are not used in the primary sense of the verbs from

which they are derived, but signify respectively "tribute," "a procession," "a watch," "a magistracy or office."

Obs. The use of the accusative as a secondary predicate is of very wide extent. Thus we have not only the *figura etymologica μέγαν ὄρκον ὀμνυμι*, "I swear a great oath," but ὀμνυμί τινα or τι, "I swear by somebody or something;" whence we have the formulæ of adjuration: οὐ τὸν Ὀλυμπον, "no (I appeal on oath to) Olympus," and especially with the particles μά, in negative, and νή or ναι μά, in positive oaths; as μὰ Δία, οὐ μὰ Δία, νή Δία, ναι μὰ Δία. There are also a great many cases in which the use of the accusative is merely adverbial, as in the following phrases: τάλλα, "for the rest;" τὸ ξύμπαν, τὸ ὅλον, "in general;" τούναντίον, τάναντία, πᾶν τούναντίον, "on the contrary, quite the reverse;" τὸ ἐπὶ τινα, τὸ ἐπὶ σφᾶς εἶναι, "as far as regards a certain person, as far as they themselves are concerned;" θέμις γ' εἶναι, "in accordance with justice at least," Soph. *Œd. Col.* 1191 (where θέμις is indeclinable); τὸ κατὰ τινα, "in what concerns a certain person;" τὸ λοιπόν, "for the future;" and similarly ὕστερον, τὸ ὕστερον, πρότερον, πρῶτον, δεύτερον, τρίτον, &c.; πολλά, "often;" τὰ πολλά, "for the most part;" τὸ τελευταῖον, "at last," similarly τὸ τέλος; ἀρχήν (Plato, *Gorg.* 478 c) and τὴν ἀρχήν (*Ibid.*), "at all;" τὸ τοῦ Δημοσθένους, "as Demosthenes says;" τὴν ὥραν, "at the time;" καιρόν, "at the right time;" χάριν, "for the sake of," with possessives, ἐμὴν χάριν, "for my sake," &c.; πρόσφασιν, "in pretence;" δωρεάν, προῖκα, "in vain;" τί, "why?" and τρόπον in various combinations, as ἐν τρόπον, τίνα τρόπον; πάντα τρόπον, τοῦτον τὸν τρόπον; πάντα ταῦτα, "in all these respects" (Plato, *Theætet.* p. 202 c); πᾶσαν τέχνην, "in every art" (Pind. *Ol.* vii. 51); πᾶσαν ὄργαν, "with all his best efforts" (Id. *Isthm.* i. 41); ἀμφοτέρω, "in both ways," sometimes followed by -τε καί; δίκην, "after the exact equivalent;" τὴν εὐθείαν, τὴν ταχίστην, μακράν, ἄλλην καὶ ἄλλην, and other combinations with reference to ὁδόν implied; ἀκμὴν, "in a moment, directly, even now, still," and a number of other similar usages.

(g) The Accusative in Apposition to the whole Sentence.

467 An accusative is sometimes put in apposition to the object of a sentence, just as the nominative stands in apposition to the general predication (above, 407, (λ)); thus we have Eurip. *Orest.* 1103: Ἑλένην κτάνωμεν, Μενελέω λυπὴν πικράν, "let us kill Helen, to grieve Menelaus," or "which will be an affliction to Menelaus." Æsch. *Agam.* 233: ἔτλη θυτὴρ γενέσθαι θυγατρός, πολέμων ἀρωγάν, "he brought himself to become the sacrificer of his daughter, as a help for the warfare;" Hom. *Il.* iv. 196: ὅν τις οὔστεύσας ἔβαλεν...τῷ μὲν κλέος, ἄμμι δὲ πένθος, "whom some one has shot, a result which will procure him glory, as it is an affliction to us."



Sometimes this apposition refers to a suppressed *figura etymologica*; thus Eurip. *El.* 231: *εὐδαιμονίης, μισθὸν ἡδιστον πόνων*, is equivalent to *εὐδαιμονίης εὐδαιμονίαν, μ. ἡ. π.*, i. e. "may you enjoy the happiness, which is the sweetest reward of toils." Similarly *Hel.* 77: *ἀπόλαυσιν εἰκοῦς ἔθανες ἂν Διὸς κόρης*, is equivalent to *ἔθανες ἂν θάνατον, ἀ. εἰ.*, i. e. "you would have incurred death as the fruit of your resemblance to the daughter of Zeus."

(h) The Accusative as Subject of the Infinitive.

468 If a verb in the infinitive mood is dependent on another verb, and if its subject is not that of the main verb, what would otherwise be the nominative, as the subject of the proposition, is turned into the accusative, as the secondary predication of the main verb. Thus, from *ἐκεῖνος στρατηγεῖ*, "that other man is general," we have, in the objective sentence, *ἔφη ἐκεῖνον στρατηγεῖν*, "he said that the other man was general." This is one form of the objective sentence, and will be more fully explained in its proper place.

Contrasted Meanings of the Oblique Cases.

469 From the separate examination of the oblique cases, the student may derive brief rules respecting their distinctive significations:

The genitive denotes motion *from* a place.

The dative — rest *in* a place.

The accusative — motion *to* a place.

And

The genitive implies separation.

The dative — conjunction.

The accusative — approach with a view to conjunction.

These differences of meaning appear most clearly in the construction of the cases with prepositions.

§ VIII. *Secondary Predicates.* (b) *Supplement to the Cases.*

(b₁) *Prepositions.*

470 The prepositions, usually so called, are pronominal adverbs indicating place with reference to some object, which is regularly expressed in an oblique case—the genitive, dative, or

to contain *ἀντί*, we may, if we please, read *ἀντί* for *ἀντα* in the other passages.

(bb) The most common meaning of *ἀντί* is "instead of;" as in Soph. *Aj.* 439: οὐκ ἂν τις αὐτ' ἐμαρψεν ἄλλος ἀντ' ἐμοῦ, "no other person would have taken them instead of me."

(cc) Hence it denotes an equivalent or something which may take the place of an object; as in Hom. *Il.* ix. 116: ἀντὶ πολλῶν λαῶν ἐστί, "he is worth, is equivalent to, many of the common people." Demosth. *Olynth.* i. init.: ἀντὶ πολλῶν χρημάτων, "in exchange for much money."

(dd) It signifies "on account of," especially with the relative, as in Soph. *Ant.* 237: τί δ' ἔστιν ἀνθ' οὗ τήνδ' ἔχεις ἀθυμίαν; "what is it, on account of which you feel this despondency?" And ἀνθ' ὧν very often stands for ἀντὶ τούτων ὅτι (402, *Obs.* 1), as in Lys. in *Agorat.* § 76: ἀνθ' ὧν ἐποίησεν, "because he did it," cf. Xen. *Hell.* ii. 4, § 17, iv. 8, § 6; Isocr. *Hel. Enc.* p. 212.

(b) Πρό.

(aa) The primary meaning is "in some place which is opposite;" as in Thucyd. v. 11: τὸν Βρασίδαν δημοσίᾳ ἔθαψαν ἐν τῇ πόλει πρὸ τῆς νῦν ἀγορᾶς οὔσης, "they buried Brasidas in the city before the forum as it now is." Similarly πρὸ τῶν ὀφθαλμῶν (*Æsch. Fals. Leg.* p. 47, 41), just as we have ἀντ' ὀφθαλμῶν (Hom. *Od.* iv. 115).

(bb) From this meaning of priority in place, *πρό* passes on to denote anteriority in time, which is the meaning of the Latin *ante*, as in Plat. *Leg.* p. 643 D: πρὸ τῶν Περσικῶν δέκα ἔτεσι, "ten years before the Persian war."

(cc) It conveys the idea of preference, as in Pind. *Pyth.* iv. 140: κέρδος αἰνῆσαι πρὸ δίκας δόλιον, "to praise deceitful gain in preference to justice." And with a comparative, as in Herod. i. 62: οἷσι ἢ τυραννὶς πρὸ ἐλευθερίας ἀσπαστότερον, "to whom tyranny is more welcome than freedom." Hence the phrase πρὸ πολλοῦ ποιεῖσθαι, "to estimate a thing more than much, to set a very high value on it."

(*dd*) It sometimes signifies "on behalf of," i.e. taking the person of, as in another use of *ἀντί*; thus in Herod. VIII. 74: *πρὸ χώρας δοριαλώτου μάχεσθαι*, "to fight on behalf of a country captured by the spear." IX. 72: *πρὸ τῆς Ἑλλάδος ἀποθνήσκει*, "he dies for (on behalf of) Hellas."

Ἀπό and ἐξ.

475 Ἀπό, in epic Greek *ἀπαί*, and ἐκ (*ἐξ*) are followed by a genitive of ablation. The latter answers to the Latin *ex*, the former to the Latin *ab*, as well in origin as in signification. Thus,

ἐτοίμης ἤδη τῆς στρατιᾶς οὔσης ἔκ τε τῆς Κερκύρας καὶ ἀπὸ τῆς ἠπείρου (Thucyd. VII. 33),

i.e. "an army being now ready *out* of Corcyra and *from* the mainland."

Obs. Although *ἀπό*, *ab*, signify motion from the surface of an object (*extrinsecus*), and *ἐξ*, *ex*, motion from within an object (*intrinsecus*), it may be a matter of indifference which of the two we use: compare Thucyd. IV. 38: *διαπλεύσας αὐτοῖς ἀπὸ τῶν ἐκ τῆς ἠπείρου Λακεδαιμονίων ἀνὴρ ἀπήγγειλεν*, with Æsch. *Pers.* 355: *ἀνὴρ γὰρ Ἑλλήν ἐξ Ἀθηναίων στρατοῦ ἔλθων ἔλεξε*. And we have them both together in Thucyd. I. 124, § 3: *ἐκ πολέμου μὲν—ἀφ' ἡσυχίας δέ—*, where the difference in meaning is scarcely perceptible; and as denoting the grounds of an inference in Thucyd. IV. 126, § 3: *μαθεῖν χρὴ ἐξ ὧν προηγωνίσθη τοῖς Μακεδόσιν αὐτῶν, καὶ ἀφ' ὧν ἐγὼ εἰκάζω κ.τ.λ.*, where *ἐξ* denotes the experience, and *ἀπό* the testimonies, which are more external.

In detail the following are the usages of *ἀπό* and *ἐξ*:

(*a*) Ἀπό denotes removal or procession from some object or point, (*aa*) as separation in space; (*bb*) as subsequence in time; (*cc*) as the effect of a cause; (*dd*) as the derivation from some source.

(*aa*) Herod. III. 75: *ἀπήκε ἑωντόν ἐπὶ κεφαλὴν φέρεσθαι ἀπὸ τοῦ πύργου κάτω*, "he let himself go so as to be carried down head-first from the tower." Hom. *Il.* XV. 386: *μάχοντο οἱ μὲν ἀφ' ἵππων, οἱ δ' ἀπὸ νηῶν*, "they fought some from horses," i.e. on horseback, "others from ships," i.e. on the decks of the ships. So also of the order of things, Herod. III. 75: *ἀρχαίμενος ἀπὸ Ἀχαιμέμεος*, "beginning from (with) Achæmenes."

(*bb*) Herod. I. 82: *ἀπὸ τούτου τοῦ χρόνου*, "from (i.e. after) this time." Thucyd. VII. 43: *ἀπὸ τοῦ πρώτου ὕπνου*, "after the first sleep."

(cc) Thucyd. i. 17: ἐπράχθη ἀπ' αὐτῶν οὐδὲν ἔργον ἀξιόλογον, "no considerable achievement was effected by them."

(dd) Aristoph. *Plut.* 377: ἐγὼ σοι τοῦτ' ἀπὸ σμικροῦ πάνυ ἐθέλω διαπραῖξαι, "I am willing to effect this for you at (from the store of) a trifling expence" (cf. Thucyd. viii. 87: ἀπ' ἐλασσόνων πράξας. Arist. *Eq.* 535: ἀπὸ σμικρᾶς δαπάνης). Herod. iii. 50: ἀπὸ πατρὸς καὶ μητρὸς τῆς αὐτῆς, "from (derived from) the same father and mother." Whence Herod. i. 173: καλέουσι ἀπὸ τῶν μητέρων ἑωυτοὺς, καὶ οὐχὶ ἀπὸ τῶν πατέρων, "they call themselves after (as derived from) their mother, and not after their father." Hence we have a number of adverbial phrases, as ἀπὸ τοῦ ἀδοκῆτου, "on a sudden;" ἀπὸ παλαιοῦ, "of old;" ἀπὸ παιδός, "from a child" (from childhood); ἀπὸ γλώσσης, "orally;" ἀπὸ τῆς ἴσης, "on fair terms;" οὐκ ἀπὸ τρόπου (where some read ἀπο), "not amiss," and so forth.

(b) Ἐκ (ἐξ) denotes removal or procession from out of something; (aa) as separation in space; (bb) as subsequence in time; (cc) as the effect or consequence of a cause or agency; (dd) as part of a whole; (ee) as the derivation from some source.

(aa) Herod. i. 24: ὀρμᾶσθαι ἐκ Τάραντος, "to set out from Tarentum." So also of the order of things, as in the phrase γῆν ἐκ γῆς, "one land after another," from which we find also γῆν πρὸ γῆς.

(bb) Herod. vii. 59: ἐξ ἐκείνου τοῦ χρόνου, "after that time." Id. viii. 12: ἐκ τῆς ναυμαχίας, "after the sea-fight." Eurip. *Hec.* 55: ἐκ τυραννικῶν δόμων, "after having lived in a royal palace."

(cc) Xen. *Hell.* iii. 1, § 6: Δημαράτῳ ἡ χώρα δῶρον ἐκ βασιλέως ἐδόθη, "the country was given to Demaratus by the king as a present."

(dd) Soph. *Trach.* 734: ἐκ τριῶν ἐν ᾧ εἰλόμην, "I would have chosen one thing out of (as a part of) three."

(ee) Athen. xi. p. 483 c: πίνουσιν ἐκ κεραμέων ποτηρίων, "they drink out of earthen cups."

Hence we have a number of adverbial phrases, as ἐκ χειρός, "in close fight;" ἐξ ἀπροσδοκῆτου, "unexpectedly;" ἐκ ποδός, "hard-a-foot, i.e. immediately;" ἐκ βίας, "by force;" ἐκ μητρὸς, "by the

mother's side;" ἐκ τοῦ προφανοῦς, "openly;" ἐκ τῶν παρόντων, "as far as the circumstances allow," and so forth.

(β) *Prepositions with the Dative.* Ἐν and σύν.

476 Ἐν and σύν (ξύν) agree in origin and signification with the Latin *in* and *cum*, with this proviso, that instead of *in* with the accusative, the Greeks employ the longer form εἰς = ἐν-ς; for which see the next section. Ἐν signifies *inclusion*; σύν *conjunction*; as the following passage shows:

Καδμείων ἀγοὶ χαλκείους ἀθροὶ σὺν ὅπλοις ἔδραμον,
ἐν χειρὶ δ' Ἀμφιτρύων κολεοῦ γυμνὸν τινάσσων φάσγανον
ἕκετο (Pind. *Nem.* i. 51, 52),

i.e. the ὅπλα, properly the shields, were *by their sides*, but Amphitryon had his naked sword included or grasped *in* his hand. It might be necessary, however, to oppose the ὅπλον or shield to another piece of defensive armour, which was still more closely combined with the wearer, and thus Sophocles says (*Antig.* 115): πολλῶν μεθ' ὅπλων, ξύν θ' ἵπποκόμοις κορύθουσιν, "with many shields *by their sides*, as an accompaniment, and with many helmets, as a part of them, *on their heads*." As the double-flute was fastened round the head with a mouth-piece, we find in Pindar, *Ol.* v. 19: ἔρχομαι Λυδίοις ἀπύων ἐν αὐλοῖς, "I come calling thee *with* Lydian pipes."

The following are the chief idiomatic usages of ἐν and ξύν:

(a) Ἐν denotes continuance or fixity in time (*aa*) or space (*bb*); when used with persons it signifies presence in the same locality (like the Latin *coram*) (*cc*), and when applied to things, it indicates the instrumental adjunct (*dd*).

Thus we have (*aa*) Plat. *Phæd.* 58 B: ἐν τρίσιν ἡμέραις. Æsch. *Agam.* 537: ἐν πολλῷ χρόνῳ. Thucyd. ii. 5, iii. 13: ἐν εἰρήνῃ, ἐν σπονδαῖς, "during the continuance of the peace or the truce;" and such phrases as ἐν τούτῳ, "meanwhile;" ἐν ᾧ, "whilst;" ἐν τῷ αὐτῷ, "at the same time," &c.

(*bb*) Æsch. *Choëph.* 643: τίς ἐνδον ἐν δόμοις; *Eum.* 18: ὤκει μάντιν ἐν θρόνοις. Soph. *Trach.* 800: ἐν μέσῳ σκάφει θέντες. And very frequently with the genitive of the person whose house or

other locality is intended; as Plat. *Protag.* 320 A: ἐν Ἀριφρόνους ἐπαίδευε, "he taught in the house of Aripbron," and especially ἐν Ἅιδου, "in the mansions of Hades." The applications of this local use are innumerable.

(cc) Demosth. XL. 3: ἐν ὑμῖν πειράσσομαι τῶν δικαίων τυχεῖν, "I will endeavour to obtain justice in your court, before you." Thucyd. II. 36: μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος, "not wishing to make a long speech before you, when you know all about the subject."

(dd) Xen. *Cyrop.* I. 6, § 2: ὅτι οἱ θεοὶ σε εὐμενῶς πέμπουσι, καὶ ἐν ἱεροῖς δῆλον καὶ ἐν οὐρανίοις σημείοις. Hence such phrases as ἐν ὀφθαλμοῖς ὁρᾶν, &c.

(b) Σύν denotes close connexion (aa) in time and (bb) in circumstances.

(aa) Xen. *Cyrop.* VIII. 7, § 6: σὺν τῷ χρόνῳ προϊόντι ἀεὶ συνανξανόμενῃ ἐπιγυγνώσκειν ἐδόκουν καὶ ἐμὴν δύναμιν.

(bb) Id. *Ibid.* § 13: ἡ τῶν φίλων κτήσις ἔστιν οὐδαμῶς σὺν τῇ βίᾳ, ἀλλοὶ μᾶλλον σὺν τῇ εὐεργεσίᾳ. Hence such phrases as σὺν Θεῷ, "with the help of God;" σὺν τῷ νόμῳ, "in accordance with the law;" σὺν τινι μάχεσθαι, "to fight on one's side," &c.

There are many adverbial phrases with ἐν and σύν, as ἐν μέρει, "in turn" (*vicissim*); ἐν τάχει or σὺν τάχει, "quickly," &c.

(γ) *Preposition with the Accusative. Εἰς.*

477 Ἐν and εἰς or εἰς = ἐν-ς¹ really do not differ more than ἐκ and ἐξ = ἐκ-ς, πρὸ and πρὸς. But this -ς affixed conveys a more decided expression of motion. Εἰς signifies *ad* or *in* (*cum accus.*) i. e. "to" or "into;" as

εἰς Φωκέας ὡς πρὸς συμμάχους ἐπορεύετο
(Demosth. *Philipp.* III. p. 113, § 16).

Here it will be observed that εἰς Φωκέας, strictly speaking, designates the name of the country, whereas ὡς πρὸς συμμάχους

¹ In the poets ἐς and εἰς are interchanged *ad libitum* to suit the metre; but ἐς is more common in epic and lyric, and εἰς in Attic poetry. These forms appear somewhat arbitrarily in prose also.

is a personal reference: from which mode of speaking arose the use of *ὥς* alone with names of *persons*, in nearly the same sense as *εἰς* with names of *things*; e.g. *πρέσβεις πέπομφεν ὥς βασιλέα* for *ὥς πρὸς βασιλέα* (Demosth. *Philipp.* I. p. 54, § 55).

Idiomatically *εἰς* is used to express any extension or direction. Thus it means (aa) "with respect to," as Eurip. *Electr.* 29: *ἐς μὲν γὰρ ἄνδρα σκῆψιν εἶχ' ὀλωλότα*, "with respect to the death of her husband she had a pretext;" (bb) "with a view to," as Soph. *Phil.* 111: *ἐς κέρδος τί δρᾶν*, "to do something with a view to advantage;" (cc) "to the amount of," as *ξυνεβοήθησαν εἰς εἴκοσι μάλιστα*, "they came to their aid to the amount of about twenty." And similarly of time, as *εἰς ἐνιαυτον*, "to the amount of a year," "for a year;" *εἰς τὴν τρίτην ὥραν*, "up to the third hour;" *ἦκετε εἰς τὴν τριακοστὴν ἡμέραν*, "ye have come by the thirtieth day."

There are many adverbial phrases with *εἰς*, as *εἰς καιρόν* or *εἰς καλόν*, "opportunately;" *εἰς ὑπερβολήν*, "to excess;" *ἐς τέλος*, "at last," &c.

Pindar sometimes uses for *εἰς* the shorter form *ἐν*; as
ἄμειψεν ἐν κοιλόπεδον νάπος θεοῦ (*Pyth.* v. 37).

(δ) *Prepositions with the Genitive and Accusative. Διά.*

478 *Διά* denotes separation or disjunction. With the genitive of ablation, therefore, *διά* signifies that something is done "through and out of;" with the accusative of motion and reference, that it is done "through, and towards, or with reference to," i.e. "along of" or "on account of." Thus,

(a) With the genitive *διά* signifies "through," as in Herod. VIII. 3: *πάσης διεξελθὼν τῆς Εὐρώπης*.

(b) With the accusative *διά* signifies "on account of," as in Soph. *Æd. Col.* 1129: *ἔχω γὰρ ἄχω διὰ σέ κούκ ἄλλον βροτῶν*.

The student will find it easiest to recollect that *διά* with the genitive corresponds to *per*, with the accusative to *propter*, as in the following example, where they both occur together, Arist. *Eth. Nic.* IV. 13, § 16: *αἱ γὰρ δυναστεῖαι καὶ ὁ πλοῦτος διὰ τὴν τιμὴν (propter honorem) ἐστὶν αἰρετά· οἱ γοῦν ἔχοντες αὐτὰ τιμᾶσθαι δι' αὐτῶν (per ea) βούλονται*. But in Homer, Pindar, and other

poets, *διά* with the accusative sometimes signifies *per*, with this proviso, that it answers to the question *quo?* "whither?" and not, as with the genitive, to the question *unde?* "whence?" so that the meaning is rather "along" than "through;" e.g. *διά πόντιον κύμα ἐπόρευσας ἐμὴν ἀνασσαν* (Eurip. *Hippol.* 762).

The special idiomatic usages of *διά* are generally confined to its construction with the genitive. Thus it signifies

(aa) An interval in space or time; as in Thucyd. II. 29, § 3: *διά τοσούτου*, "at such a distance;" Isocr. *Archidamus*, p. 121 B: *ταύτην διά τετρακοσίων ἐτῶν μέλλουσι κατοικίξειν*, "they are going to colonise it after a lapse of 400 years." Thucyd. III. 21, § 3: *διά δέκα ἐπάλξεων πύργοι*, "there were towers at intervals of ten embrasures each."

(bb) An instrument or means, as something intervening; thus in Herod. VII. 203: *οἱ Ἕλληνες ἐπεκαλέσαντο λέγοντες δι' ἀγγέλων*, "the Greeks called upon them, speaking by means of messengers." Plat. *Phaed.* p. 83 A: *ἀπάτης μεστή ἡ διά τῶν ὀμμάτων σκέψις*, "the inquiring by means of the eyes is full of deceit" (see above, 457, (aa)). To this use we must refer the phrases *διά χειρῶν ἔχειν*, "to have in hand;" *διά στέρνων* or *διά φρενῶν ἔχειν*, "to have in one's heart;" *διά οἴκτου λαβεῖν* or *ἔχειν*, "to hold in compassion;" *διά αἰδοῦς ὄμμ' ἔχειν*, "to look ashamed," &c.

(cc) The full extent of a procedure, generally with verbs of motion; as *διά μάχης ἐλθεῖν*, "to go to the length of fighting;" *διά φιλίας ἵεναι*, "to go all the length of friendship;" *δι' ἐχθρας γήγεσθαι*, "to get to the extent of animosity;" *διά φόβον ἐρχεσθαι*, "to go the whole length of fear, to be thoroughly afraid;" *διά γλώσσης ἵεναι*, "to go the length of speaking." Whence in the poets we have further applications of this phraseology, as in Pindar, *Isthm.* III. 17: *διέστειχον πλούτου τετραοριᾶν πόνοις*, "they went so far in wealth as to keep four-horsed chariots."

There are many adverbial uses of *διά*, as *διά τάχους*, "swiftly;" *διά τέλους*, "completely;" *διά παντός*, "entirely;" *δι' εὐπετείας*, "easily," &c.

Κατά.

479 *Κατά* with the genitive denotes vertical motion or direction; with the accusative, it signifies horizontal motion or direction.

(a) Hom. *Il.* i. 44: βῆ δὲ κατ' Οὐλύμποιο καρήνων χροόμενος κῆρ, "he went down from the summits of Olympus, enraged in his heart."

(b) Thucyd. iv. 126: κατὰ πόδας τὸ εὐψυχον ἐνδείκνυνται, "they display their courage by following at their heels." (For the difference of κατὰ πόδα and παρὰ πόδα see below, 485.)

Thus οἱ κατὰ χθόνα are the *living* (Eurip. *Hippol.* 452), but ὁ κατὰ χθονός (*Soph. Antig.* 24) is the *dead*. In composition with κατὰ a verb governs the genitive if the action comes *down upon* the object, but the accusative if the action merely follows the object in its own line of motion. Hence κατὰ with the genitive is sometimes rendered "against," and κατὰ with the accusative, "in accordance with." In the former signification, κατὰ is opposed to ἀνά; in the latter there is but little difference in their use.

The following are the chief idiomatic significations of κατὰ.

(aa) With the genitive we have κατὰ σκοποῦ τοξεύειν, "to shoot at a mark;" κατὰ κόρρης τύπτειν, "to smite on the cheek;" κατὰ τινος εἶπεῖν, "to speak against some one;" ὀμνύναι καθ' ἱερῶν, κατὰ τῆς κεφαλῆς τοῦ παιδός, "to swear by (down upon) the sacred objects, by the head of the child;" τὸ καθ' ὑμῶν ἐγκώμιον, "the eulogium upon you," &c.

(bb) With the accusative we have τὰ κατὰ Πανσανίαν καὶ Θεμιστοκλέα, "the circumstances concerning Pausanias and Themistocles;" κατὰ τὰ μέτρα, "in accordance with the measures" (opposed to παρὰ τὰ μέτρα); κατὰ τὸν ἀκριβῆ λόγον, "in accordance with the strict argument;" καθ' ἓνα, "one by one;" κατὰ πόλεις, "city by city;" καθ' ἡμέραν, "day by day" (but μεθ' ἡμέραν, "in the day-time"); κατ' ἀνθρώπον φρονεῖν, "to think like a man;" οὐ κατὰ Μιθραδάτην, "not according to the standard of Mithradates;" κατὰ στρατόν, "in the army;" κατὰ Φωκαίην πόλιν, "in a line with, near or off, the city Phocæa;" κατὰ τὸν πόλεμον, "at the time of the war;" κατὰ ἐξήκοντα ἔτη, "about sixty years;" καθ' ἑπτὰ τοῦ ὁβολοῦ (*Aristoph. Av.* 1079), "at the rate of seven for the obol;" κατὰ πεντήκοντα τάλαντα (*Aristoph. Vesp.* 681), "by fifty talents at a time."

There are many adverbial phrases with *κατά*, as *κατὰ μόνας*, "alone;" *κατὰ μοῖραν*, "properly;" *καθ' ἡσυχίαν*, "quietly;" *κατὰ μέρος*, "in turn;" *κατὰ κράτος*, "by main force;" *κατὰ σμικρόν*, "by little and little."

Ἵπέρ.

480 Ἵπέρ—which is connected with *περί*, and appears as the comparative degree of *ὑπό*—designates the apex of the compass; whereas *περί* denotes the circle described. If the genitive follows, *ὑπέρ* signifies *super* relatively, i. e. "over" some object; but if the accusative accompanies it, the meaning is *ultra*, with motion implied, i. e. "beyond" some object. Thus,

(a) Pind. *Nem.* vii. 65: Ἀχαιὸς ἀνὴρ Ἰονίας ὑπὲρ ἀλὸς οἰκέων, "an Achæan dwelling above (on the shore of) the Ionian sea." Thucyd. i. 46: ἔστι δὲ λιμὴν καὶ πόλις ὑπὲρ αὐτοῦ ἀπὸ θαλάσσης, "there is a harbour and a city above it (on its shore) away from the sea." Plat. *Tim.* 38 D: ὁ θεὸς ἔθηκεν ἥλιον εἰς τὸν δεύτερον ὑπὲρ γῆς, "God placed the sun in the second orbit above the earth."

(b) Plat. *Leg.* 855, init.: τοὺς ἄλλους παράδειγμα ὀνήσει γενόμενος ἀκελὴς καὶ ὑπὲρ τοὺς τῆς χώρας ὄρους ἀφανισθεὶς, "he will benefit the others as an example by being disgraced and hurried out of sight beyond the boundaries of the country." Hence very commonly to denote excess in capacity, measure and number; as Dem. p. 536, penult.: μανία ἐστὶν ὑπὲρ δυνάμιν τι ποιεῖν, "it is madness to do anything beyond one's power." Plat. *Leg.* 839 D: ὑπὲρ ἀνθρώπων, "beyond the power of man." Herod. v. 64: ὑπὲρ τὰ τεσσαράκοντα ἔτη, "more than forty years." Hom. *Od.* i. 34: ὑπὲρ μόρον, "against destiny;" and since past time is regarded as above (see *ἐπί*), we have Plat. *Tim.* 23 C: ὑπὲρ τὴν φθοράν, "before, earlier than, beyond the destruction (going backwards and upwards in time)."

As the protecting champion fought *over*, as well as *before* his friend, we find both *ὑπέρ* and *πρό*, with the genitive, in the sense "on behalf of;" as in Eurip. *Alcest.* 690: μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρό σου. But there is an implication of hostility in the use of *ὑπέρ* with the accusative; thus, *ὑπὲρ ἀμπλακίαν*, Pind. *Isthm.* v. 29. Sometimes *ὑπέρ* corresponds in meaning to the

cognate *περί*, as in Herod. II. 123: τὰ λεγόμενα ὑπὲρ ἐκάστων. It stands in a certain parallelism to ἐμφί and κύκλω in Soph. *Antig.* 117:

στὰς δ' ὑπὲρ μελάβρων φονώ-
σαισιν ἀμφιχανὼν κύκλω
λόγχαις, κ. τ. λ.

(ε) *Preposition with the Dative and Accusative.* Ἀνά.

481 Ἀνά with the dative is nearly equivalent to ὑπὲρ with the genitive, or ἐπὶ with the dative, i. e. it means *super*, “up-on;” as

εὔδει ἀνὰ σκάπτῳ Διὸς αἰετός (Pind. *Pyth.* I. 6).

But this usage is confined to the poets.

With the accusative, ἀνά signifies *sursum per*, “up-to” or “up-by;” as

ἀνέβαινε Μελάνθιος αἰπόλος αἰγῶν
ἐς θαλάμους Ὀδυσῆος ἀνὰ ῥώγας μεγάροιο
(Hom. *Od.* xxii. 142).

The student must remark the constant antithesis or parallelism of the correlatives ἀνά and κατά, which appear as equivalent particles under the shortened forms ἄν and κέν (below, 501). We may represent the force of these prepositions by either of the following forms:

κατὰ ↑	κατὰ ↔
↑	↔ ἀνά
↑	

Thus ἀνά, κατά may signify “backwards and forwards,” “hither and thither” (*ultra, citroque*); ἄνω, κάτω, “up and down” (*sursum, deorsum*); κατά implies *affirmation*, ἀνά, *negation*; κατά signifies *progress*, ἀνά, *retrogression*, and so forth. But sometimes it seems a matter of indifference which of these prepositions we employ. Thus we might say, τοὺς ἄρτους πωλεῖν κατ’ ὄβολον or ἄν’ ἡμιωβολαῖα, “to sell the loaves at an obol” or “half an obol apiece;” ἀνὰ κράτος, “up to the full amount of his strength,” i. e. “with all his might” (μετὰ πάσης σπουδῆς, Suidas), or κατὰ δύναμιν, “according to his power;” ἀνὰ πέντε or καθ’ ἑπτά, “by fives or by sevens;” and ἐσκεδάσθησαν ἀνὰ τὰς πόλεις, “they were scattered

up and down the cities," or *κατὰ πόλεις διεκρίθησαν*, "they separated to their respective cities." The following idioms deserve notice: *ἀνὰ πᾶσαν τὴν ἡμέραν*, "all the day," but *ἀνὰ πᾶσαν ἡμέραν*, "day by day;" *ἀνὰ πᾶσαν γῆν καὶ θάλατταν εἰρήνη ἔσται*, "there shall be peace throughout all the land and sea;" *ἀνὰ μέρος*, "in turn;" *ἀνὰ στόμα ἔχων*, "speaking of, having in the mouth" (*Pl.* II. 250; *Eurip. Electr.* 80); similarly *ἀνὰ στόμα εἶναι τι* (*Lucian, Navig.* 43); *ἀνὰ λόγον*, "proportionally," whence *ἀνὰ τὸν αὐτὸν λόγον*, "in the same proportion;" *ἀνὰ δῶμα*, "throughout the house" (*Pl.* I. 670); *ἀνὰ στρατόν*, "throughout the army" (*Ibid.* IV. 209); *ἀνὰ θυμὸν φρονεῖν, ὀρμαίνειν* (*Ibid.* II. 36, *xxi.* 137), "to think or ponder in one's mind."

Obs. Ἀνά, as a preposition, is never anastrophe, i. e. accentuated on the first syllable (vide *Hom. Od.* XIII. 34 : *νεῶν ἀν' Ἑλκτρον*); but we have *ἀνα* for the imper. *ἀνάστηθι*, and this is not elided (vide *Soph. Ajax*, 194).

(ζ) *Prepositions with three Cases.* Ἀμφί and περί.

482 Ἀμφί, *utrinque*, and περί, *circum*, are nearly synonymous; the former denotes an *imperfect*, the latter a *completed* circle. Hence ἀμφί is sometimes strengthened by the addition of κύκλω or περί, as in *ἀμφιχανὼν κύκλω*, *ἀμφὶ περί κρήνην*. We find ἀμφί chiefly in the Ionic writers and in poetry; περί occurs everywhere. It is to be observed that, while ἀμφί with the dative is never found in Attic prose, περί with this case is very rarely used by the Athenian prose writers in the strictly local sense, and that both of these prepositions occur most frequently in connexion with the accusative.

(a) Ἀμφί, περί, with the genitive, signify "around, with relation to, yet separation from, something else;" as

ἀμφὶ πόλιος οἰκέουσι (*Herod.* VIII. 104).

τετάνυστο περί σπείους ἡμερίς (*Hom. Od.* v. 68).

Hence, "about or concerning;" as

τοιᾷδ' ἀμφὶ σῆς λέγω παιδὸς θανούσης (*Eurip. Hec.* 580).

περί τε γραμμάτων δυνάμεως καὶ συλλαβῶν καὶ ῥυθμῶν καὶ ἁρμονιῶν (*Plat. Hipp. Maj.* p. 285 D).

This construction is common with verbs like *διαλέγεσθαι*, *βουλεύεσθαι*, *πυνθάνεσθαι*, *πρέσβεις πέμπειν*, *μάχεσθαι*, *κινδυνεύειν*, *δοκεῖν*, *ποιεῖν*, *λέγειν*, &c.

In old Greek *περί* meant "above," like the cognate preposition *ὑπέρ*; thus *Π.* i. 287: *περὶ πάντων ἔμμεναι ἄλλων*, "to be before and above all others;" from this we have in common Greek the phrases *περὶ παντός, πολλοῦ, ὀλίγου, μικροῦ, οὐδενός, ποιεῖσθαι, εἶναι*, "to estimate or be counted above every thing, a good deal, at a little, at nothing."

(b) *Ἀμφί, περί*, with the dative, signify "around and upon or close by;" as

πέπλους ῥήγνυσιν ἀμφὶ σώματι (*Æsch. Pers.* 199).

χιτῶνας φερούσιν οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μηροῖς (*Xen. Anab.* vii. 4, § 4).

περὶ τῇ χεὶρι χρυσοῦν δακτύλιον φέρειν (*Plat. Resp.* p. 359 D).

περὶ μὲν τῇσι κεφαλῇσι εἶχον τιάρας (*Herod.* vii. 61).

After verbs of fearing, &c. and with nouns of the same meaning, *περί* is frequently an accompaniment of the dative; thus *Π.* viii. 183: *ἀτύξεσθαι περὶ κάπνῳ*. *Thucyd.* i. 60, § 1: *δεδιότες περὶ τῷ χωρίῳ*. *Plat. Phædo*, 114 D: *θαρρεῖν περὶ τῇ ἑαυτοῦ ψυχῇ*; also conversely, *περὶ τάρβει, περὶ φόβῳ, περὶ χάσματι*, and the like. But *φοβεῖσθαι* also takes the genitive with *περί* or *ὑπέρ*, as in the phrase: *περὶ ἑαυτῶν φοβοῦνται καὶ ὑπὲρ ὑμῶν*.

(c) *Ἀμφί, περί*, with the accusative, signify "motion or extension around." Thus Herodotus, in the passage quoted under (b), adds, *περὶ δὲ τὸ σῶμα κιθῶνας*, because while the tiara remains firm on the head, the tunic floats about the body; but see the preceding example from Xenophon; we have an implied motion in

ἀμφὶ τε ἄστν ἔρδομεν ἱρὰ θεοῖσιν (*Π.* xi. 706).

ὁ μὲν δὲ περὶ Πιερίην διέτριβε ἡμέρας συχνάς (*Herod.* vii. 131).

Both *ἀμφί* and *περὶ* are used with vague indications of time or number, as *ἀμφὶ* or *περὶ πλήθουσιν ἀγοράν*, "about the time when the market is full;" similarly *ἀμφὶ δειλὴν*, "about evening;" *ἀμφὶ τὰ ἑκκαίδεκα ἔτη γεγονώς*, "about sixteen years old;" similarly *περὶ τούτους τοὺς χρόνους*, "about those times;" *περὶ μέσας νύκτας*, "about midnight;" *περὶ τρισχιλίους*, "about three thousand." These prepositions are also used with verbs signifying "to be busied about anything," *εἶναι, ἔχειν ἀμφὶ τι; εἶναι περὶ τὴν θήραν*,

διατρίβειν περὶ τὴν γεωμετρίαν, σπουδάζειν περὶ τι, εὐσεβεῖν περὶ θεούς, ἀνὴρ ἀγαθὸς περὶ τὴν πόλιν, and the like. Hence we have *περὶ* in a periphrasis, like οἱ περὶ Κῦρον, "Cyrus and his attendants," or even Cyrus himself (above, 399, (γ)).

Ἐπὶ.

483 Ἐπὶ, which is another form of ἀμφί¹, by itself denotes *superposition*.

(a) With the genitive therefore it signifies *superposition with separation*. There are two applications of this meaning. We may either imply, that, although there is total separation, yet the object is so placed that a line drawn from it would pass over or through the object designated by the genitive; or we may signify, that, although one object is placed on the top of another, yet the whole of the superimposed object does not rest upon the supporting surface. In the former case, ἐπὶ with the genitive may denote *direction or motion* at a certain height, e. g. a ship at sea was considered to be up in the air (μετέωρος); hence such phrases as πλεῖν ἐπὶ Σάμου (Thucyd. i. 116), "to sail in the direction of Samos;" τὰ ἐπὶ Θράκης, "the Thraceward districts." Past time is considered as *up or above* (cf. the augment ἐ- for ἀνά, and see above, 480, (b), for a similar use of ὑπέρ); hence ἐπὶ Δαρείου ἐγένετο (Herod. vi. 98), "it happened in the time of Darius." In the other case, ἐπὶ with the genitive denotes *partial superposition*, as when a line is regarded as passing over two points (hence called ἐφ' ὧν, Arist. *Eth. Nic.* v. 4, § 12), or when planks are laid across piles fixed at intervals (Herod. v. 16: ἱκρία ἐπὶ σταυρῶν ὑψηλῶν ἔστηκε), or when burdens are laid upon the head or shoulders, so as to extend beyond them on both sides (Herod. ii. 35: οἱ μὲν ἐπὶ τῶν κεφαλῶν φορέουσι, αἱ δὲ γυναῖκες ἐπὶ τῶν ὤμων). Hence such phrases as ἐπὶ θρόνου καθίζεσθαι, ἐφ' ἵππου ὀχεῖσθαι, because in sitting and riding the legs hang down by the side. But we have in Eurip. *Phoen.* 74: ἐπὶ ζυγοῖς καθέζετ' ἀρχῆς, and in Æsch. *Agam.* 1538: κρατούντων τῶν ἐπὶ ζυγῷ δορός, of the officers, whose seats were placed on the ζυγά, so that their whole body was superimposed, as contrasted with the rowers, who would be said καθῆσθαι ἐπὶ ζυγῶν. This usage of ἐπὶ with the genitive applies to every description in which a body rests

¹ See *New Cratylus*, §§ 167, 172.

upon another body by only a part of itself. Thus we have of a turban which projects all round the head (Aristoph. *Aves*, 487): ἔχων ἐπὶ τῆς κεφαλῆς τὴν κυρβάσιαν; similarly of a bird perched on the top of a sceptre (*Ibid.* 510): ἐπὶ τῶν σκίπτρων ἐκάθητ' ὄρνις. With a slight transition ἐπί with the genitive denotes that the surface extends on all sides beyond the superincumbent object, as in Herod. vii. 44: προεπεποιήτο ἐπὶ κολωνοῦ προεξέδρη, and ἔζετο ἐπὶ τῆς ἡϊόνος. Thucyd. i. 13, § 3: οἰκοῦντες τὴν πόλιν ἐπὶ τοῦ Ἰσθμοῦ. And we find this construction used to describe the revolution of a sphere on the end of its axis, the surface below and the circumference above being detached. Plat. *Polít.* 270 A: ἐπὶ σμικροτάτου βαῖνον ποδὸς ἵεναι. We have also the military phrase ἐπὶ τεττάρων τετάχθαι, "to be drawn up four deep," because each soldier is considered as separate and moveable; and this explains the rare construction ἐπ' ἐκκλησίας (Thucyd. viii. 81, § 1; Memnon, *Heracl.* 59; Polyænus, *Strat.* v. 63).

(b) With the dative ἐπί signifies *absolute superposition*, i. e. *rest upon* or *close to*; as οἰκούντες ἐπὶ Στρυμόνι (Herod. vii. 75), "dwelling close upon the Strymon;" κείμενος ἐπὶ τῇ πυρᾷ (Plat. *Resp.* p. 614), "lying on the funeral pile;" ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φορεῖν (Xen. *Anab.* vii. 4, § 4), "to wear fox-skins (closely fitted) on their heads" (contrast the case of the κυρβάσιαν in Aristoph. *Aves*, 487); and ἐφ' ᾧ means "a point" (Arist. *Eth. Nic.* v. 5, § 8), as distinguished from ἐφ' ὧν, "a line" (*Ibid.* 4, § 12). From this sense of immediate superposition all the other usages of ἐπὶ with the dative naturally flow. Thus it signifies

(aa) Addition, as in the common phrase ἐπὶ τούτοις (Xen. *Cyr.* iv. 5, § 38), "besides," *præterea*.

(bb) Subsequence or succession, as in Xen. *Cyr.* ii. 3, § 7: ἀνέστη ἐπ' αὐτῷ Φεραύλας, "Pheraulas rose up after him;" Hom. *Od.* viii. 120: ὄγγυη ἐπ' ὄγγυη γηράσκει, "pear ripens after pear;" Herod. ii. 22: ἐπὶ χιόνι πεσούση, "after snow has fallen;" Æsch. *Pers.* 531: ἐπίσταμαι μὲν ὥς ἐπ' ἐξειργασμένοις, "I know that I do this after all has been effected, when it is too late to mend the mischief."

(cc) That which is close by us as a suggesting cause, accompaniment, motive, or condition. Thus we have θαυμάζεσθαι ἐπὶ ζωγραφίᾳ, "to be admired for painting;" ἐπὶ τοῖς τῶν φίλων ἀγα-

θοῖς φαιδροὶ γυγνόμεθα, "we are cheerful on account of the prosperity of our friends;" ἐπὶ μισθῷ, "for hire;" ἐπὶ πόσῳ; "for how much?" ἐσθλὴν ἐπὶ τῷ σίτῳ ὄψον, "to eat kitchen (i. e. any savoury accompaniment) with bread;" παλλακὴν ἔχειν ἐπ' ἐλευθέροις παισίν, "to have a concubine as an accompaniment to free-born children;" γαμεῖν ἄλλην γυναῖκα ἐπὶ θυγατρὶ ἀμήτορι, "to marry another wife as an addition (i. e. a step-mother) to his motherless daughter" (cf. Herod. iv. 154, with Eurip. *Alcest.* 305); ὀνομάζειν τι ἐπὶ τινι, "to give anything a name suggested by the presence of something else," as in Plat. *Resp.* 493 c: ὀνομάζοι δὲ πάντα ταῦτα ἐπὶ ταῖς δόξαις τοῦ μεγάλου ζώου, "but were to give all these things names from (in accordance with) the opinions of the great monster."

The use of ἐπὶ with the dative to signify a condition is very common; hence, besides such phrases as (*Æsch. in Ctes.* p. 499), χώραν ἀναθεῖναι Ἀπόλλωνι ἐπὶ πάσῃ ἀεργίᾳ, "to consecrate a district to Apollo on condition that it should remain entirely uncultivated;" we have the relative sentence ἐφ' ᾧ or ἐφ' ᾧτε for ἐπὶ τοῖσδε ὥστε (below, 612).

(c) With the accusative ἐπὶ signifies *motion with a view to superposition*; as ἀναβαίνειν ἐφ' ἵππον, "to mount a horse;" also ἐπιβαίνειν ἵππον or ἐπὶ ἵππου, and ἐπιβαίνειν ναῦν, νηϊ or ἐπὶ νεώς; hence ἐπιβάτης means "a passenger." That some sort of ascent is primarily implied by ἐπὶ with a verb of motion appears from Thucyd. i. 72: οἱ δ' ἐκέλευον ἐπιέναι, καὶ παρελθόντες οἱ Ἀθηναῖοι ἔλεγον τοιάδε, "they bid them mount the bema, and the Athenians coming forward (to the front) spoke as follows."

Similarly we have such phrases as πῦρ ἐπὶ πῦρ ὀχετεύειν (Plat. *Leges*, 666 A), "to heap fire upon fire;" ἵζεσθαι ἐπὶ τι (Herod. ii. 55, viii. 52), "to go any where for the purpose of sitting there;" ἐπὶ τὰ τεῖχη ἀντιπαράτασσεσθαι (Thucyd. vii. 37), "to go and post oneself against the enemy on the top of the fortifications;" καταφεύγειν ἐπὶ τείχος (Plat. *Leges*, 778 E), "to flee to the top of the wall." Hence, as we say, "to go up against an enemy," ἐπὶ with the accusative very often denotes adverse or hostile approach, as in Herod. iv. 118: ἥκει ὁ Πέρσης οὐδέν τι μᾶλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας, "the Persian is come up against you quite as much as against us;" Plat. *Resp.* p. 336: Θρασύμαχος ἦκεν ἐφ' ἡμᾶς ὡς διαρπασόμενος, "Thrasymachus came out against us, as though he

intended to tear us to pieces." But *ἐπί* with the accusative is used also to signify any extended motion, such as might reach over and cover a point or line, whence we have such phrases as *ἄγειν τινὰ ἐπὶ τὰ καλὰ καὶ ἀγαθὰ*, "to lead one to what is fair and good;" *ἐπὶ τεσσαράκοντα στάδια*, "to the extent of forty stades;" *τὴν γῆν ἀπεμίσθωσαν ἐπὶ δέκα ἔτη*, "they let out the land for ten years;" *πέμπουσιν ἐπὶ Δημοσθένην*, "they send to (fetch) Demosthenes;" *ἔπλει ἐπὶ τὴν παραπομπὴν τοῦ σίτου*, "he sailed for the purpose of convoying the corn;" *αἰροῦνται αὐτὸν ἐπὶ τὰς μεγίστας ἀρχάς*, "they choose him for (to fill) the highest offices;" *τὸ ἐπ' ἐμέ*, "as far as I am concerned;" *τοῦπὶ τήνδε τὴν κόρην*, "as far as this maiden is concerned;" *τὸ ἐπὶ σφᾶς εἶναι*, "as far as depended on them." And we have a number of adverbial phrases, as *ἐπὶ πολὺ*, "to a considerable extent" in time or space; *ἐπὶ πλέον*, *ἐπὶ μείζον*, "to a greater extent;" *ἐπὶ πάν*, "altogether;" *ἐπὶ ἴσα*, "equally," and the like.

Μετά.

484 *Μετά* denotes *companionship* (above, 78).

(a) With the genitive therefore it signifies "connexion, with relation to," i.e. *separable connexion*; as

μετὰ δμῶων ἐνὶ οἴκῳ πῖνε καὶ ἤσθε (Hom. *Od.* xvi. 140).

(b) With the dative *μετά* is found only in poetry; and then it signifies "connexion, close upon, or among," i.e. *as a part of the object*; thus,

μετὰ δὲ τριτάτοισιν ἀνασσειν (Hom. *Il.* i. 252).

(c) *Μετά* with the accusative signifies "motion with a view to companionship;" as

βῆ δὲ μετ' Ἰδομενῆα, μέγα πτολέμοιο μεμηλῶς
(Hom. *Il.* xiii. 297).

It is only in its construction with the genitive and accusative that *μετά* appears in common Greek; and here some idiomatic usages deserve notice. With the genitive *μετά* sometimes denotes that kind of connexion which we express by the phrases "in the midst of," "surrounded by," and even "enhanced or aggravated" by some concomitant. Thus we have in Thucyd. i. 18: *ἐμπειρότεροι ἐγένοντο μετὰ κινδύνων τὰς μελετὰς ποιούμενοι*, "they became

more skilled from practising in the midst of dangers." Id. II. 41: ἐπὶ πλείστ' ἂν εἶδη καὶ μετὰ χαρίτων μάλιστα εὐτραπέλως τὸ σῶμα αὐταρκες παρέχεσθαι, "he would furnish his body in self-sufficing completeness for the greatest variety of actions, and with the highest amount of ready tact combined with and enhanced by graces of manner." Id. v. 7: ἀναλογιζομένων τὴν ἐκείνου ἡγεμονίαν πρὸς οἷαν ἐμπειρίαν καὶ τόλμαν μετὰ οἷας ἀνεπιστημοσύνης καὶ μαλακίας γηθήσοιτο, "reckoning up the skill and boldness to which the generalship of Cleon would be exposed, aggravated by such ignorance and dastardly cowardice." It has been mentioned already (above, 476) that μετὰ, as distinguished from ξύν, denotes a more easily separable companionship and conjunction. There are cases, however, in which the two prepositions may be interchanged. Thus in Thucyd. i. 18, § 5, we have οἱ ξυμπολεμήσαντες for those who fought on the same side, and immediately afterwards, § 6, ἐπολέμησαν μετὰ τῶν ξυμμάχων πρὸς ἀλλήλους. With the genitive plural μετὰ sometimes means the same as with the dative, namely, "in the midst of" or "among;" thus Eurip. *Hec.* 209: μετὰ νεκρῶν κείσομαι, "I shall lie among the dead;" and in Eurip. *Andr.* 591, μετὰ ἀνδρῶν and ἐν ἀνδράσι are used indifferently. This meaning is borne by μετὰ with the accusative plural, when motion into a crowd is implied; as in *Il.* iv. 70: ἐλθὲ μετὰ Τρῳάς καὶ Ἀχαιοῦς. Hence we have such phrases as μεθ' ἡμέραν, "by day;" μετὰ νύκτας, "by night;" μετὰ τρίτην ἡμέραν, "on the third day." And it seems clear that the phrase μετὰ χεῖρας ἔχειν (*Herod.* vii. 16; *Thucyd.* i. 138, § 4), whence the verb μεταχειρίζεσθαι, must have meant originally "to have between one's hands," with the sense of previous motion, which is implied in our phrase "to take a thing in hand."

Παρά.

485 Παρά is equivalent to *apud*, with an implication of motion, i.e. it means "from the side of."

(a) With the genitive παρὰ σοῦ is, "*apud* me a te;" (b) with the dative παρὰ σοί is, "*apud* te—a me vel aliunde;" (c) with the accusative παρὰ σέ is, "progrediens a me, vel aliunde, ut *apud* te sit." Thus,

(a) ἀγγελίῃ ἦκει παρὰ βασιλέως (*Herod.* viii. 140).

(b) ἐπικρατεῖν παρὰ τῷ βασιλεῖ (Herod. iv. 65).

(c) ἤγαγον αὐτὸν παρὰ Κῦρον (Herod. i. 86).

It is to be remarked that *παρά* with the dative may be applied to the subject of the sentence, as in Dem. *Phil.* iv. 13: *γυγνώσκειν παρ' ὑμῖν αὐτοῖς*; cf. Pind. *Pyth.* iii. 28: *ἄϊεν κοινᾶν παρ' εὐθυτάτῳ, γνώμα πιθών*.

The usage of *παρά* with the genitive and dative is tolerably uniform; but there are certain idiomatic usages of this preposition with the accusative, which require a few words of explanation to connect them with the general definition. Thus *παρά* signifies *præter*, "besides," i.e. "in addition to," as *οὐκ ἔστι παρὰ ταῦτ' ἄλλα* (Arist. *Nub.* 698), i.e. taking them and placing them by the side of these things, *quo fiet ut adjiciantur*. It signifies *præter* when it is almost synonymous with *contra*, "against," as *παρὰ δόξαν, præter opinionem*, as if two contrary things were compared; by a similar transition we have in English, "beside the question" for "out of" or "inconsistent with." To this class belong the phrases *παρὰ γνώμην*, "contrary to expectation;" *παρὰ δύναμιν* (nearly equal to *ὑπὲρ δύναμιν*), "beyond one's power;" *παρὰ τὴν φύσιν*, "contrary to nature;" *παρὰ τοὺς ἄλλους*, "beyond (exceeding) the others;" *παρὰ τοὺς νόμους*, "in contravention of the laws" (whence *παράνομος*, &c.; and here we may compare *ὑπερβαίνειν τοὺς νόμους, ὑπερβασία*, and the like). In Thucydides and Demosthenes, *παρά* with the accusative means *propter*, "on account of," as in our vulgar idiom, "all along of." Thus we have Thucyd. i. 141: *παρὰ τὴν ἐαυτοῦ ἀμέλειαν*, "in consequence of his own neglect;" Dem. *Phil.* iii. p. 110, 15; *οὐ παρ' ἐν οὐδὲ δύο εἰς τοῦτο τὰ πράγματ' ἀφίκται*, "it is not from one or two causes that our affairs have come to this condition." (Cf. Dem. *Phil.* i. p. 43, 14; Isocrat. *Archid.* c. 52, p. 126 E). Here it is a less usual construction than *διά cum accusativo*. While *κατὰ πόδα* signifies *κατ' ἵχνος*, "at the heels, in the traces of some one preceding," *παρὰ πόδα* means "step by step," *pari passu*, and is equivalent to *εὐθέως*; compare Plato, *Sophist.* 242 A: *παρὰ πόδα μεταβαλὼν ἐμαντὸν ἄνω καὶ κάτω*; Soph. *Phil.* 825: *πολὺ παρὰ πόδα κράτος ἄρνυται*, with Plat. *Sophist.* 243 D: *κατὰ πόδα γε ὑπέλαβες*, and see above, 479. In accordance with the meaning of *παρὰ πόδα* we have *παρά* used to denote immediate subsequence; thus in Demosth. *in Pantæen.* p. 966, 20: *ἀπάντων ἀνθρώπων εἰωθότων παρ' αὐτὰ τὰδικήματα*

μᾶλλον ἢ χρόνων ἐγγεγενημένων ἀγανακτεῖν, "all men being accustomed to feel resentment immediately after their wrongs, rather than when some time has elapsed." Hence also *παρά* is used in the phrases *παρ' ἡμέραν* or *παρ' ἡμᾶρ* (Soph. *Œd. C.* 1455; *Aj.* 470) or *παρὰ πληγῇν* (Arist. *Ran.* 643), to denote an immediate subsequence of days or blows. The extent of a difference is expressed by *παρά* in such phrases as *παρὰ πολύ*, "by a good deal;" *παρὰ μικρόν*, "by a little;" *παρ' ὀλίγον*, "by a few;" *παρ' οὐδέν*, "by no distinction;" *παρὰ τοσούτον*, "by so much or so little" (Thucyd. III. 49); *παρ' ἐν πάλαισμα*, "by one wrestling match" (i. e. it was all that was wanted, Herod. IX. 33).

Πρός.

486 *Πρός* or *π-ρο-τί* is only a lengthened form of *παρά* (above, 78); but, containing in itself a significance of motion *onwards*, it denotes *ad-versus* rather than *apud*. (a) With the genitive *πρός μητρός* is *a matre versus me cognati*, "relations on the mother's side;" (b) with the dative, *πρός τῷ λιμένι*, "close by the harbour," motion thither previously being assumed. (c) With the accusative *πρός τὸν οὐρανόν* is "towards heaven," *ad cælum versus*.

Hence *πρός τούτων*, "from" or "in consideration of these things—as a motive;" *πρός τούτοις*, "in addition to these things—as an act;" *πρός ταῦτα*, "with a view to these things—as an end." The main distinction between the cognate particles *παρά* and *πρός* consists in this—that while the former always denotes an actual motion or change of place in some object, the latter merely indicates a direction or tendency. This is shown by the fact that *παρά* and *πρός* most nearly concur in their use with the dative or case of rest, and most plainly differ in their use with the genitive and accusative, which denote motion "from" and "to" respectively. It will be observed that *πρός* with the dative does not perceptibly differ from *παρά* with the same case. But although *παρά* with the genitive is directly opposed to *παρά* with the accusative, we find *πρός* with the genitive apparently used as a synonym for *πρός* with the accusative. Thus, in the same sentence (Herod. II. 121): *τὸν μὲν πρὸς βορέῳ ἐστεῶτα, τὸν δὲ πρὸς νότον*. Similarly in Id. VII. 55: *κατὰ μὲν τὴν πρὸς τοῦ Πόντου, κατὰ δὲ*

dered by "with," *cum*. Thus, "they fought *with* their enemies" (*cum hostibus*), is *πρὸς τοὺς ἐναντίους ἐμάχοντο*; "they went on the expedition *with* their allies" (*cum sociis*), is *μετὰ τῶν ξυμμάχων ἐστράτευον*; and "they conquered *with* the aid of the gods" (*cum diis*), is *ξὺν τοῖς θεοῖς ἐνίκων*. As an expression of relation *πρὸς* with the accusative is the regular construction. Thus we have (Thucyd. i. 6, § 3): *ἐς τὰ ἄλλα πρὸς τοὺς πολλοὺς ἰσοδιαίτοι κατέστησαν*, "in other respects they became uniform in their mode of living in relation to the common people." In Aristotle *πρὸς τι* expresses the category of relation. There are many adverbial phrases with *πρὸς* and the accusative, such as *πρὸς βίαν*, *πρὸς φιλίαν*, *πρὸς χάριν*, *πρὸς ὀργήν*, and the like.

ὑπό.

487 ὑπό, from which ὑπέ-ρ is formed, signifies with the genitive, *motion from beneath*; with the dative, *position below*; with the accusative, *motion or extension underneath*; thus,

- (a) ἦ καὶ νεοσσὸν τόνδ', ὑπὸ πτερῶν σπάσας;
(Eurip. *Androm.* 442),

"will you also kill this child, having dragged him from beneath my wings?"

- (b) ἔρδομεν ἐκατόμβας καλῇ ὑπὸ πλατανίστῳ
(Hom. *Il.* ii. 307),

"we offered sacrifices beneath a beautiful plane-tree."

- (c) εὐθ' ὑπ' Ἴλιον ὦρτο ναυβάτης στρατός
(Æsch. *Ag.* 459),

"when the ship-borne armament was making for its post beneath the walls of Troy."

There are many idiomatic usages of ὑπό. Thus with the genitive and dative it denotes the instrumental accompaniment of dancing or marching, as *ὑπὸ φορμύγγων χορεύειν*, *ὑπ' αὐλοῦ κωμάζειν* (Hom. *Il.* xviii. 492; Hes. *Scut.* 280); *ὑπὸ αὐλητῶν πολλῶν χωρεῖν* (Thucyd. v. 70); *ὑπὸ βαρβίτῳ χορεύειν*, *ὑπ' αὐλητῆρι ἰέναι* (Hes. *Scut.* 283); and also of other influential or controlling accompaniments, as *ὑπὸ μαστίγων τοξεύειν*, *ὑπὸ σάλπυγγος πίνειν*, *ὑπ' εὐχαῖς λίσσασθαι* (Pind. *Isth.* vi. 64).

One of the most frequent usages of the genitive (or in epic poetry the dative) with *ὑπό* is that which expresses the cause, *under* and *out of* which an act is performed (see above, 430, (*dd*), 431, (*aa*), (*bb*)). The difference between *ὑπό του*, *ἐκ του*, *διά του*, *διὰ τα*, is well given in a passage of Philo-Judæus (i. p. 162): *πρὸς τῇ τωος γένεσιν πολλὰ δεῖ συνελθεῖν τὸ ὑφ' οὗ, τὸ ἐξ οὗ, τὸ δι' οὗ, τὸ δι' ὅ· καὶ ἐστὶ τὸ μὲν ὑφ' οὗ, "τὸ αἷτιον" ἐξ οὗ δέ, "ἡ ὕλην" δι' οὗ δέ, "ἐργαλεῖον" δι' ὃ δέ, "ἡ αἰτία."* Ἴδε τόνδε τὸν κόσμον εὐρήσεις γάρ, "αἷτιον" μὲν αὐτοῦ τὸν Θεὸν ὑφ' οὗ γέγονεν "ὕλην" δέ, τὰ τέσσαρα στοιχεῖα ἐξ ὧν συνεκράθη "ὄργανον" δέ, Λόγον Θεοῦ, δι' οὗ συνεσκευάσθη τῆς δὲ κατασκευῆς "αἰτία" τὴν ἀγαθότητα τοῦ Δημιουργοῦ.

Like the Latin *sub*, *ὑπό* with the accusative expresses extension of time up to, but not through, a specified period; thus, *ὑπὸ τὴν νύκτα*, *sub noctem*, "up to the beginning of night." Similarly *ὑπὸ τὴν ἑω*, "up to the breaking of the day." We have also the Attic phrase *ὑπό τι*, "up to a certain extent," "in some measure" (Plat. *Gorg.* p. 495 c; *Phædr.* p. 242 d; Aristoph. *Vesp.* 290; also perhaps Thucyd. iv. 28, ought to be read *ὑπό τι θορυβησάντων*, and Xenarchus *ap. Athen.* p. 693 c, *ὑπό τι νυστάζων*; see Cobet, *Hyperid.* p. 70).

§ IX. Secondary Predicates. (b) Supplement to the Cases.

(b₂) Quasi-Prepositions.

488 Many adverbs and fixed forms of nouns are used as prepositions with the genitive; such are *ἀμφίς*, "side-ways" or "to the side of;" *ἄνευ* (poetically *ἄνευθε*), "without, removed from, independent of;" *ἄτερ* (= *ἄντερ*) and *ἄτερθε* (both poetic only), "without, apart from;" *ἄχρι* or *ἄχρις* (poetic only); *μέχρι* or *μέχρις* (Ionic and poetic), "until;" *πρόσω*, later Attic *πὸρρῶ*, "far into;" *τῆλε*, *τηλοῦ*, *τηλόθι* and *τηλόθεν* (poetic only), "far from;" *ἄγχι* and *ἐγγύς*, "near;" *χωρίς*, "apart from;" *πλήν*, "except;" *δίκην* or *τρόπον*, "like" (*instar*); *ἐνεκα* (*εἵνεκα*, 110, (b)) or *ἐκατι*, "on account of" (*ergo*); *χάριν*, "for the sake of" (*gratiā*), &c. These are only quasi-prepositions, and differ from those which have been just discussed, in the important circumstances, that they are not proclitics, that their accent is not drawn back when they are placed after the noun, and that they cannot form parathetic compounds with verbs. The following are examples of their signification:

(α) Adverbs.

- (a) ἵπποι ἀμφὶς ὁδοῦ δραμέτην (Hom. *Il.* xxiii. 393), "the horses ran to the side of the road."
- (b) οὐκ ἄνευ θεῶν τινός (Æsch. *Pers.* 160), "not without the help of some one of the gods," and so ἄτερ, Pind. *Pyth.* v. 76.
- (c) ἄχρι μάλα κνέφαος (Hom. *Od.* xviii. 370), "until very late at night."
- (d) μέχρι θαλάσσης (*Il.* xiii. 143), "as far as the sea;" μέχρι ἡμῶν (Thucyd. i. 74, § 2), "as far as us."
- (e) πρὸς τοῦ ποταμοῦ (Xen. *Anab.* iv. 3, 28), "far into the river."
- (f) τῆλε φίλων καὶ πατρίδος αἰας (*Il.* xi. 817), "far from his friends and native land."
- (g) ἄγχι ἐλθὼν ἁλός (Pind. *Ol.* i. 71), "having come near the sea."
- (h) ἐγγύτατα τοῦ νῦν τρόπου (Thucyd. i. 13), "very like the present fashion."
- (i) σμικροὶ μεγάλων χωρίς (Soph. *Aj.* 158), "great without small."
- (k) ἐλεύθερος οὐδεὶς ἐστὶ πλὴν Διός (Æsch. *Prom.* 50), "there is no one free except Jove."

The adverbs ἄγχι and ἐγγύς are sometimes found with the dative, and ἄχρῃς has the accusative in epic Greek.

(β) Cases of Nouns.

- (a) κυνὸς δίκην, "just like a watch-dog" (Æsch. *Ag.* 3).
- (b) τρόπον αἰγυπίων, "like vultures" (Id. *Ibid.* 48).
- (c) ἀέθλων γ' ἔνεκα, "for the matter of prizes at least," i.e. "as far as they are concerned" (Pind. *Ol.* i. 99).
- (d) πλήθους ἕκατι, "for the matter of numbers," i.e. "as far as numbers go" or "if it had depended on that" (Æsch. *Pers.* 337).
- (e) τόλμας χάριν, "thanks to his boldness" (Soph. *Antig.* 368).

They are sometimes used with other prepositions: thus we have

τηλόθεν ἐξ Ἀπλῆς γαίας (*Il.* i. 270).

ἀμφὶ σοῦ ἔνεκα (*Soph. Phil.* 554).

ἀπὸ βοῆς ἔνεκα (*Thucyd.* viii. 92).

περὶ τῶν ἀρξάντων ἔνεκεν (*Lys. de Evandr. Prob.* p. 176).

ἔνεκα τοῦ τοιούτου χάριν (*Plat. Polit.* p. 302 B).

§ X. C. *Tertiary Predicates.*

489 The tertiary predicate, as has been already suggested, implies some sort of *πρόληψις*, or anticipation of a primary or secondary predication in the nominative case. Thus, in the example given above (400, (γ)), ὁ μάντις τοὺς λόγους ψευδεῖς λέγει, we imply either the primary predicate οἱ λόγοι ψευδεῖς εἰσὶν, or the secondary predicate οἱ λόγοι ψευδεῖς λέγονται, for the meaning is “the prophet speaks, and his words are false” = “he speaks, and the words which he speaks are false” = “he speaks, and his words are falsely spoken.” That there is a difference in the tertiary predication and that of an adverb may be shown by an example. For when Theseus says to the herald (*Eurip. Suppl.* 403), πρῶτον μὲν ἤρξω τοῦ λόγου ψευδῶς, ξένε, ζητῶν τύραννον ἐνθάδε, he merely means that he *began* his speech falsely, or that the beginning of his speech was false; whereas, if he had said ἤρξω τοῦ λόγου ψευδοῦς, he must have meant “the speech which you have begun is false,” for the predication of the oblique case of the adjective must have been dependent on that of the substantive, and could not have been immediately connected with the verb.

490 The most convenient rule for translating this idiom is to take the tertiary predicate as the primary one, and to make the verb which contains the primary predicate dependent on a relative; as if the phrase, ὁ ῥινοκέρως τὴν δορὰν ἰσχυροτάτην ἔχει, which means “the rhinoceros has its hide very strong” (as in the French idiom, *il a le front large*), were to be rendered by its equivalent, ἡ δορά, ἣν ὁ ῥινοκέρως ἔχει, ἰσχυροτάτη ἐστίν, “the hide, which the rhinoceros has, is very strong.” But the other plan may also be adopted, and the primary predication added, as if we were to say, ὁ ῥινοκέρως δορὰν ἔχει καὶ ἡ δορὰ αὐτοῦ ἰσχυροτάτη ἐστίν,

“the rhinoceros has a hide, and it is a very hard one.” The only difference in the two cases being, that the hide is assumed to exist in the former mode of rendering.

As professed scholars, especially on the continent, are sometimes found to neglect or overlook the full force of this construction, and as even the most advanced students experience some difficulty in applying the principle to particular cases, it seems desirable that we should give a number of examples with the proper translation of each.

Plat. *Resp.* I. p. 344 D: Θρασύμαχος ἐν νῷ εἶχεν ἀπιέναι καταπλήσας κατὰ τῶν ὠτων ἀθρόον καὶ πολλὸν τὸν λόγον, “Thrasymachus was thinking of going away, after having poured his discourse down our ears in a full stream and all at once.” Pind. *Ol.* II. 35: Μοῖρ’ ἃ τε πατρώιον τῶνδ’ ἔχει τὸν εὖφρονα πότμον, “fate which keeps up the prosperous fortune of this clan in accordance with its ancestral condition” (i. e. as a sort of heir-loom or inherited attribute); and similarly Soph. *Antig.* 594: ἀρχαῖα τὰ Λαβδακιδᾶν οἴκων ὀρώμαι πῆματα φθιμένων ἐπὶ πῆμασι πίπτοντα, “of old date are the calamities of the house of the Labdacidæ, which I see in the act of being added to the calamities of those who are dead and gone.” Æsch. *Agam.* 520: διπλᾶ δ’ ἔτισαν Πριαμίδαι θάμάρτια, “the penalty of their crime, which the Priamidæ have paid, has been two-fold” (i. e. they have lost Helen and their city has been destroyed). Lycurgus, c. *Leocr.* p. 153, § 40: τῶν ἀνδρῶν τοὺς τὰς ἡλικίας πρεσβυτέρους ἰδεῖν ἦν καθ’ ὅλην τὴν πόλιν περιφθειρομένους διπλᾶ τὰ ἱμάτια ἐμπεπορημένους, “one might see the elderly men wandering miserably about the city, with their outer-garments doubled round their shoulders and fastened with a buckle” (see Suidas, s. v. πεπορημένος). Plat. *Resp.* VII. p. 514 A: ἰδὲ γὰρ ἀνθρώπους οἷον ἐν καταγείφῳ οἰκῇσιν σπηλαιῶδεις ἀναπεπταμένην πρὸς τὸ φῶς τὴν εἵσοδον ἐχούσῃ μακρὰν παρ’ ἅπαν τὸ σπήλαιον, “consider men as though in a subterraneous cavern-like abode, having its entrance extended to a great length along the whole front of the cavern,” where μακρὰν is a sort of quaternary predicate depending on the tertiary predicate ἀναπεπταμένην, and involving the secondary predication, ἡ εἵσοδος ἀναπέπταται μακρά (above, 442, (cc)). Arist. *Eth. Nic.* I. 13, § 5: τὸ ἀγαθὸν ἀνθρώπινον ἐζητοῦμεν καὶ τὴν εὐδαιμονίαν ἀνθρωπίνην, “the good which we were seeking was one proper to man, and

account of the equality of the conflict the view also which they got of the sea-fight from the land was necessarily unequal and varied." Id. II. 76, ad fin.: ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεσι καὶ οὐ διὰ χειρὸς ἔχοντες, "they let fall the beam with the chains loosened, and not holding them up in their hands;" where the secondary predicate of the participle explains the tertiary predicate of the adjective. Id. I. 49, § 4: ἐνέπρησαν τὰς σκήνας ἐρήμους, "they burned the tents, deserted as they were (or, as they found them deserted)," where we have in the tertiary predicate the same idiom as that which we have already noticed in the secondary predicate (above, 442, (b), (bb)). Id. I. 77, § 4: ἄμικτα τὰ καθ' ὑμᾶς αὐτοὺς νόμιμα τοῖς ἄλλοις ἔχετε, "the domestic institutions which you have repel all intercourse with other Greeks."

When the tertiary predicate appears in the form of an absolute case of the participle, which may be considered logically as a secondary predicate, it may be accompanied by the tertiary predication of an adjective, as in Thucyd. I. 35, § 4: ναυτικῆς καὶ οὐκ ἡπειρωτικῆς τῆς ξυμμαχίας διδομένης οὐχ ὁμοία ἢ ἀλλοτριώσεως, "as the alliance which is offered is naval and not continental, the alienation of it is not the same." Or two participles absolute may be placed side by side in different tenses, as Thucyd. I. 75, § 2: καὶ τινων καὶ ἤδη ἀποστάντων κατεστραμμένων, "and some having revolted (as a single act), and in consequence being reduced to a state of subjection" (442, (a)).

For the case where the tertiary predicate has the article, see above, 394, (β), (b).

491 The article, which distinguishes the subject of this tertiary predicate (above, 400, (γ)), is sometimes replaced by the demonstrative, as in ἀπόρρ' γε τῷδε συμπεπλεγμένα ξένῳ (Eurip. *Bacch.* 800), which is equivalent to ὁ ξένος οὗτος, ᾧ συμπεπλεγμένα, ἄπορρὸς τις ἐστίν. And, in this case, the predicate is often represented by an interrogative, which is to be explained in the same way; for τίνας ποθ' ἔδρας τάσδε μοι θαάζετε; (Soph. *Oed. T.* 2), conveys the same meaning as τίνες εἰσὶν αἱ ἔδραι αἶδε, ἃς μοι θαάζετε; "what are these supplicatory seats, which I see you occupying here?"

492 The words, which occur as secondary predicates in the nominative, are of most frequent use as tertiary predicates in the

oblique cases; especially those which appear as secondary predicates of time and place. We have a remarkable instance of both of these in the same sentence in Pind. *Pyth.* iv. 9, 10: *καὶ τὸ Μηδείας ἔπος ἀγκομίσαιθ' ἐβδόμα καὶ σὺν δεκάτῃ γενεᾷ Θήραιον*, "and might bring back (recall) Medea's saying when seventeen generations had passed away since it was uttered at Thera." As a general rule the participle has the most extensive employment as a tertiary predicate. For while other words are discriminated from their immediate subject by the article prefixed to the latter, the participle is sufficiently distinguished by the absence of the article in its own case. And the student cannot be too early impressed with the fact, that the participle *without the article* can never be rightly rendered by the relative sentence with a definite antecedent, which is equivalent to the participle *with an article*.

493 The following examples show the connexion between the tertiary predicate and the secondary predication in the nominative; Thucyd. III. 57: *οὐ γὰρ ἀφανῇ κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ περὶ οὐδ' ἡμῶν μεμπτῶν*, in which *ἀφανῇ* and *μεμπτῶν* are tertiary predicates, and *ἐπαινούμενοι* a secondary predicate in the nominative; thus, "this judgment, which you will give, will not be unknown; for you, the judges, are praised, and we, the parties, are free from reproach." Xen. *Anab.* iv. 1, § 13: *σχολαίαν ἐποιοῦν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζύγια*, "the beasts of burden being many made the march slow;" Thucyd. i. 34, fin.: *ὁ ἐλαχίστας τὰς μεταμελείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφαλέστατος ἂν διατελοίη*, "he, whose regrets from conferring favours on his enemies are fewest, would pass through life most safely;" Id. iv. 85, § 4: *τὴν αἰτίαν οὐχ ἔξω πιστὴν ἀποδεικνύναι, ἀλλ' ἢ ἄδικον τὴν ἐλευθερίαν ἐπιφέρειν ἢ ἀσθενὴς καὶ ἀδύνατος τιμωρῆσαι τὰ πρὸς Ἀθηναίους, ἣν ἐπίωσιν, ἀφίχθαι*, "I shall not be able to establish my reasons so as to produce conviction (below, 497); but it will either appear that the freedom which I am offering is unsupported by justice, or that I am come here weak and unable to give a good account of the Athenians, in case they attack us;" Plat. *Gorg.* p. 494 B: *οὐκοῦν ἀνάγκη γ', ἂν πολὺ ἐπιρρέη, πολὺ καὶ τὸ ἀπὼν εἶναι καὶ μεγάλ' ἄττα τὰ τρήματα ταῖς ἐκροαῖς*; "is it not necessary that, if it flows in with a full stream, what runs off should be abundant, and that the orifices for the outfalls should be somewhat large?" And for a number of predicates in the objective

sentence; where they are logically secondary, but grammatically tertiary, see the same passage at C: *δυνάμενον πληροῦντα χαίροντα εὐδαιμόνως ζῆν*, "being able, because he takes pleasure in being satiated, to live happily."

494 Sometimes it is only necessary to connect the predicate contained in the participle with that contained in the finite verb, by introducing a copulative conjunction: thus, as we render *ἦλθεν ἄγων*, "he came and brought" (442, (α)), we may render *γυνή τις ὄρνιν εἶχε καθ' ἑκάστην ἡμέραν ὥν αὐτῇ τίκτουσαν*, "a certain woman had a hen, and it laid her an egg every day."

495 But if the oblique case is connected with a preposition, it becomes necessary to express this preposition by a relative sentence or some descriptive word. Thus (above, 493) in Thucyd. III. 57, the word "parties" is necessary to give the full force of *περί*. So also in the following cases of participles:

(α) The substantive has the article: *ἀσθενὲς ὃν πρὸς ἰσχύοντας τοὺς ἐχθρούς* (Thucyd. I. 36), "being weak, while his enemies, with whom he stands in contrast (*πρὸς*), will be strong;" and *ἄλλως τε καὶ ὑπεύθυνον τὴν παραίνεσιν ἔχοντας πρὸς ἀνεύθυνον τὴν ὑμετέραν ἀκρόασιν* (Id. III. 43), "especially as the advice which we give is responsible, as contrasted (*πρὸς*) with the freedom from responsibility with which you listen to us," or "especially as the advice which we give is responsible, whereas you, the listeners, who stand in contrast to us (*πρὸς*), are irresponsible." Id. I. 74, § 3: *ἀπὸ τε οἰκουμένων τῶν πόλεων καὶ ἐπὶ τῷ τὸ λοιπὸν νέμεσθαι*, "the cities from which they came (*ἀπὸ*) being still inhabited, and having the prospect of being so for the future."

(β) When the substantive has not the article: *δέδιμεν μὴ ἐπὶ διεγνωσμένην κρίσιν καθιστώμεθα* (Thucyd. III. 53), "we fear that what we have to meet (*ἐπὶ*) is a prejudged decision."

(γ) When there is no substantive: *μακρηγορεῖν ἐν εἰδόσιν οὐ βουλόμενος* (Thucyd. II. 36), "because I do not wish to enlarge on the subject, when my hearers (*ἐν*) are well acquainted with it;" cf. Id. III. 53: *πρὸς εἰδότας πάντα λελέγεται*, "those, to whom the speech will have been addressed (*πρὸς*), know all about it." Plat. *Resp.* p. 515 E: *εἴ τις αὐτὸν ἔλκοι βία διὰ τραχείας τῆς ἀναβάσεως καὶ ἀνάντους οὔσης*, "if any one were to drag him up when

the ascent (*διὰ*), by which he has to mount, is so rugged and steep;" Id. *Protag.* p. 332 E: *πράττεται δὲ τὸ μὲν ὑπὸ σωφροσύνης, τὸ δὲ ὑπὸ ἀφροσύνης; ναί. ἐναντίως; πάνυ γε. οὐκοῦν ὑπὸ ἐναντίων ὄντων; ναί. ἐναντίον ἄρα ἐστὶν ἀφροσύνη σωφροσύνης.* "The one is done by discretion, the other by folly, is it not? Yes. Contrariwise? Of course. Accordingly, the things, by which they are done (*ὑπὸ*), are opposites. Yes. Therefore folly is the opposite of discretion." Thucyd. i. 69, § 2: *οἱ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ διεγνωκότας ἤδη καὶ οὐ μέλλοντες ἐπέρχονται,* "for those, who act after deliberation, advance at once and without delay, while those, whom they attack (*πρὸς*), have not yet come to a decision."

Obs. This form of the tertiary predicate is particularly observable when the participle represents a local predicate (above, 442, (b)). Thus we have in Herod. v. 29: *ἐν ἀνεστηκυῇ τῇ χώρῃ,* "in the country where it extends upwards from the coast." The *κατέβησαν ἐς τὸ ἄστυ*, which follows, shows that this is the meaning intended.

496 The use of the tertiary predicate with a preposition is not limited to participles, though they are best adapted for this construction. The adjective sometimes appears in the same kind of construction. Thus Dem. in *Lacrit.* 930, l. 13: *ἐκείνον τὸν νεανίσκον τὸν δανείσαντα ἐξηπάτησαν ὥς ἐπ' ἐλευθέροις τοῖς χρήμασι δανειζόμενοι,* "they deceived that young man, who advanced the money, by the pretence that the property, on which they borrowed it (*ἐπὶ*), was free from all incumbrance."

497 Sometimes, as might be expected (above, 405, *Obs.* 2), the tertiary predicate approximates to the illative sentence. This *prolepsis* implies that the quality denoted by the adjective is conveyed to the object by the verb. As in Pind. *Ol.* v. 4: *τὰν σὰν πόλιν αὔξων λαοτρόφον,* i. e. *ὥστε λαοτρόφον εἶναι*, "increasing thy city so as to make it a nurser of population." Similarly, with a kind of *figura etymologica*, in Thucyd. iv. 17: *τοὺς λόγους μακροτέρους παρὰ τὸ εἰωθὸς οὐ μηχανοῦμεν,* i. e. *ὥστε μακροτέρους εἶναι*, "we will not spin out our speech so as to make it more prolix, contrary to our usual practice." This idiom is found even in Latin, which has no article; as in Pers. i. 17:

liquido cum plasmate guttur

Mobile collueris,

i. e. *ut mobile fiat;*

and even in the nominative, as in Juv. I. 83 :

paullatimque anima caluerunt mollia saxa,

i. e. *ita ut mollia fierent.*

498 The Greek idiom did not even shrink from a negative use of this *prolepsis* ; thus we have in Soph. *Antig.* 856 :

τὸν δ' ἐμὸν πότμον ἀδάκρυτον
οὐδεὶς φίλων στενάζει,

i. e. ὥστε οὐ δακρύουσιν αὐτόν, "no friend bewail my fate, so that it remains unwept."

CHAPTER III.

ON THE HYPOTHETICAL PROPOSITION, AND ON THE MOODS, AND NEGATIVE PARTICLES.

§ I. *General Principles.*

499 WE have thus far discussed at length all that concerns the elements of the simple proposition. It remains that we should examine the doctrine of co-ordinate and subordinate sentences. In passing to this part of our subject, we have to remember that the secondary predication, even when expressed by a single word, and that too a mere particle, may be equivalent to a conditional proposition (above, 436), and as this is really a relative sentence, which under other circumstances might be expressed by a mere epithet (above, 393, (b)), we must see that the due consideration of the hypothetical proposition connects itself immediately with certain elements in the analysis, to which the simple sentence has been submitted, and that, as far as the conditional clause is adverbial or relative, it deserves to be treated by itself, and as a sort of transition to the doctrine of those sentences which have an external appearance of greater distinctness and independence. It has been already remarked (above, 384), that there are two kinds of hypothetical propositions, and that they always contain two sentences. In the *conditional* hypothetical, these sentences are connected as antecedent and relative. In the *disjunctive* hypothetical, both sentences are relative. The one kind, therefore, may be referred to the doctrine of adverbial or *dependent* sentences: the other will fall under the class of *co-ordinate* sentences. In accordance with the principles, which we have now stated, we confine ourselves at present to the adverbial forms of the hypothetical propositions.

§ II. *Conditional Propositions.*

500 In the conditional hypothetical, the conditional or relative sentence is called the *protasis* (*πρότασις*), while the sentence which

follows is called the *apodosis* (ἀπόδοσις). It thus appears, that what is logically *consequent*, is grammatically *antecedent*.

501 The *protasis* of a conditional proposition is most generally and regularly expressed by the relative particle εἰ, and when it is thought necessary to express an antecedent to this relative, the particle ἄν, or in epic Greek κέν, appears in the apodosis. These particles are shortened forms of the antithetic prepositions ἀνά and κατά (above, 481, *Obs.*).

502 There are four classes of conditional propositions, which imply respectively

- I. Possibility, without the expression of uncertainty: εἰ τι ἔχει, δίδωσι = "if he has anything, he gives it" = *si quid habet, dat.*
- II. Uncertainty, with some small amount of probability: εἰάν τι ἔχῃ, δώσει = "if he shall have anything (which is not improbable), he will give it" = *si quid habeat, dabit.*
- III. Mere assumption, without any subordinate idea: εἰ τι ἔχοι, δίδοι ἄν = "if he were to have anything (i. e. as often as he had anything), he would give it" = *si quid habeat, det.*
- IV. Impossibility, i. e. when we wish to indicate that the thing is not so:
 - (a) εἰ τι εἶχεν, ἔδιδον ἄν = "if (which is not the case) he had anything, he would give it" = *si quid haberet, daret.*
 - (b) εἰ τι ἔσχεν, ἔδωκεν ἄν = "if (which was not the case) he had had anything, he would have given it" = *si quid habuisset, dedisset.*

These four classes will be best illustrated by the following examples:

(a) The first class includes all conditional propositions, in which the apodosis is expressed by the indicative without ἄν, or by the imperative, and it will be found in all cases that there is a mere expression of possibility, that, in fact, the *protasis* and *apodosis* are merely correlative sentences, in which the fact assumed and its consequence are placed on precisely the same footing. Thus we have

(aa) The present or perfect in the protasis. Xen. *Mem.* II. 1, § 28: εἰ τοὺς θεοὺς ἴλεως εἶναι σοὶ βούλει, θεραπευτέον [ἐστὶ] τοὺς

θεούς, "if you wish the gods to be propitious to you, you must worship the gods;" Plat. *Crit.* p. 43 D: εἰ ταύτῃ τοῖς θεοῖς [ἐστὶ] φίλον, ταύτῃ ἔστω, "if it is pleasing to the gods in this way, so be it;" Isocr. *Paneg.* § 28: εἰ μυθωδὴς ὁ λόγος γέγονέν, ὅμως αὐτῷ καὶ νῦν ῥηθῆναι προσήκει, "if the story is fabulous, it is nevertheless proper that it should be spoken on this occasion."

(bb) The future in the protasis. Xen. *Cyr.* II. 1, § 8: εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἕξει, "if the Medes shall suffer anything, the danger will extend to the Persians;" Id. *Anab.* IV. 7, § 3: τῇ στρατιᾷ οὐκ ἔστι τὰ ἐπιτήδεια, εἰ μὴ ληψόμεθα τὸ χωρίον, "unless we shall take the place, there are no provisions for the army."

(cc) A past tense in the protasis. Thucyd. III. 54: εἴ τι ἄλλο ἐγένετο ἐπικίνδυνον, πάντων μετέσχομεν, "if any other danger arose, we took our share in all;" Id. *Ibid.* 55: εἰ ἀποστήναι οὐκ ἠθελήσαμεν, οὐκ ἠδικοῦμεν, "if we refused to separate ourselves, we did no wrong;" Id. *Ibid.* 65: εἰ ἐμαχόμεθα καὶ τὴν γῆν ἐδουλοῦμεν, ἀδικοῦμεν, "if we fought and ravaged the land, we are in the wrong."

(β) The second class includes all conditional propositions, in which the protasis is expressed by εἰ and the subjunctive, and in which the apodosis is the future indicative or some virtual equivalent. Plat. *Euthyd.* p. 288 C: τὸ ἐξῆς τούτοις πειράσομαι, ὅπως ἂν δύνωμαι, διελθεῖν, εἰάν πως ἐκκαλέσωμαι, κ.τ.λ., καὶ αὐτῷ σπουδάσητον, "I will endeavour, in such way as I shall be able, to investigate what follows, if in any way (as is probable) I can induce them, &c., and if they will be in earnest." And the subjunctive with οὐ μή, being equivalent to the future, is also used in the apodosis to εἰάν (below, 545). But the present and even the perfect may take the place of the future (above, 423, (aa), (2), 425, (c)), and thus we find the following constructions: Xen. *Anab.* I. 8, § 12: κἂν τοῦτο νικήσωμεν, πάνθ' ἡμῖν πεποιήται, "and if we shall have conquered in this, every thing is (will be) at once effected for us;" Dem. *Ol.* II. § 12: ἅπας λόγος, ἂν ἀπὴ τὰ πράγματα, ματαιὸν τι φαίνεται καὶ κενόν, "all speaking, if actions are wanting, appears to be something vain and empty." It will be seen that in the expression of repeated acts (below, 580, (a)), the subjunctive with ὅταν, &c. is the regular protasis to the present or future indicative.

(γ) The third class includes all cases, in which the supposition is transferred from the region of fact and reality to that of imagination, when we have merely an idea, which may or may not admit of realization. Examples may occur in which it seems as if the possibility of the supposition was excluded by the nature of the circumstances themselves; and it may hence be supposed that there is an occasional confusion between this class of hypothetical propositions and the fourth. But it will always be found on a close examination, that, while the latter expressly deny the validity of the assumption, the optative always presumes that we are still within the limits of a wish or prayer, and that the fulfilment of our expectations, however chimerical, is at least supposable for the sake of argument. Thus we read in *Plat. Resp.* p. 359 B, C: *ὥς δὲ καὶ οἱ ἐπιτηδεύοντες ἀδυναμία τοῦ ἀδικεῖν ἀκόντες αὐτὸ ἐπιτηδεύουσι, μάλιστ' ἂν αἰσθανοίμεθα, εἰ τοιόνδε ποιήσαιμεν τῇ διανοίᾳ*, "that those who practise justice do so unwillingly through an inability to be unjust, we should best perceive, if we were to form the following supposition in our imagination;" and a little lower down: *εἴη δ' ἂν ἡ ἐξουσία, ἣν λέγω, τοιάδε μάλιστα, εἰ αὐτοῖς γένοιτο οἷαν ποτέ φασι δύναμιν τῷ Γίγῃ*, "and the liberty of which I am speaking, would be nearly as if they got the same power as they say was once obtained by Gyges;" and then follows a purely imaginative fable. We see the same resolution of the supposition into a mere mental conception in exaggerations, such as that in *Æsch. Pers.* 431: *κακῶν δὲ πλῆθος οὐδ' ἂν εἰ δέκ' ἡμέματα στιχηγοροῖην οὐκ ἂν ἐκπλήσαιμί σοι*, "I could not make up the full tale of our misfortunes, not even if I should recite them in order for ten days," which is of course an extravagant supposition. That the basis of this form of the hypothetical proposition is the idea of repeated action, namely, that the apodosis is regarded merely as coextensive with the protasis, is clear from the use of the optative in the corresponding temporal sentence (below, 580, (β)).

(δ) With regard to the fourth case the following points deserve notice:

(αα) That the past tenses of the indicative, thus used in the hypothetical clause and its apodosis, really exclude the supposition which is made, appears clearly from the following examples: *Thucyd.* III. 53, § 3: *ὁ μὴ ῥηθεὶς λόγος αἰτίαν ἂν παράσχοι ὥς, εἰ ἐλέχθη, σωτήριος ἂν ᾔην*, "the non-spoken speech would involve

the charge that *if it had been spoken* it would have ensured their safety." Herod. vii. 47: εἴ τοι ἡ ὄψις τοῦ ἐνυπνίου μὴ ἐναργεῆς οὕτω ἐφάνη, εἴχες ἂν τὴν ἀρχαίην γνώμην, ἢ μετέστης αὖν; "if the vision of your dream had not appeared to you so clear (i.e. if it had not been what it was), would you retain your former opinion, or would you have changed it?" Hyperid. *pro Euxenippo*, col. 30: εἴτ' εἰ μὲν ἀπέφυγες τὴν γραφὴν, οὐκ ἂν κατεψεύσατο οὗτος τοῦ θεοῦ, ἐπειδὴ δὲ συνέβη σοι ἀλῶναι, Εὐξένιππον δεῖ ἀπολωλέναι, "if you had been acquitted, my client would not have given a false report about the god; but since it so happened that you were convicted, Euxenippus must needs be ruined."

(bb) When the imperfect is used, the supposition excluded has reference properly to the present time, and this reference is sometimes directly expressed, as in Thucyd. i. 71, § 2: μόλις δ' ἂν πόλει ὁμοίᾳ παροικούντες ἐτυγχάνετε τούτου· νῦν δ', ἀρχαιοτρόπα ὑμῶν τὰ ἐπιτηδεύματα πρὸς αὐτοὺς ἐστίν, "you would scarcely ensure this, if you were (now) living by the side of a similar state; but *now* (as the case is) your principles are old-fashioned as compared with them." It may appear, however, that this distinction is neglected in certain cases. Thus in Demosth. *Mid.* 523, 10: ταῦτ' εὖ οἶδ' ὅτι πάντ' ἂν ἔλεγεν οὗτος τότε, it seems that we ought to render it, "I am well assured that he would have said all these things at that time." But the context shows that the meaning really is, "I know that he would *now* be saying all these things, if I had adopted the other course." In Soph. *Antig.* 388, σχολῇ ποθ' ἤξειν δεῦρ' ἂν ἐξηύχουν ἐγώ, ταῖς σαῖς ἀπειλαῖς αἷς ἐχειμάρσθην τότε, compared with Æsch. *Ag.* 480, οὐ γὰρ ποτ' ἤνυχον μεθέξειν, the αὖν creates so much difficulty that it seems almost necessary to read αὖν for ἀνά, in the sense of "back again."

(cc) The particle αὖν may be omitted with the past tense of the indicative in the apodosis, by a sort of rhetorical artifice, to indicate the certainty of the immediate consequence; thus Eurip. *Hec.* 1111: εἰ δὲ μὴ Φρυγῶν πύργους πεσόντας ἤσμεν Ἑλλήνων δορί, φόβον παρέσχευ οὐ μέσως ὅδε κτύπος, "did we not know that the towers of the Phrygians had fallen by the spear of the Greeks, this noise had caused us fear in no slight degree." Id. *Troad.* 397: Πάρις δ' ἔγημε τὴν Διός· γήμας δὲ μὴ, σιγῶμενον τὸ κῆδος εἶχεν ἐν δόμοις, "Paris married Jove's daughter, but if he had not married her he must have continued to keep his marriage

affinity in the obscurity which originally belonged to it." Diophilus, *ap. Athen.* IV. p. 165 F: εἰ μὴ συνήθης Φαιδίμῳ γ' ἐτίγχανεν ὧν ὁ Χαβρίου Κτήσιππος, εἰσηγησάμην νόμον τιν' οὐκ ἄχρηστον ὡς ἐμοὶ δοκεῖ, "if Ctesippus the son of Chabrias had not been intimate with Phædimus, I had introduced a certain law, not without its use as I conceive." The same omission is observed in later writers, as in Paul, *ad Rom.* VII. 7: τὴν Ἀμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ Νόμου, "I had not known Sin, but through Law." And we have a corresponding idiom in Latin, as in Juv. x. 123: Antoni gladios potuit contemnere, si sic omnia dixisset. In Greek it is particularly common with the impersonals ἔχρην, ἔδει, ὄφελον, προσήκε, εἰκὸς ἦν, ἄξιον ἦν, δίκαιον ἦν, καλὸν ἦν, καλῶς εἶχε, αἰσχρὸν ἦν, κρεῖττον ἦν, ἐξήν, ἐνὴν, ὑπῆρχε, ἦν, ἔμελλε, and with words expressing an inclination, as ἐβουλόμην and ἤθελον. Thus Soph. *Electr.* 1505 sqq.: χρῆν δ' εὐθὺς εἶναι τήνδε τοῖς πᾶσιν δίκην, ὅστις πέρα πράσσειν γε τῶν νόμων θέλει, κτείνειν τὸ γὰρ πανούργον οὐκ ἂν ἦν, "it were right that this retribution were immediately exacted from all, namely, to slay any one who wishes to violate the laws, for then villainy would not exist." Thucyd. I. 38, § 3: καλὸν δ' ἦν, εἰ καὶ ἡμαρτάνομεν, τοῖσδε μὲν εἶξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῶν δ' αἰσχρὸν βιάσασθαι τὴν τούτων μετριότητα, "it were right, even if we were erring, that these should yield to our passion, and then it would be disgraceful for us to put violence on their moderation." Aristoph. *Ran.* 866: ἐβουλόμην μὲν οὐκ ἐρίζειν ἐνθάδε, "I should prefer not to contend here."

503 Circumstances may occur, under which the *apodosis* of one of these cases may follow the *protasis* of another: thus, we may have the *protasis* of I. with the *apodosis* of III., as in Soph. *Antig.* 901:

ἀλλ' εἰ μὲν οὖν τάδ' ἐστὶν ἐν θεοῖς φίλα,
παθόντες ἂν ξυγγυνοῖμεν ἡμαρτηκότες,

where a special supposition is followed by a general sentiment. We have the *protasis* of IV. (a), as well as of III., with the *apodosis* of III., in Plat. *Apol.* p. 28 E: δεινὰ ἂν εἶην εἰργασμένος, εἰ τότε ἔμενον καὶ ἐκινδύνεον, νῦν δὲ ἀπολίποίμι τὴν τάξιν, because the facts of his past life are opposed to the mere supposition which he makes. We have the *protasis* of II. with the *apodosis* of III.

in Soph. *Œd. T.* 216: τὰμ' ἐὰν θέλῃς ἔπη κλύων δέχεσθαι, ἀλακὴν λάβοις ἂν κἀνακούφισιν πόνων, "if you shall be willing to hear and receive my words, you would get succour and an alleviation of your troubles," where the mind supplies the intervening consequence, "I will speak, and perhaps my words might produce the effect." We have the protasis of III. with the apodosis of I. (502, (a), (cc)), or of IV. (a), without ἂν (502, (δ), (cc)), in Xen. *Cyr.* II. 1, § 9: ἐγὼ μὲν ἂν εἰ ἔχοιμι ὡς τάχιστα ὕπλα ἐποιούμην πᾶσι Πέρσαις, as this is followed by the second case: κἂν ταῦτα παρασκευάσῃς ἡμῖν μὲν ποιήσεις, κ. τ. λ., and immediately preceded by the third case: οὐδ' εἰ πάντες ἔλθοιεν Πέρσαι, πλήθει γε οὐχ ὑπερβαλοίμεθ' ἂν τοὺς πολεμίους, before which we have in succession (§ 8): εἰ οὕτως ἔχει, τί ἂν ἄλλο τις κρεῖττον εὔροι; and εἴ τι πείσονται Μῆδοι, εἰς Πέρσας τὸ δεινὸν ἥξει, we may see that in the whole passage the protasis and apodosis are changed to suit the various shades of confidence or uncertainty with which the assumptions are put forth.

504 The apodosis is very often used in cases III. and IV. without any protasis, and with the same distinction of meaning as if a protasis had been expressed; thus we have in Soph. *Aj.* 88:

μένοιμ' ἂν ἤθελον δ' ἂν ἐκτὸς ὦν τυχεῖν,

where the optative is used, as it very often is, to express a constrained future, "I suppose I must remain," and the indicative expresses, "but if it were possible, I should like to be out of the way."

505 The most common substitutes for εἰ, in all these cases of protasis, are the participle without the article, and the relative with indefinite antecedent. Thus we can say, with scarcely any difference of meaning:

- | | | | |
|------|-----------------------------------|-----------|----------|
| I. | εἴ τι ἔχει
ἔχων τι
ἂ ἔχει | } δίδωσι. | |
| II. | ἐὰν τι ἔχῃ
ἔχων τι
ἂ ἂν ἔχῃ | | } δώσει. |
| III. | εἴ τι ἔχοι
ἔχων τι
ἂ ἔχοι | | |

- IV. (a) $\left. \begin{array}{l} \epsilonἰ \text{ τι } \epsilonἶχεν \\ \epsilonἶχων \text{ τι} \\ \alphaὐ \epsilonἶχεν \end{array} \right\} \epsilonἰδίδου \alphaὐν.$
- (b) $\left. \begin{array}{l} \epsilonἰ \text{ τι } \epsilonἶσχευ \\ \epsilonἶχων \text{ τι} \\ \alphaὐ \epsilonἶσχευ \end{array} \right\} \epsilonἰδωκεν \alphaὐν.$

On the other hand, the infinitive and participle may take the place of the finite verb in the apodosis, whenever the latter appears in a dependent sentence, which requires either of these verb-forms (below, 593, 594). Thus (a) the particle *αὐν* is very often found with the infinitive after such verbs as *οἶμαι*, *δοκῶ*, *νομίζω*, *ἡγοῦμαι*, *ἐλπίζω*, *ὑπολαμβάνω*, denoting opinion or expectation, and also after verbs like *λέγω*, *φημί*, *ὁμολογῶ*, *ὑπισχνούμαι*, *ὁμνυμι*, denoting the expression of the thoughts in words with reference to something conditional, as Thucyd. II. 20: *τοὺς Ἀθηναίους ἠλπίζεν ἴσως αὐν ἐπεξελθεῖν, καὶ τὴν γῆν οὐκ αὐν περιῦδεῖν τμηθῆναι*, because in the independent sentence we should have had *ἴσως αὐν ἐπεξέλθοιεν καὶ οὐκ αὐν περιῦδοιεν*. It is more than doubtful whether the future infinitive is ever used with *αὐν*. Instances are found in some of the existing texts, but they seldom stand the test of criticism (see Preface to Thucydides, p. xi). We find *αὐν* with the infinitive used substantively, as Thucyd. VII. 62: *διὰ τὸ βλάπτειν αὐν τὸ τῆς ἐπιστήμης*, "on account of the fact that it would be a hindrance to the application of our skill." (b) The apodotic use of the participle with *αὐν* is generally found in objective, relative and causal sentences; as Thucyd. I. 76: *εὐ ἴσμεν μὴ αὐν ἦσσαν ὑμᾶς λυπηροὺς γενομένους*, "we are quite convinced that you would not have been less vexatious," where the protasis is *εἰ ὑπομείναντες ἀπήχθησθε*. Plat. *Crit.* p. 48 c: *τῶν ῥαδίως ἀποκτινύντων καὶ ἀναβιωσκομένων γ' αὐν*, "of those who would without hesitation slay and restore to life again." Thucyd. I. 73: *ἀδυνάτων αὐν ὄντων πρὸς ναῦς πολλὰς ἀλλήλοις βοηθεῖν*, "as they would have been unable to assist one another when opposed to so many ships." Xen. *Anab.* I. 1, § 10: *ὥς οὕτω περιγενόμενος αὐν τῶν ἀντιστασιωτῶν*, "on the ground that he would in this way have kept the better of his political opponents." On the repetition of *αὐν* with the participle when it really belongs to the verb of the sentence, see below, 508, (a).

506 The student must observe, that as *ἄν* is the antecedent of *εἰ*, when such an indefinite antecedent requires to be expressed, and both *ἄν* and *τις* of *ὅς*, we may write *εἰ ἄν* = *εἰ ἄν* and *ὅς ἄν*, or *ὅστις*, or *ὅστις ἄν* if we wish to express the English "whenever" or "whosoever," in regard to the present or future apodosis, that is, in those cases when these indefinite antecedents are *not* expressed in the apodosis.

507 The following is the general rule respecting the use of *ἄν* (*αι*, *κεν*) in the formation of conditional propositions. (1) With the optative *ἄν* is always used in the apodosis, seldom, if ever, in the protasis. (2) The subjunctive never stands in the apodosis, but always in the protasis, and is generally attended by *ἄν*. With regard to the former of these rules, it is to be observed that a complete hypothetical proposition with its apodosis may be occasionally included in the sentence with *εἰ*, and in this case *ἄν* may be used with the included apodosis. Thus in Demosth. *Mid.* p. 582, ad fin.: *εἰ οὔτοι, χρήματα ἔχοντες, μὴ πρόουσι' ἄν*, there is an included protasis in the participle *ἔχοντες*, and the sentence involved is *εἰ οὔτοι χρήματα ἔχοιεν, οὐκ ἂν πρόουσι*, so that the full meaning is as follows: "if they, on the supposition that they had money, would not part with it." Similarly in Isocr. *Archid.* p. 120, ad fin.: *εἰ μηδεὶς ἂν ὑμῶν ἀξιώσειε ζῆν ἀποστερούμενος τῆς πατρίδος*, "if no one of you, on the supposition that he was deprived of his country would, on that supposition, think it worth while to live." With regard to the latter rule, we shall see that this does not apply to the Homeric use of the subjunctive mood (below, 513).

508 (a) In the apodosis *ἄν* is always placed after the word which produces the greatest influence on the predication, which gives its colour to the sentence, and which therefore comes nearest to the notion of an antecedent. It is therefore attracted to negatives, superlatives, demonstrative pronouns, interrogatives, and verbs of thinking. Thus we should write:

εἴποι ἄν.

ταῦτ' ἄν εἴποι.

μάλιστα ἄν εἴποι ταῦτα.

οὐκ ἂν μάλιστα εἴποι ταῦτα.

ἐδόκουν ἄν ἐμοὶ ταῦτα μάλιστα εἰπεῖν.

οὐκ ἂν ἐδόκουν ἐμοὶ ταῦτα μάλιστα εἰπεῖν.
τί οὖν ἂν ἐδόκουν σοὶ μάλιστα εἰπεῖν;

As a result of this rule respecting the position of ἂν, it may be repeated when there is more than one emphatic word in the sentence. This is particularly the case with the negative, and there are instances in which the repetition follows immediately, as Eurip. *Troad.* 456: οὐκέτ' ἂν φθάνοις ἂν; Id. *Heracl.* 721: φθάνοις δ' ἂν οὐκ ἂν; Arist. *Lys.* 361: φωνήν ἂν οὐκ ἂν εἶχον. And we may have a double repetition in the same sentence, as in Eurip. *Andr.* 916: οὐκ ἂν ἔν γ' ἐμοῖς δόμοις βλέπουσ' ἂν αὐγὰς τᾶμ' ἐκαρποῦτ' ἂν λέχῃ; Id. *Troad.* 1233: ἀφανεῖς ἂν ὄντες οὐκ ἂν ὑμνηθεῖμεν ἂν Μούσαις. When a participle appears in these passages, the student must be on his guard against the error, into which some inaccurate scholars have fallen, of supposing that the repeated ἂν belongs to this form of the verb. For example, the first ἂν belongs, like the second, to the finite verb or infinitive which follows in Soph. *Oed. T.* 446: συθείς τ' ἂν οὐκ ἂν ἀλγύναις πλέον. Herod. vii. 139: ὀρώντες ἂν ἐχρήσαντο ἂν. Thucyd. vi. 18: νομίσατε τὸ τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάνν ἀκριβὲς ἂν ξυγκραθὲν μάλιστα' ἂν ἰσχύειν.

On the other hand ἂν is omitted in the apodosis, when it is easily supplied from a parallel sentence, as in Æsch. *Agam.* 1049: πείθοι' ἂν, εἰ πείθοι', ἀπειθοίης δ' ἴσως. Xen. *Hier.* 11, § 11: οὐ μόνον φιλοῖ' ἂν, ἀλλὰ καὶ ἐρῶ ὑπ' ἀνθρώπων.

(b) In the protasis ἂν always follows the relative word, which expresses the condition, such as ὅς, ὅπως, ὥς, &c. (above, 503); and it coalesces with εἰ, ὅτε, ἐπειδή, which become εἰάν, ὅταν, ἐπειδάν, &c. These combinations are always followed by the subjunctive mood; whence the rule for beginners: *Relativa et particulae relativæ cum ἂν subjunctivum exigunt.*

§ III. General Rules respecting the Use of the Moods in Conditional Propositions.

509 In the Attic writers it is only the indicative mood which can, without the aid of the indefinite antecedent ἂν, form the apodosis of a conditional proposition. Of course, it is only this mood which can stand by itself in a categorical proposition.

510 Only the indicative and optative, assisted by *ἄν*, can form the apodosis of a conditional proposition, and, with very rare and doubtful exceptions, *ἄν* is used only with past tenses of the indicative. In the passages quoted by the grammarians as instances of the use of *ἄν* with the future indicative (Xen. *Cyr.* VII. 5, § 21; IV. 5, 49; Thucyd. I. 140; Plat. *Phaed.* p. 61 c; *Crito*, p. 53 c; *Resp.* p. 615 d; Eurip. *Andr.* 464; Dinarch. *in Dem.* § 111), the best modern editors have either omitted the *ἄν* or changed the future into the optative.

511 The other moods and the participles belong to the protasis or to the adverbial sentence; except that the participle and infinitive may be converted into subjects by prefixing the article (above, 400, (a), b, c), and that the participle may form the primary predicate of a sentence (above, 420), and the infinitive or participle may express the apodosis of a condition (505).

512 It is the practice in most treatises on Greek syntax to discuss the uses of the moods according to their conjugational subdivisions. This is false in theory and mischievous in practice. The functions of a mood should be separately stated with reference to the different kinds of sentences in which they may appear. An examination, however, of the use of the moods in conditional propositions, amounts, in effect, to a general discussion of their distinctive employments.

§ IV. *The Subjunctive and Optative in Conditional Propositions.*

513 It has been already remarked (292), that these moods are by-forms of the future and aorist. The subjunctive was originally a determinate tense, like the future, and signified "the *probable* occurrence of something *after* the time of speaking" (422, (α)). The optative, as an aorist, signified "the *probable* occurrence of something *after* the time specified" (422, (β)). Thus, in Homer, we find these forms used as tenses in categorical predications.

(α) The subjunctive *opposed* to the aorist:

οὐ γὰρ πω τοιοῦτος ἶδον ἄνθρωπον, οὐδὲ ἰδωμαι (*Il.* I. 262),

i.e. "for I have not yet seen such men, nor *is it probable* that I *shall* behold such men hereafter."

(b) The optative *parallel with* the aorist :

ὁ δὲ χερμάδιον λάβε χειρί,
 Τυδεΐδης, μέγα ἔργον, δ' οὐ δύω ἄνδρε φέροιεν
 οἷοι νῦν βροτοί εἰσι (Il. v. 303),

i. e. "he, Tydeides, took up a great stone, *which it is not probable* that men of our time *would* take up, *if similar circumstances were to occur.*"

This categorical or apodotic use of the optative without ἄν is common not only in Homer, but in Pindar (see *Ol.* III. fin., IX. 80, X. fin.; *Pyth.* IV. 118, X. 21) and the bucolic poets (see Theocr. VIII. 20; Mosch. III. 108).

514 With this signification of probability is intimately connected the implied ground of such probability, namely, frequent occurrence; insomuch that in later Attic Greek the adverb *πολλάκις*, "often," is used in a protasis to signify "perchance" or "probably," i. e. "as often happens" (Heindorf, *ad Plat. Phæd.* p. 19). Hence we find, that, in the protasis of conditional propositions, the subjunctive, preceded by the conditional words and ἄν (506), and the optative without ἄν (507), presume a repetition or frequency of occurrence. If the subjunctive is followed by its cognate tense the future, we have seen that the conditional proposition looks to a probable result; if the optative is followed by another optative with ἄν, we have a mere supposition (499):

ἂ ἄν	}	ἔχῃ, δώσει,	"whatever he shall have, or as often as he
εἰάν τι			shall have anything, he will give it."
ἂ	}	ἔχοι, διδοίῃ ἄν,	"whatever he might have, or as often as he
εἴ τι			had anything, he would give it."

But if the continuous present and past tenses are used in the apodosis, the implication of frequency is more strongly marked :

οὗς ἄν	}	ἴδῃ, ἐπαινέι,	"whomsoever he sees, as often as he sees
εἰάν τινος			them, he praises."
οὗς	}	ἴδοι, ἐπῆνυι,	"whomsoever he saw, as often as he saw
εἴ τινος			them, he praised."

Where the present tense presumes the fact, the imperfect assumes it.

515 If in this last case the frequency of action requires a more distinct reference to the condition, the antecedent *ἄν* may be appended to the imperfect indicative, to the frequentative in *-σκον* (331, 351), and even to the aorist indicative; thus we may write, with nearly the same signification:

$$\left. \begin{array}{l} \epsilonἰ \text{ τις} \\ \alphaῖς \end{array} \right\} \text{ ἴδοι, } \left\{ \begin{array}{l} \epsilonἴηται \\ \epsilonἴηται \alpha\tilde{\nu} \\ \epsilon\text{παυέσκεν} \alpha\tilde{\nu} \text{ (Ionic)} \\ \epsilon\text{πήνεσεν} \alpha\tilde{\nu} \end{array} \right.$$

When the apodosis alone appears, the student will generally find it easy to supply from the context the frequentative protasis.

516 Both the subjunctive and optative may appear in the protasis without any expression of the apodosis, and often without any relative word. Their signification in this usage is in strict accordance with their original meaning,—namely, the subjunctive commands or deliberates concerning that which is *present*: the optative wishes or prays that something *may become present*.

(a) *σπεύδωμεν, ἐκονῶμεν ἡγοῦ μοι, γέρον* (Eurip. *Hec.* 505),
“let us hasten, let us make all speed; lead me on, old man.”

Interrogatively:

εἴπωμεν ἢ συγῶμεν; ἢ τί δράσομεν; (Id. *Ion.* 758),
“must we speak, or hold our peace? or what shall we do?”

(b) Without *εἰ*:

ὦ παῖ, γένοιο πατρός εὐτυχέστερος,
τὰ δ' ἄλλ' ὅμοιος καὶ γένοι' ἂν οὐ κακός
(Soph. *Aj.* 550),

“my son, mightest thou be more fortunate than thy father, but like him in all other respects, and then thou wouldest not be a bad man.”

With *εἰ* or *ὥς*:

εἴ μοι γένοιτο φθόγγος ἐν βραχίονι (Eurip. *Hec.* 830),
“Oh! if I had a voice in my arms!”

ὥς ὁ τάδε πορὼν ὄλοιτο (Soph. *Electr.* 126),
“Oh! that he who has done these things were destroyed!”

517 In this sense the indicative is often used with *εἰ*, *εἰ γάρ*, *εἴθε*, and especially in the case of *ὄφελον*, which appears either with or without these particles, and followed by the infinitive. This presumes, like the corresponding protasis (502), that the wish cannot be realized. Thus we find

εἴθε σοι τότε συνεγνόμεν (Xen. *Mem.* i. 2, § 46),

"Oh! if I had been with you there!" (which I was not).

*εἴθ' ὄφελ' Ἀργοῦς μὴ διαπτάσθαι σκάφος
Κόλχων ἐς αἶαν κυανέας Συμπληγάδας!*

(Eurip. *Med.* init.),

"Oh! if the Argo had not been obliged (as it was) to fly through the Symplegades to the Colchian land!"

518 The mere wish is often expressed interrogatively by the optative with *πῶς ἂν*, "Oh! how could it be done!" as

*πῶς ἂν ὑμῖν ἐμφανῆς
ἔργῳ γενοίμην ὥς μ' ἔθεσθε προσφιλῇ;*
(Soph. *Phil.* 531),

"Oh! how could I show my gratitude by my actions!"

§ V. *The Imperative in Conditional Propositions.*

519 The imperative differs very little in any of its usages from the subjunctive.

520 It sometimes appears, like *εἰάν* with the subjunctive, as the conditional protasis of the future; thus,

θάπτε με, ὅττι τάχιστα, πύλας Ἀΐδαο περήσω
(Hom. *Il.* xxiii. 71),

i. e. "the sooner you bury me, the sooner I shall pass the gates of Hades," *εἰάν με ὡς τάχιστα θάπτῃς, πύλας Ἀ. ὡς τ. περήσω.*

Also with *καί* interposed; as

λαβέ, καὶ εἴσει (Plato, *Theætet.* 154 c),

"take it, and you will know," i. e. *εἰάν λαβῇς, εἴσει.*

521 In its more common use, as a hortative, deliberative, or imperative form, we have already seen that the subjunctive often

takes the place of this mood, with this difference, that except in prohibitions, when both moods are employed, the subjunctive is used for the first person, and the imperative for the second. This appears most clearly when they are both used in juxtaposition or antithesis; thus,

A. *σιώπα* B. *σοί γ' ὃ κατάρατε σιωπῶ ἔγω;*

"A. Hold your tongue, i.e. you must hold your tongue.

B. What! must I hold my tongue for you?"

σκοπῶμεν κοινῇ, καὶ εἰ κ.τ.λ., ἀντίλεγε, καὶ σοι πείσομαι
(Plato, *Crito*, 48),

"let us consider the matter together, and if you can, confute me, and I will give way."

522 The imperative is often a mere exclamation, as in *εἰπέ*, *ἄγε*, *φέρε*, *ἴδε*, *ἰδοῦ*, &c. And these imperatives are often prefixed to the first person of the subjunctive to urge the deliberation; thus,

φέρε, τί σοι δῶ καταφαγεῖν,

"come, what must I give you to eat!"

523 The future, which is the regular apodosis of the subjunctive and imperative, is often used to express the latter, chiefly, however, in interrogative-negative and in prohibitive sentences; as

παῖδες, οὐ σκέψεσθε; (Plat. *Symp.* 212 D),

"slaves, go at once and see!" (below, 540).

524 From the interchange of the imperative, subjunctive, and future in other cases, arise some uses of the former which may remind us of the fact (above, 293), that the imperative differs from the indicative only in the form of the person-endings. Thus, on the one hand, we find constructions in which a question is followed by an imperative; such as

οἶσθ' οὖν ὃ δράσεις, ὥς ἀπαίρωμεν χθονός;
ὀδησον ἡμῖν σῖτον, οὐ σπανίζομεν

(Eurip. *Cycl.* 131—3),

"dost know what thou must do, in order that we may sail away from this land? Furnish us with corn, of which we are in want."

Or by a prohibition; as

οἶσθ' ὡς μετεύξει καὶ σοφωτέρα φανεῖ;
τὰ χρηστὰ μὴ σοι λυπρὰ φαινέσθω ποτε

(Id. *Med.* 600, 1),

"dost know how thou must alter thy prayers and appear wiser?
Let not good things ever appear grievous to thee."

But, on the other hand, we find that the future of the relative clause in the question *is attracted into the imperative which follows*; thus we have

οἶσθ' οὖν ὃ δρᾶσον; μὴτ' ἀποσπασθῆς βία, κ.τ.λ.

(Id. *Hec.* 225),

"dost know what thou must do?—neither be torn away by force," &c.

And even with a sentence interposed:

I. οἶσθά νυν ἃ μοι γενέσθω;

Θ. σὸν τὸ σημαίνειν τόδε.

I. δεσμὰ τοῖς ξένοισι πρόσθες (Id. *Iph. Taur.* 1204),

"I. Dost know what must be done for me?

Th. Thou must tell me this.

I. Put chains on the foreigners."

The Latin comedian, from not understanding this idiom, has endeavoured to express it by a transposition, *tange sed scin' quomodo* (Plaut. *Rud.* III. 5, 18), which has misled Bentley and other scholars.

525 We find the imperative in deliberative interrogations, without any direct evidence of such an attraction; as

τί οὖν; ὃ πολλὰκις ἐρωτῶ, κείσθω νόμος ἡμῖν;

(Plat. *Legg.* p. 801 D),

"what then?—according to my repeated question, must a law be laid down?"

This probably arises from a transition, by means of ὅτι, from the direct to the oblique oration. This transition is distinctly seen in the following passages: ἴσως ἂν εἴποιεν, ὅτι, ὦ Σώκρατες, μὴ θαύμαζε τὰ λεγόμενα (Plat. *Crit.* 50 c). By the side of the future: χρὴ δεῖξαι ὅτι, ὧν μὲν ἐφίενται, πρὸς τοὺς μὴ ἀμυνομένους κτάσθωσαν, οἷς δὲ γενναῖον, κ.τ.λ., ἀνανταγώνιστοι ἀπ' αὐτῶν οὐκ ἀπίασιν (Thucyd. IV. 92).

§ VI. *The Infinitive as a Substantive for the Imperative.*

526 The infinitive, or adverbial mood, does not take its place in the protasis, except as a substantive for the imperative. As an adverb, or secondary predicate, it is appended to the finite verb, which contains the main predication, as an explanatory adjunct (above, 455). In the same way, however, as the gerundive, or inflected form of the infinitive, assumes to itself a significance of obligation, which is properly conveyed by the substantive-verb (above, 423), the earlier Greek writers use the infinitive, without the substantive-verb on which it depends, as an imperative, to express what *must* or *ought* to take place. Thus,

καὶ ταῦτ' ἰὼν
εἶσω λογιζοῦ, καὶ λάβης μ' ἐφευσμένον,
φάσκειν ἔμ' ἤδη μωτικῇ μηδὲ φρονεῖν
(Soph. *Oed. T.* 462).

527 Sometimes also as the expression of a wish or prayer; as ὦ Ζεῦ, ἐκγεσθαι μοι Ἀθηναίους τίσασθαι (Herod. v. 105), where it cannot be said that the substantive-verb is necessarily understood; for we might say in English, "Oh! that it might be allowed to me, &c.," and the Latin *utinam* marks a similar dependent clause.

§ VII. *The Negative Particles μή and οὐ.*

528 The distinction between μή and οὐ depends upon their respective applicability to the different members of a conditional proposition. For

Μή belongs to the *protasis*;

Οὐ to the *apodosis* or to the categorical proposition; in other words,

Μή negatives a supposition, i. e. it prohibits or forbids;

Οὐ negatives an affirmation, i. e. it affirms that the case is not so;

or, to express the rule according to the principles already laid down, μή is used in all those dependent sentences which are virtually or formally hypothetical; consequently μή is used (1) with the participle in the hypothesis; (2) after particles expressing a condition or supposition, as εἰ, ἐάν, ἐπειδάν, ὅταν; (3) after particles implying

the purpose or motive, as ἵνα, ὅπως, ὅφρα; (4) after relatives and relative particles with an indefinite antecedent expressed or understood; (5) in all expressions of a wish; (6) in all prohibitions; and (7) with the infinitive as representing an adverbial sentence; whereas οὐ is used in all other cases.

The following are comprehensive examples: (a) μή in the *protasis* by the side of οὐ in the *apodosis*, Plat. *Phæd.* 76 E: εἰ μή ταῦτά ἐστι, οὐδὲ τάδε, "if what has been said is not the case, neither is what follows;" (b) μή in the prohibition by the side of οὐ in the categorical negation, Eurip. *Alc.* 690: μὴ θνήσχ' ὑπὲρ τοῦδ' ἀνδρός, οὐδ' ἐγὼ πρὸ σοῦ, "do not die for me, and I will not die for you;" (c) μή in the negation of a wish and in an indefinite relative sentence by the side of οὐ with the optative in the *apodosis*, Soph. *Antig.* 676:

ἐγὼ δ' ὅπως σὺ μὴ λέγεις ὀρθῶς τάδε
οὐτ' ἂν δυναίμην μήτ' ἐπισταίμην λέγειν,

i. e. "but I neither could be able, nor may I know how to say, in what way (i. e. any way in which, below, 532) you are not right in what you say."

§ VIII. Μή in the *Protasis*.

529 The following are special examples of μή in dependent sentences, implying an assumption, a wish, or a prohibition:

(a) Indicative: εἰ μὴ γίγνεται, "if it does not come to pass," and so of the other tenses.

(b) Imperative: μὴ κλέπτε, "do not steal" (in general).

(c) Subjunctive: μὴ κλέψῃς (more rarely μὴ κλέψῃς), "do not steal" (this particular thing: above, 427, (cc), (a₁));

εἰὰν μὴ γένηται, "if it shall not come to pass."

(d) Optative: μὴ γένοιτο, "may it not come to pass" = "oh! if it could be avoided!"

εἰ μὴ γένοιτο, "if it were not to come to pass."

(e) Infinitive: θεοὶ πολίται, μὴ με δουλείας τυχεῖν, "let me not incur slavery;"

τὸ μὴ γενέσθαι, "the supposition that it has not come to pass;"

δέδοκται τὰς ναῦς μὴπω ἐκπλεῖν, "it has been determined that the ships are not yet to sail out."

(See below, 594, 596).

(f) Participle: μὴ δρῶν, "if he abstains from doing."

Obs. 1 Μὴ with the participle signifies "if not" (*si non*), and generally accompanies a positive apodosis; μὴ οὐ with the participle signifies "unless," and is always attached to a negative apodosis; thus: *ὅταν δ' ἴκηται, τηνικαῦτ' ἐγὼ κακὸς μὴ δρῶν ἂν εἶην πάνθ' ὅς' ἂν δηλοῖ θεός* (Soph. *Æd. T.* 76), i. e. *si non faciam*.

οὐκ ἐξελεύσεσθαι ἔφασαν μὴ οὐ πλήρεος ἰόντος τοῦ κύκλου (Herod. vi. 106), i. e. *nisi quum plena esset luna*. And the same applies, when the main sentence is virtually negative; as

δυσάλγητος γὰρ ἂν εἶην τοιάνδε μὴ οὐ κατοικτείρων ἔδραν (Soph. *Æd. T.* 12), i. e. "I should be devoid of all sensibility, I should not be humane, unless I pitied such a band of suppliants." On this abundance of negation see also below, 530, *Obs.*, 603.

Obs. 2 Μὴ is used with the participle without any direct implication of a condition, if the sense is carried on from an imperative, so that the participle with μὴ amounts to a prohibition; thus,

*ἐκβαῖν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς
τὸν σὸν πόδ', ὦναξ, Ἰλίου πορθήτορα* (*Æsch. Ag.* 879),

"descend from this mule car, and do not place on the ground thy foot, O king, seeing that it has trampled upon Ilium." Cf. *Ibid.* 493, *μηκέτι ἰάπτων* after *χαῖρε*, and *Suppl.* 793, *μὴ ὀρῶν* after *ἔπιδε*.

§ IX. Οὐ in the Categorical Proposition or Apodosis.

530 The following examples will show the use of οὐ in absolute negations.

(a) Indicative:

οὐχ οἷός τε ἐστίν, "he is not able."

(b) Optative with ἄν:

οὐκ ἂν γένοιτο, "it would not (under given circumstances) come to pass."

(c) Participle indicating a fact, i. e. a causal or concessive sentence:

οὐ δρῶν, "as abstaining from doing," either "because he does it not" (615), or "although he does it not" (621).

Obs. In the direct sentence, a repetition of οὐ confirms the negation; as

ἀκούει δ' οὐδὲν οὐδεὶς οὐδενός (Eurip. *Cycl.* 120).

This pleonasm sometimes occurs as between two sentences ; thus in the comparative μάλλον ἢ, the οὐ of the first clause is repeated in the second ; as

ἦκει γὰρ ὁ Πέρσης οὐδέν τι μάλλον ἐπ' ἡμέας ἢ οὐ καὶ ἐπ' ὑμέας (Herod. iv. 118).

So also when μή with the participle has a negative apodosis (above, 529, Obs. 1), and when μή with the infinitive follows a doubly negative word (below, 595, 603).

§ X. Οὐ and μή after Relatives and Relative Particles.

531 Οὐ is used after relatives when the antecedent is definite, because in this case there is an affirmation ; but μή follows the relative when the antecedent is indefinite, because in this case there is an hypothesis. Thus,

(a) ὃς οὐ ποιεῖ ταῦτα = ὁ οὐ ποιοῦν ταῦτα = ἄτε οὐ ποιοῦν ταῦτα = *is, qui non facit hæc*.

(b) ὃς μή ποιεῖ ταῦτα = ὁ μή ποιοῦν ταῦτα = *si quis non facit hæc = qui hæc non faciat* (above, 405, Obs. 2).

A similar consideration qualifies the general rule respecting the relative particle εἰ (529) ; thus,

(a) τάφου μεληθεὶς τῷδε, κἂν μηδεὶς ἐᾷ (Soph. Aj. 1184), *de eo quod probabile est* :

but

(b) εἰ τοὺς θανόντας οὐκ ἐᾷς θάπτειν παρών (Id. Ibid. 1131), *de eo quod certum est—si, id quod facis, prohibes quominus sepeliamus mortuos* (cf. below, 534).

Hence in Thucyd. i. 121, fin., we must translate εἰ οὐκ ἀπεροῦσιν, “if they shall not refuse,” and εἰ οὐκ ἄρα δαπανήσομεν, “if we shall refuse to be at any expense.”

The same applies also to adverbs of place ; thus,

(a) μέλλουσι γάρ σ', εἰ τῶνδε μή λήξεις γόων,
ἐνταῦθα πέμψειν, ἔνθα μή ποθ' ἡλίου
φάος προσόψει—*de loco nescio quo*

(Soph. Electr. 379) :

but

(b) ἀκοντά σ' ἄκων δυσλύτοις χαλκεύμασι
προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ,

ὣ' οὔτε φωνήν οὔτε του μορφὴν βροτοῦ
 ὄφει—*de loco certo et praesenti*

(Æschyl. *Prom.* 20).

And so in the case of other relative words (above, 396).

532 The indirect as distinguished from the direct interrogation is followed by *μή* when its reference is indefinite. Thus we say, in the direct interrogation, Æsch. *Agam.* 540: τί δ' οὐ στέροντες, οὐ κλαίοντες ἡματος μέρος; "in what part of the day were we not groaning, in what not weeping?" Soph. *Trach.* 191: πῶς δ' οὐκ ἐγὼ χαίροίμ' ἄν; "why should I not rejoice?" But when we pass to the indirect interrogation, the rule of the relative immediately applies. Thus with a definite reference we have *οὐ* after *ὅστις*. *Ibid.* 439: οὐ γὰρ γυναικὶ τοὺς λόγους ἐρεῖς κακῇ, οὐδ' ἦτις οὐ κάτοιδε ἀνθρώπων, because a particular person, Deianeira herself, is the antecedent of *ἦτις*. But with an indefinite and general reference we have *μή*. Id. *Aj.* 748: ὅστις ἀνθρώπου φύσιν βλαστῶν, ἔπειτα μή κατ' ἀνθρώπον φρονεῖ, because here the antecedent is τὰ περισσὰ κἀνονητὰ σώματα, in general. Similarly with *ὅπως*, we have *οὐ*, when the case is definite, especially in the phrase οὐκ ἔσθ' ὅπως οὐ; thus *Ibid.* 371: οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν. But *μή*, when *ὅπως* means "any way in which," as in Id. *Antig.* 676 (quoted above, 528): ὅπως μή λέγεις ὀρθῶς τάδε οὐκ ἂν δυναίμην λέγειν, compared with *Ced. T.* 548: τοῦτ' αὐτὸ μή μοι φράζ' ὅπως οὐκ εἰ κακός.

533 As the article is intimately connected with the relative (386 sqq.), we find that the hypothetical *μή* is always used with the article, when the reference is general and undefined. We have seen this with the infinitive (529, (e)). And the same is the case with nouns and other single words, except in the usage which will be noticed in the following section. The following passage of Euripides is perhaps the most striking example that could be found. Eurip. *Troad.* 468:

ἐᾶτέ μ',—οὔτοι φίλα τὰ μή φίλ', ὃ κόραι,—
 κείσθαι πεσοῦσαν,

"suffer me to lie as I have fallen—verily that which is not pleasant or welcome is not at all an act of friendship" (where *φίλος* is used in two senses—one referring to the intended friendliness of the

chorus, and the other to the wishes of Hecuba, and the latter is the usage in Hom. *Od.* I. 82; *Æsch. Prom.* 600; cf. the use of *amicus* in Hor. II. *Carm.* VII. 2). That the principle is the same as the use of the relative, which has just been noticed, so that τὰ μὴ φίλα is equivalent to ἃ ἂν μὴ φίλα ᾖ, is clear from such passages as Eurip. *Hec.* 279: οὐ τοὺς κρατοῦντας χρὴ κρατεῖν ἃ μὴ χρεῶν; Id. *Bacch.* 448: ὅτι γὰρ μὴ χρεῶν οὐ χρεῶν παθεῖν.

Obs. It has been proposed by C. Haeblerle (*de formis hypotheticis sententiarum relativarum*, Landshut, 1831) to distinguish the relative sentence which admits μὴ, and which he calls *protatic*, from the relative sentence which admits οὐ and ἂν, and which he calls *apodotic*, according to the following scheme:

Protatic sentences.

Apodotic sentences.

I. Of that which is or is not.

ἃ μὴ δύναμαι ποιεῖν, οὐ ποιῶ.
ἃ μὴ δύναμαι ποιεῖν, οὐκ ἂν ποιοίην.
ἃ μὴ ἡδυνάμην ποιεῖν, οὐκ ἐποίουν.
ὁ δυνάμενος ποιεῖν ποιεῖ.

ποιεῖς, ἃ ἐγὼ οὐ δύναμαι ποιεῖν.
οὐκ ἂν ποιοίης, ἃ ἐγὼ οὐ δύναμαι
ποιεῖν.
ποιεῖς, ἃ ἐγὼ οὐκ ἡδυνάμην ποιεῖν.
οὐκ εἰμὶ ὁ δυνάμενος ποιεῖν.

II. Of that which may or may not exist.

ἃ μὴ δυναίμην ποιεῖν, οὐκ ἂν ποι-
οίην.
εἰ μὴ βουλοίμην ποιεῖν, ἃ δυναίμην,
οὐκ ἂν ποιοίην.
τοῦ ποιεῖν, ἃ μὴ δύναιο, φεῖδεσθαι
δεῖ.
ὁ δυνάμενος ποιεῖν ποιοίει ἂν.

ποιεῖς, ἃ ἐγὼ οὐκ ἂν δυναίμην ποι-
εῖν.
εἰ μὴ εἴη, ἃ δυναίμην ποιεῖν, οὐκ ἂν
ποιοίην.—οὐκ ἂν εἴη, ἃ δυναίμην
ποιεῖν.
οὐκ εἰμὶ ὁ δυνάμενος ἂν ποιεῖν.

III. Of that which is conceived as non-existent.

ἃ μὴ ἡδυνάμην ποιεῖν, οὐκ ἂν ἐποί-
ουν.
ἃ μὴ ἡδυνήθην ποιεῖν, οὐκ ἂν ἐποί-
ησα.
εἰ μὴ ἡβουλόμην ποιεῖν, ἃ ἡδυνά-
μην, οὐκ ἂν εὐτίχουν.
ὁ δυνάμενος ποιεῖν ἐποίει ἂν.

ποιεῖς, ἃ ἐγὼ οὐκ ἂν ἡδυνάμην ποι-
εῖν.
ποιεῖς, ἃ ἐγὼ οὐκ ἂν ἡδυνήθην ποι-
εῖν.
ἦν ἂν, ἃ ἡδυνάμην ποιεῖν.
οὐκ εἰμὶ ὁ δυνάμενος ἂν ποιεῖν.

IV. Of that which may have happened repeatedly.

ἃ μὴ δυναίμην ποιεῖν, οὐκ ἐποίουν.
ἃ μὴ δυναίμην ποιεῖν, οὐκ ἂν ἐποί-
ουν.
ὁ δυνάμενος ποιεῖν ἐποίει (ἂν).

ποιεῖς, ἃ ἐγὼ οὐκ ἂν ἡδυνάμην ποι-
εῖν, ὅποτε βουλοίμην.
οὐκ ἦν ὁ (τότε) δυνάμενος ἂν ποι-
εῖν.
(This use of the participle is rare.)

V. Of the undefined condition.

<p>ἀ ἂν μὴ δύνωμαι ποιεῖν, οὐ ποιω, οὐ ποιήσω. ἀ ἂν δυνήθῃ ποιεῖν, πεποιήσεται. ἀ ἂν μὴ δύνωμαι ποιεῖν, οὐκ ἂν ποι- οίην. ὁ δυνάμενος ποιεῖν ποιεῖ.</p>	<p>The apodotic sentence is wanting.</p>
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§ XI. Οὐ, when it negatives the primary Notion of a Word or Phrase.

534 Οὐ is sometimes so closely connected with a word or phrase, that it not only negatives it, but even affirms the contrary. Thus we have οὐ φημι, not "I do not say," but "I say no," *nego*; οὐχ ὑπισχνούμαι, "I refuse;" οὐ θέλω, *nolo*; οὐκ ἐῶ, "I forbid" (Thucyd. III. 48, cf. 531); οὐκ ἀδύνατος εἰπεῖν, "an eloquent man" (Id. IV. 84); οὐ τῶν ἀδυνατωτάτων, "the wealthiest men among them" (Id. I. 5); οὐχ ἥκιστα, *præsertim*; οὐκ ἄμεινον, "it is better not;" οὐ πάνν, *omnino non*; ἢ οὐ διάλυσις, "the prevention from breaking down;" ἢ οὐ περιτείχισις, "the stoppage of the blockade," &c. From these we must carefully distinguish the hypothetical phrases τὸ μὴ διαλυθῆναι, τὸ μὴ περιτειχισθῆναι, τὰ μὴ φῖλα, &c. (529, (e), 533).

§ XII. Οὐ and μὴ in Interrogations.

535 As the direct question is inferentially equivalent to the categorical negation, it will follow conversely that, whenever οὐ is found in an interrogation, a positive answer is expected; thus,

ἀρ' οὐκ ἐστὶν ἀσθενής; *nonne ægrotat?* *Proculdubio* ("he is ill, is he not? Yes").

The combination οὐκ οὖν is very often used interrogatively, and the inference implied is so distinctly affirmative, that the note of interrogation is frequently omitted, and οὐκοῦν; = *nonne igitur?* is considered as equivalent to *igitur*, and the categorical οὐκοῦν, "not in accordance with what has been said" (below, 548, (31)), is distinguished from it by a change of accent.

As γάρ belongs to the categorical proposition (615), ἢ γάρ; expects an affirmative answer.

The combination *ἄλλο τι ἢ*—; “is there any thing else than—?” necessarily anticipates an affirmative response. The *ἢ* is very often omitted, and *ἄλλοτι* alone is then equivalent to *ποππε?* as in Plat. *Resp.* p. 369: *ἄλλοτι γεωργὸς μὲν εἷς, ὁ δὲ οἰκοδόμος*, “of course one is a husbandman, and the other a builder.” There is a great risk of missing this idiom in some passages, e.g. in Plat. *Theætet.* p. 159 D: *ὅταν δὲ ἀσθενοῦντα, ἄλλοτι πρῶτον μὲν τῇ ἀληθείᾳ οὐ τὸν αὐτὸν ἔλαβεν*; where the denial of identity suggests another rendering to the uninitiated student.

536 If a mere hypothesis is called in question, the answer expected is necessarily negative; thus,

(a) *Ἐλλην πού ἐστι*, “I suppose he is a Greek.”

(b) *οὔτι που Ἐλλην ἐστί*, “I suppose he is not a Greek.” Hence interrogatively,

(c) *ἢ που Ἐλλην ἐστί*; *num Graius est?* i.e. “he is not a Greek, is he?” or “he is not a Greek, I suppose.” “No!”

537 Since, therefore, *μή* forbids or negatives an assumption, its appearance in an interrogation presumes a negative reply; thus,

ἄρα μή ἐστιν ἀσθενής; *num ægrotat?* i.e. “he is not ill, I suppose” or “he is not ill, is he?”

In questions *μή* is often combined with *οὖν* under the form *μῶν*, and we have sometimes even *μῶν οὖν*, as Plat. *Soph.* 250 D: *μῶν οὖν ἐν ἐλάττονί τινι νῦν ἐσμὲν ἀπορία*, “surely we are not in a less difficulty now?” And *μῶν* has become so entirely an interrogative particle, that it is followed by either *μή* or *οὐ*, according as the answer expected is negative or positive; as Plat. *Phædo*, 84 C: *μῶν μή δοκεῖ ἐνδεῶς λέλεχθαι*; and Id. *Soph.* 234 A: *μῶν οὐ παιδιὰν νομιστέον*;

We have also the combination *μή οὐ* in questions both with the indicative and with the subjunctive, as Plat. *Meno*, p. 89 C: *ἀλλὰ μή τοῦτο οὐ καλῶς ἀμολογήσαμεν*, “but perhaps we have done rightly in making this admission;” *Cratyl.* 436 B: *ἀλλὰ μή οὐχ οὕτως ἔχῃ*, “but perhaps this is not so.” Here the interrogation is virtually lost, and *μή*, like the later Greek *μήποτε*, means simply “perhaps.” It is common to consider these phrases as elliptical or presuming the loss of *φοβούμαι* or *ὕρα* (below, 538,

539). But the construction with verbs of fearing, being that of the indirect and dependent interrogative, must be subsequent to that of the direct question or prohibition.

§ XIII. *Μή after Verbs of Fearing, &c.*

538 These interrogations with *μή* and the indicative mood, like the prohibitions and deprecations with *μή* and the subjunctive or optative (529, (c), (d)), are appended to verbs of fearing and circumspection, with this difference:

(a) If the object of our fear or forethought is regarded as certain, we use the indicative.

(b) If uncertain, we use the subjunctive or optative.

Thus,

(a) *μή ἀμφοτέρων ἡμαρτήκαμεν*, "we have not lost both, have we?" Answer, "No!"

But by preferring *φοβοῦμαι*, we do away with the negative, so that *φοβοῦμαι-μή* signifies *forsitan*, "perhaps;" and *φοβοῦμαι-μή ἀμφοτέρων ἡμαρτήκαμεν* = "I fear we have missed both—it is but too probable" (Thucyd. III. 55).

In the same way with a verb of circumspection:

μή δόκησιν εἶχετ' ἐκ θεῶν, "you had not a mere fantasm sent from the gods, had you?" Answer, "No!" But if we prefix *σκοπεῖτε*, we annul the particle *μή*, which had negated the hypothesis, so that

σκοπεῖτε-μή δόκησιν εἶχετ' ἐκ θεῶν
(Eurip. *Helen*. 119)

will signify "look to it, if you had not some vision sent from the gods"—i. e. "it is more than probable that you had." Similarly *μή παίζων ἔλεγεν*; "he did not speak in jest, did he?" Answer, "No!" But if we prefix *ὄρα* the negation is annulled, and the sense of probability is introduced, so that *ὄρα-μή παίζων ἔλεγεν* (Plat. *Theætet*. p. 145 B) will signify "it is probable that he spoke in jest."

(b) *μή θάνω*, "let me not die"—*nego suppositionem me moriturum esse, vel pono me moriturum non esse*.

δέδοικα-μή θάνω, "I fear I shall die—it is but too probable."

Similarly *ἔφη δεδομέναι μὴ θάνοι*, "he said he was afraid he should die;" for the optative, being by nature an indeterminate tense, is properly used after other past tenses (above, 292, 513; below, 607).

Obs. There is the same difference between *φοβοῦμαι μὴ* and *οὐκ οἶδ' εἰ*, as between *fortitan* and *haud scio an*: the former signifies that it is probable; the latter that it is unlikely; thus, *οὐκ ἂν οἶδ' εἰ δυνάμην* (Plato, *Tim.* p. 263) = *φοβοῦμαι μὴ οὐ δύναμαι*. The apodotic *ἂν* shows that *οὐκ οἶδ' εἰ* is adverbial.

539 We may also say in the indicative usage, (a) *ὅρα μὴ οὐχ οὔτω ταῦτ' ἔχει* (Plat. *Alcib.* II. p. 139 D), "perhaps this is *not* the case;" and with the subjunctive or optative, (b) *φοβοῦμαι-μὴ οὐ-θάνω*, "I fear I shall *not* die;" *ἐφοβούμην-μὴ οὐ-θάνοιμι*, "I feared I should *not* die," according to 534.

Obs. That these usages do not belong to the syntax of the illative or final sentence appears (1) from the sense, for the meaning is not "with the consequence that it is not so" (below, 602, (d)), or "to the end that it may not be so" (below, 611), but simply "whether it be so;" (2) from the omission of the particles *ὥστε* or *ἵνα*, *ὅπως*, &c.; (3) from the analogy of the Latin; for *vereor ut veniat* means "I fear how he can come," i. e. "I fear he will *not* come;" but *efficio ne veniat* for *efficio ut ne veniat* would mean "I manage to the end that he may *not* come;" so that the negative in the one case is expressed by *ut* alone, and in the other by *ne* for *ut ne*.

§ XIV. Construction of *οὐ μὴ*.

540 (a) *Οὐ with the Future or Subjunctive in Interrogations.*

When the interrogative *οὐ* is used with the future tense, the result is a positive command (523); when it is used with the subjunctive, the result is a deliberation nearly amounting to a resolve (521). The former construction most frequently occurs in the second person, the latter in the first; as

οὐ μένεις; quin manes? "will you not remain?" i. e. "stop!" and it is expected that the person addressed will do so (535);

οὐκ ἔω; nonne ἴδο? "shall I not go?" which implies "of course I shall."

541 (b) *Μὴ with the Future Indicative or Aorist Subjunctive.*

But if we prefix *μὴ* to the future indicative or aorist subjunctive, the result is, of course, a prohibition (529, (c)); thus,

- (α) λέξεις δὲ μηδὲν τῶν ἐμοὶ δεδογμένων
(Eurip. *Med.* 804),

“do not tell of any of the resolves which I have formed.”

- (β) ἀλλ’ ἐξερώτα· μηδὲν ἐνδεὲς λήψης
(Id. *Phœn.* 385),

“but go on asking; leave nothing wanting.”

542 (c) *The Interrogative with οὐ followed by the Prohibition with μή.*

Since, therefore, the interrogative *οὐ* commands, and *μή* without interrogation forbids, and that too with the same inflexions—the future or subjunctive—both constructions will be used when a command is followed by an equivalent prohibition; thus,

- οὐ σῴγα; μηδὲν τῶνδ’ ἐρεῖς κατὰ πόλιν
(Æsch. *Sept. c. Theb.* 232),

“wilt thou not be silent? say nothing of this kind in the city.”

543 (d) *Interrogation and Prohibition combined.*

Generally, however, the command and prohibition are brought under the influence of the same interrogation; thus,

- οὐ σῴγ’ ἀνέξει, μηδὲ δειλίαν ἀρεῖς;
(Soph. *Aj.* 75),

“wilt thou not keep silence, and not conceive fear?” i.e. “be silent, and do not conceive fear.”

- ὦ δεῖνα λέξας, οὐχὶ συγκλείσεις στόμα,
καὶ μὴ μεθήσεις αὐθις αἰσχίστους λόγους;
(Eurip. *Hippol.* 498),

“O thou that hast spoken dreadful words, wilt thou not close thy mouth, and not allow disgraceful sentiments again to escape thee?” i.e. “close thy lips, and do not speak such shameful words again.”

544 (e) *Οὐ and μή coalesce.*

Lastly, the Greeks were very fond of coupling the *οὐ* and *μή*, and prefixing them to a single verb used interrogatively, according-

to this rule, that οὐ μή with the *second* person of the future (α) conveyed a *prohibition*; while with the other persons of the future (β), and with the subjunctive (γ), οὐ μή enounced a categorical *negation*; thus,

(α) οὐ μῆ δυσμενῆς ἔσει φίλοις (Eurip. *Med.* 1120),

"wilt thou not be not unkind to thy friends?" i. e. "be not unkind to thy friends."

οὐ μὴ προσοίσεις χεῖρα, βακχεύσεις δ' Ἴων (540),

μηδ' ἐξομόρξει μωρίαν τήν σήν ἐμοί (541),

(Id. *Bacch.* 343),

"wilt thou not not put forth thy hand, but go and play the Bacchanalian, and not wipe off thy folly on me?" i. e. "off with thy hand—go, revel, as thou wilt, and make not me a napkin for thy folly."

οὐ μὴ φρενώσεις μ', ἀλλὰ δέσμιος φυγῶν

σώσει τόδ' (540), ἢ σοι πάλιν ἀναστρέψω δίκην;

(516, (α))

(Id. *Ibid.* 792),

"wilt thou not not advise me, but, having escaped from bonds, wilt thou not keep this: or must I again turn punishment upon thee?" i. e. "advise me not; but being free once more, keep this: or must I punish thee again?"

(β) οὐ σοι μὴ μεθέξομαι ποτε (Soph. *El.* 1052),

"assuredly I will never follow thee."

οὐ τοι μὴ ποτέ σ' ἐκ τῶνδ' ἐδράνων,

ὦ γέρον, ἄκοντά τις ἄξει (Id. *Æd. C.* 176),

"assuredly no one shall ever hale thee from this suppliant seat against thy will."

(γ) καὶ τῶνδ' ἀκούσας οὐ τι μὴ ληφθῶ δόλῳ

(Æsch. *Sept. c. Theb.* 38),

"having heard these tidings, I shall certainly not be caught by stratagem."

οὔτε γὰρ γίγνεται οὔτε γέγονεν οὐδὲ οὖν μὴ γένηται ἄλλοιον ἦθος πρὸς ἀρετὴν παρὰ τὴν τούτων παιδείαν πεπαιδευμένον (Plat. *Resp.* 492 E), "for there is not, nor has been, nor, to say it all, can there

possibly be a different mode of thinking in reference to virtue, if it be formed according to the education given by these men."

545 This last construction was considered so entirely equivalent to the future, that it was used as the apodosis of *εάν* and the subjunctive (502. II); thus,

ἢν νικήσωμεν. αὐ μήποτε ὑμῶν Πελοποννήσιοι ἐς τὴν χώραν ἄνευ τῆς τῶνδε ἵππου ἐσβάλωσιν (Thucyd. iv. 95), "if we shall have conquered them, there is no fear lest the Peloponnesians should invade your territory without the cavalry of these Boeotians."

CHAPTER IV.

ON CO-ORDINATE AND SUBORDINATE SENTENCES.

§ I. *Recapitulation and Definitions.*

546 IN the three preceding chapters we have discussed at length the subject of the proposition, and all that contributes to give it distinctness and emphasis; the different kinds of predicates; and the machinery of the protasis and apodosis. We have shown that the article, as the mark of definiteness, distinguishes the subject and epithet from the predicate; and that the relative with a definite antecedent is tantamount to an adjective or epithet. We have then explained that nouns and participles, connected with the subject by the substantive verb, and all finite tenses of verbs, are primary predicates; that cases of nouns and participles connected with the subject through a primary predicate are adverbial or secondary predicates; and that there are tertiary predicates, or anticipations of distinct propositions, in the latter case. And we have seen that the relative or relative particle, with an indefinite antecedent, marks the protasis of a conditional proposition, and that the negatives *οὐ* and *μη* contribute to the greater distinctness of these rules. It only remains that we should now recognize these principles in their application to connected, but separate, sentences; for the previous investigation has not presumed that there has been more than one main proposition.

547 Connected sentences are either *co-ordinate*, or one of them is *subordinate* to the other. The relative, with a definite antecedent, forms an adjectival sentence dependent upon the antecedent: the relative, with an indefinite antecedent, forms an adjectival sentence subordinate to the antecedent or apodosis. If these two sentences are, as has been hitherto supposed, completed in the antecedent or apodotic clause, they are considered to make *one* categorical or *one* hypothetical proposition, as the case may be. But if, as is

the case with the disjunctive hypothetical, there are distinct alternatives, which require a conditional proposition to carry them on to an apodosis, or if, as is the case with copulative conjunctions, the two clauses stand on the same footing of categorical predication, we have not *one* sentence, but *two co-ordinate* sentences. And if, in any of the cases considered in the preceding chapters, the sentence is adverbial, or dependent upon a predicate already expressed, or if it follows a former predication as a consequence, explains it as a cause, or limits it by a concession, we call the sentence *subordinate*.

According to these subdivisions *co-ordinate* sentences are,

- (a) *Copulative*.
- (b) *Disjunctive*.
- (c) *Distributive*.

And *subordinate* sentences are,

- (a) *Temporal*, when they are supplementary to the tenses of the verb.
- (b) *Objective*, when they are supplementary to the cases of the noun.
- (c) *Illative* or *consecutive*, when they follow a former predication as a consequence.
- (d) *Final*, when they declare the end of what is predicated.
- (e) *Causal*, when they explain the cause of what is asserted.
- (f) *Concessive*, when they strengthen or limit by an admission.

§ II. *Conjunctions*.

548 The machinery of these co-ordinate and subordinate sentences depends very much on the proper use of those adverbs or undeclinable particles, which, from their employment in the connexion of sentences, are called *conjunctions*. Although these particles will be mentioned in their different classes, according to the different kinds of sentences which they contribute to form, it may be convenient to the student to enumerate them beforehand in alphabetical order.

- (1) 'Αλλά, "but, but on the contrary, but still," is an adversative conjunction, generally used after negative sentences (below, 559). It is often coupled with other particles, and in this combi-

nation has a special idiomatic value; as *ἀλλ' ὅμως*, "but still;" *ἀλλ' οὖν*, "but at any rate" (followed after an interval by *γούν*, Plat. *Prot.* 327 c, or *γε*, Isocr. *Demon.* p. 10 E); *ἀλλὰ μήν* or *ἀλλὰ μέντοι*, "but surely" (followed after an interval of a word by *γε*, Plat. *Gorg.* 449 E, *Resp.* 331 E); *ἀλλά τοι*, "but yet;" *ἀλλὰ δῆ*, "but now;" *ἀλλὰ γάρ*, "but in point of fact;" *ἀλλ' οὐ μήν* or *ἀλλ' οὐ μέντοι* followed by *γε*, "but at any rate not."

(2) *ἄλλως*, "otherwise," has some special idiomatic usages. Thus the combination *ἄλλως τε καί*, "both otherwise and," means "especially," and it is sometimes strengthened by *πάντως*, as in Æsch. *Pers.* 685. *ἄλλως* also means "otherwise than rightly," i. e. "uselessly, unprofitably;" as Eurip. *Heracl.* 704: *ἄλλως ἐμόχθουν*, "I laboured in vain;" Plat. *Theæt.* p. 176 D: *γῆς ἄλλως ἄχθη*, "nothing but burdens of the earth;" Thucyd. VIII. 78: *ἄλλως ὄνομα καὶ οὐκ ἔργον*, "nothing but words, and no reality." Also in the phrase *τὴν ἄλλως*, i. e. *ὁδόν*, Plat. *Theæt.* 172 E: *οἱ ἀγῶνες οὐδέποτε τὴν ἄλλως, ἀλλ' αἰεὶ τὴν περὶ αὐτοῦ*, "the contests are never at random, but always about oneself."

(3) *ἅμα*, "at the same time." It is used to strengthen the participle in temporal sentences (below, 576), and often indicates emphatically an additional circumstance, as Thucyd. I. 110: *τοῦτον διὰ μέγεθος τε τοῦ ἔλους οὐκ ἐδύναντο ἐλεῖν καὶ ἅμα μαχημώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλαιοι*, "they could not get at him on account of the extent of the marshes, and besides that, the men of the marshes are the most warlike of the Egyptians."

(4) *ἄρα* (= *ἄν-ρα*), literally "still farther, beyond that," is generally a particle of inference, signifying "therefore." It is used idiomatically with past tenses to denote that "after all," "as it now seems," the state of the case is widely different from our antecedent notion of it. Hence it amounts sometimes to an expression of regret or disappointment. Thus Eurip. *Troad.* 414: *οὐδέν τι κρείσσω τῶν τὸ μηδὲν ἦν ἄρα*, "it was after all, as it seems, no better than a cipher." Soph. *Aj.* 1025: *ὑφ' οὗ φονέως ἄρ' ἐξέπνευσας*, "by which, as your slayer, you have, as it seems (to my sorrow) expired." In somewhat the same sense it is used with the conditional particle, as Plat. *Resp.* 433 A: *ἀκουε εἰ τι ἄρα λέγω*, "hear if, after all, I really speak to the point."

(5) *Ἀτάρ*, "but," like the Homeric *ἀντάρ*, is generally poetic; but it is used by Xenophon as a particle of continuation rather

than opposition; thus *Anab.* iv. 6, § 14: ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι, "but (to continue) what do I suggest respecting the theft?"

(6) Ἀτε, "as," is used with the participle in causal sentences (below, 616, *Obs.* 3).

(7) Αὖ, "again," "on the other hand," also in the longer form αὖθις, and with emphatic repetitions combined with πάλιν, as in πάλιν αὖ, more rarely αὖ πάλιν, also αὖθις αὖ, αὖθις πάλιν, πάλιν αὖθις, αὖ πάλιν αὖθις, αὖθις αὖ πάλιν, like our "again and again," "over again." Thus Plat. *Protag.* 355 B: αὖθις αὖ λέγετε, "say it over again."

(8) Αὐτίκα, "immediately," "forthwith," is used sometimes, especially by Plato, in the sense "for example's sake," as *Resp.* p. 340 D: ἐπεὶ αὐτίκα ἰατρὸν καλεῖς σὺ τὸν ἐξαμαρτάνοντα περὶ τοὺς κάμνοντας; "since, for example's sake, do you call him a physician who blunders about the sick?"

(9) Γάρ (from γε and ἄρα, or perhaps from the older forms γά and ῥά), "for," "in point of fact," is regularly used in causal sentences (below, 618).

(10) Γε, "yes," "certainly," "at least," is a particle of concession and affirmation. It is often compounded with οὖν in the form γοῦν, "at all events," and is used in combination with many other particles, as εἰ γε, "since," γε μὴν, "certainly," &c. With the relative ὅς it is used in causal sentences, like the Latin *quippe qui* (below, 619).

(11) Δέ, "in the second place," "on the other hand," "too," is regularly used in distributive sentences (below, 559 sqq.).

(12) Δή, "now," "up to now," is sometimes a particle of time, like ἤδη, and sometimes used to emphasize some other word, especially a superlative, as μέγιστος δή, "by far the greatest." Καὶ δή means "just at the time specified;" as *Soph. Aj.* 48: καὶ δὴ 'πὶ δισσοῦς ἦν στρατηγίσῳ πύλαις, "he had just got to the gates of the two generals." Hence it is used in suppositions (below, 621). We have also the combination δήπου, "of course;" δήτις, "some one or other," &c. And δή is sometimes used in an ironical sense, like our old-fashioned "forsooth;" as *Xen. Hell.* v. 4, § 6: τὰς ἐταίρουδας δή, "the courtesans forsooth, as he called them." In this sense we have also δῆθεν.

(13) *Δῆτα*, in the sense "by all means," is used with imperatives; in the sense "especially," "for that reason more than any other," with interrogatives; and in the sense "yes, certainly," in answers to questions.

(14) *Εἴτα*, *ἔπειτα*, "thereupon," "afterwards." The former especially is used to strengthen a concessive sentence (below, 621).

(15) *Εἴτε*—*εἴτε*, "whether—or" (below, 552).

(16) *Ἐπεί*, *ἐπειδή*, "since," "because," are both temporal and causal particles. In one passage (Plat. *Protag.* 333 c) *ἐπεὶ*—*γε* seems to be concessive: *αἰσχυνοίμην ἂν ἔγωγε τοῦτο ὁμολογεῖν, ἐπεὶ πολλοὶ γέ φασι τῶν ἀνθρώπων*, "I, for my part, should be ashamed to admit this; though there are many who say so."

(17) *Ἔστε*, *ἕως*, "until," a particle of time (below, 582).

(18) *Ἦ*, "truly," "verily," as *Æsch. Frag.* 276: *ἦ βαρὺ φόρημ' ἀνθρώπος εὐτυχῶν ἄφρων*, "verily a fool in prosperity is a heavy burden." This particle is often used in close combination with others. Thus we have *ἦ μήν* with the infinitive after *ὀμνυμι*, as *Æsch. Sept. c. Theb.* 513: *ὀμνυσιν, ἦ μὲν λαπάξειν ἄστυ*. Also *ἦ τοι* in strong asseverations, as *Ibid.* 534: *ἦ τὰν πανώλεις παγκάκως τ' ὀλοάτο*. Also *ἦ γάρ*, generally in questions which require and expect an affirmative answer, as Plat. *Gorg.* 469 b: *ἦ γὰρ τοῦτο μέγιστον*; "this is the greatest, is it not?" Also *ἦ που*, "I suppose;" *Ibid.* 469 b: *ἦ που ὃ γε ἀποθνήσκων ἀδίκως ἐλεεινός ἐστιν*; "I suppose of course that he who dies unjustly is pitiable." We have *ἦ που ἄρα* (in Thucyd. v. 100) in the sense "surely therefore;" and *ἦ που δή* (in Thucyd. i. 142, § 1) or *ἦ πού γε δή* (Id. vi. 37, § 3) signifies "not to say," "to say nothing of," "what is more," *a fortiori*. The same meaning may be expressed by *ποῦ δή* or *ποῦ γε δή* without *ἦ*, when used interrogatively, as in Herod. ii. 12, and we ought to read *ποῦ δή* in Thucyd. viii. 27, § 3 (vide Pref. p. xx).

(19) *Ἢ* is both "either—or" (and that too either in the disjunctive sentence like *vel*, or the interrogative like *an*) and also the particle of comparison "than" (like the Latin *quam*). In the former use it is sometimes coupled with *τοι*, as in Thucyd. ii. 40, § 2: *αὐτοὶ ἦτοι κρίνομέν γε ἢ ἐνθυμούμεθα ὀρθῶς τὰ πράγματα*. In the latter use it follows words of contrast, like *ἀντίος*, *τοῦμπαλιν*, *διάφορος*, as well as comparatives.

(20) *Ἦδη*, "now," "already," a temporal particle.

(21) *ἵνα*, "where," "in order that," a final particle.

(22) *καί*, "both—and," a copulative conjunction; also used as a particle of emphasis, like our "even," "also," "especially," or when we lay a stress on the auxiliary verb. It is used as a particle of comparison in expressions of similarity and identity, as in Thucyd. II. 60, § 4: *ὁ γινούς καὶ μὴ σαφῶς διδάξας ἐν ἴσῳ καὶ εἰ μὴ ἐνεθυμήθη*, "he who knows and does not give clear information, is in the same position as if he had not even conceived the thought." It may signify "therefore" in a regular syllogism, as in Thucyd. VI. 89, § 3, where it is followed by *ἀπ' ἐκείνου* (below, 604). With the participle, and generally strengthened by *περ*, it is concessive; so also with *τοί* and *ταῦτα*. It may signify "so that," as in Plat. *Symp.* 220 D: *ἤδη ἦν μεσημβρία καὶ ἄνθρωποι ἡσθάνοντο*. In a question *καὶ πῶς*; generally introduces an objection (see Porson, *ad Phæn.* 1373). For *καὶ δὴ*, see under *δὴ*.

(23) *Μά*, a particle of adjuration, when the oath is negative, though we sometimes find *ναὶ μά*— in an affirmative oath.

(24) *Μέν*, "in the first place, on the one hand," a distributive particle, see 559 sqq. In the combinations *μέν τοί*, *μέν δὴ*, &c., and in the longer form *μήν*, it is emphatic and affirmative, and *οὖν* is corrective.

(25) *Ναί*, "yes," is used in affirmations and affirmative answers, and *νῆ* appears in affirmative oaths.

(26) *Νῦν* (*νῦν δὴ*, *νυνί*, &c.), "now," is a particle of time. In the enclitic form it is a particle of inference.

(27) *Ὅμως*, "nevertheless," "likewise still," is used to strengthen the concessive sentence; and *ὁμῶς*, "equally," "in like manner," is a synonym of *ὁμοίως*.

(28) *Ὅπως*, the correlative of *πῶς* (above, 263), is used as follows, (a) as a particle of comparison, with *οὕτως* or *ὁδε* presumed as its antecedent, "how," "in what way," "in what manner," either with a sentence, Soph. *El.* 1288: *ὥδ' ὅπως καὶ σοὶ φίλον, καὶ τοῦμὸν ἔσται τῇδε*, "I will act in such a manner as is pleasing also to you;" or with a single word, like *ὥς*, Soph. *Fr.* 153: *οὐθ' ὅπως φυγᾶς, οὐθ' ὥς ὁ Τυδεύς*. In this use it is commonly found with superlatives, as *ὅπως τάχιστα*, "as quickly as possible" (*Æsch. Prom.* 228). (b) As the correlative of *πῶς* in the oblique interrogation, as in Id. *Ibid.* 374: *οὐκ οἶδ' ὅπως ὑμῶν ἀπιστήσαι με χρή*,

"I do not know how I ought to disobey you." (On the use of *οὐ* and *μή* with this sense of *ὅπως*, see above, 532.) (c) As a final particle, Soph. *Phil.* 238: *γέγωνε πᾶν μοι τοῦθ', ὅπως εἰδῶ τις εἶ*, "tell me aloud all this, in order that (to the end that) I may know who you are." For *οὐχ ὅπως*, "not only not," see below, 571. (d) As a particle of time, Arist. *Nub.* 61: *μετὰ ταῦθ' ὅπως νῶν ἐγένεθ' υἱὸς οὐτοσί*, "after these things, when this son was born to us."

(29) *Ότε, ὅταν, ὁπότε, ὁπόταν, ὁπηνίκα*, "when," are the most common particles of time.

(30) *Ότι*, "that," is used in objective senses, as an equivalent for the accusative with the infinitive. It is also a particle of explanation, signifying "because;" Plat. *Resp.* IV. 426 D: *ἄρα τὸ ὁσιον, ὅτι ὁσιόν ἐστι, φιλεῖται ὑπὸ τῶν θεῶν, ἢ ὅτι φιλεῖται ὁσιόν ἐστι*; "is holiness loved by the gods because it is holy, or is it holy because it is loved by the gods?" In Plato *οὐχ ὅτι* is concessive, and signifies "not but that," "although," as in the *Gorgias*, p. 450 E: *οὐχ ὅτι τῷ ῥήματι οὕτως εἶπες*, "although you said so in words;" *Protag.* p. 336 D: *οὐχ ὅτι παίζει καὶ φησιν ἐπιλήσμων εἶναι*, "although he jokes and pretends to have a bad memory."

(31) *Όν* (Ionic *ὦν*), "accordingly," "in accordance with what has been said," is a particle of retrospective reference. It does not imply a logical inference, like *ἄρα*, but merely recalls attention to something, which has been already said, in the way of confirmation or correction. Thus in Herodotus *ὦν* is very often inserted in a tmesis, as in II. 39: *οἱ δέ, φέροντες εἰς τὴν ἀγοράν, ἀπ' ὧν ἔδοντο*, "they taking it to the market, in accordance with that procedure (i.e. as a matter of course, for why else did they go to the market?) sell it." Similarly in such phrases as Herod. III. 80: *καὶ ἐλέχθησαν λόγοι ἀπιστοὶ μὲν ἐνίοισι τῶν Ἑλλήνων, ἐλέχθησαν δ' ὦν*, "stories were told, incredible indeed to some of the Greeks, but still (as I say) they were told." Soph. *Æd. C.* 980: *γάμους οἷους ἐρῶ τάχ', οὐ γὰρ οὖν συγγίσσεται*, "nuptials such as I will describe at once, for indeed (as I say) I will not hold my peace." For its corrective use with *μέν*, see below, 567. In composition with relatives and relative particles, *οὖν* is equivalent almost to the Latin *-cunque*. Thus we have *ἄλλος ὅστις οὖν*, "another, whoever he may be;" *ὅπως οὖν*, "in any way whatever" (Plat. *Symp.* 219 D); *ὅσων ὦν*, "in any quantity whatever" (Herod. II. 22); *ἐπεὶ οὖν, ὥς οὖν*, "as

soon as ever" (Hom. *Il.* III. 4, 30), &c. For *οὐκοῦν* and *οὐκουν*, see above, 535.

(32) *Περ*, "quite so," "very much so," is an enclitic (from the preposition *περί*, as *κεν* is from *κατά*), generally appended to relatives and relative particles, as *ὅσπερ*, "the very person who;" *ὥσπερ*, "just as;" or to *καί*, in concessive sentences with the participle, as *καίπερ ἀσθενῶν*, "although he was sick," i.e. "being very much indisposed."

(33) *Πλὴν*, "besides," "except," is not only a quasi-preposition (above, 488), but also a conjunction, as a substitute for *δέ* in distributive sentences (562), and in its proper sense as introducing an exception, generally with *εἰ* or some other particle, more rarely with the finite verb (Soph. *Trach.* 41; Xen. *Anab.* III. 31, § 26).

(34) *Πρὶν*, "before, until," a temporal particle (below, 583).

(35) *Τε*, "and," the enclitic form of the copulative conjunction (549 sqq.).

(36) *Τέως*, *τῆμος*, "so long," the correlative or antecedent of *ἔως*, *ἤμος* in temporal sentences (579). *Τέως* also means "for a time," "in the first instance," &c., when we have the opposition of *τέως μέν—ἀλλ' ὅτε δῆ*, *τέως μέν—μετὰ δέ*, *τέως μέν—δέ*, *τέως μέν—ἐπεὶ δέ*, *τέως μέν—τέλος δέ*.

(37) *Τοί*, "assuredly," is often an enclitic affixed to other particles, as *ἦτοι*, &c.; but it is also prefixed in certain cases, as *τόλυνν*, "therefore," *τοίγαρ*, *τοιγαροῦν*, *τοιγάρτοι*, and the like, signifying an inference.

(38) *Ὡς* means "as" in comparative sentences, "that" in objective sentences, "in order to" in final sentences, "for, on the ground that" in causal sentences. In the first sense it is strengthened by *περ*, and *ὥσπερ* means "just as." In the old combination *ὥστε* it is the regular concomitant of the illative clause, signifying "so as to," in which sense, however, it is sometimes superseded by the simple *ὥς*.

§ III. Copulative and Disjunctive Sentences.

549 Copulative and disjunctive sentences stand upon very nearly the same footing; for every copulative sentence is, to a certain extent, disjunctive, and *vice versa*. Indeed, in some cases, where we use a disjunctive formula, the Greeks employ the closest copulative connexion, *τε—καί*.

550 There are two modes of expressing the union of distinct propositions: (1) By the use of a relative with its indefinite antecedent, and then we signify that, *where* there is such an object, *there* also we find such another object; as *ἄνδρες τε καὶ ἵπποι*, "*where* horses, *there* men." (2) When the enumeration is expressed by a repetition of the same demonstrative or relative pronoun; as *καὶ ἄνδρες καὶ ἵπποι*, or *ἄνδρες τε ἵπποι τε*; and here the first conjunction may be omitted.

551 Practically there is no great difference between the uses of these copulative conjunctions: *καὶ* and *τε* alone generally indicate mere addition; *καὶ* repeated gives an emphasis to the enumeration; and *τε καὶ* join the two statements or objects so closely together that they may be almost considered as one. As might be expected, the former clause, with the indefinite *τε*, is often less emphatic than that which contains the *καί*. This is very apparent in the phrases *τά τε ἄλλα καί*—, *ἄλλως τε καί*—, which mean "especially," i.e. "as well in other matters not worth mentioning, as," &c.

552 The commonest form of this disjunctive sentence is that in which the members are connected by *ἢ*—*ἢ* (originally *ἢέ*—*ἢέ*), the former being sometimes strengthened by *τοι*. As *ἢ* is a relative particle, originally identical with *καί*, this may be considered as a construction strictly analogous to *καί*—*καί*, though the meaning conveyed is quite the converse; for *καὶ ἄνδρες καὶ ἵπποι* would mean "as well men as horses," *quum viri, quum equi*. But *ἢ ἄνδρες ἢ ἵπποι* would signify "either men or horses," *ubi equi, ibi non viri*. That a negative was implied appears from the use of the Latin *aut* = *haud* in disjunctive sentences, and by the repetition of *οὐ* after *ἢ* in negative comparisons (530, *Obs.*). But that *ἢ* does not itself contain any negative signification is clear. For it is used as a mere relative, *quam*, in positive comparisons, and is really synonymous with the copulative conditional *εἴτε*, by the side of which it sometimes appears; except that the conditional force is more fully retained in *εἴτε*, which is generally followed by *μή*, while *ἢ* more usually requires *οὐ*: cf. *Soph. Antig.* 38 (where *ἢ* could not stand):

*καὶ δείξεις τάχα
εἴτ' εὐγενὴς πέφυκας εἴτ' ἐσθλῶν κακή.*

Æschyl. *Ag.* 1374 (where it is a distinct protasis):

οὐ δ' αἰνεῖν εἴτε με ψέγειν θέλεις, ὅμοιον.

Eurip. *Electr.* 900 (where εἴτε is followed by ἤ):

ὄν εἴτε χρήξεις θηρσὶν ἀρπαγὴν πρόθεσ
ἢ σκύλον οἰωνοῖσιν.

Hom. *Il.* II. 349 (where it is followed by ἤ and οὐ):

γνώμεναι εἴτε ψεύδος ὑπόσχεσις ἢ καὶ οὐκί.

Soph. *Aj.* 178 (where εἴτε follows ἤ):

ἢ ῥα κλυτῶν ἐνάρων
ψευσθεῖς, ἀδύροις εἴτ' ἐλαφηβολίαις.

553 In general, the student will observe, that if the disjunctive retains its conditional force, it is followed by μή; if it merely states contradictory alternatives, by οὐ; cf. Æsch. *Eum.* 168:

σύ τ' εἰ δικάως εἴτε μή, κρῖνον δίκην,

with Thucyd. VI. 60: εἴτε ἄρα καὶ τὰ ὄντα μηνῦσαι εἴτε οὐ.

554 The combination τε—καί is used in the disjunctive sentence when it is intended to express that the two alternatives present themselves in close combination; as in Hom. *Il.* VIII. 168:

Τυδεΐδης δὲ διάνδιχα μερμήριξεν
ἵππους τε στρέψαι καὶ ἐναντίβιον μαχέσασθαι.

Æschyl. *Ag.* 807:

γνώσει δὲ χρόνῳ διαπευθόμενος
τόν τε δικάως καὶ τὸν ἀκαίρως
πόλιν οἰκουροῦντα πολιτῶν.

555 The comparative or superlative co-ordination of τοσοῦ (τοσοῦτον) -ὅσῳ (ὅσον) is of the nature of a copulative sentence with τε—καί, though it sometimes amounts to an illative, and sometimes to a causal sentence. Thus Plat. *Resp.* II. p. 372 D, ὅτε μέγιστον τὸ τῶν φυλάκων ἔργον, τοσοῦτῳ σχολῇ τῶν ἄλλων πλείστης ἂν εἴη δεόμενον, might be expressed by "their work is the greatest, and therefore requires the greatest leisure" or "the work is so great as to require the greatest leisure." With this mode of viewing the construction, the student would fail to understand several passages in Thucydides. Thus, ὅσῳ ἄμειν

follow *οὐχ ἦσσαν* in I. 82; *ὅσῳ καί* follow *οὐχ ἦκιστα = τοσοῦτῳ μάλιστα* in I. 68; and *οὐδενὸς χεῖρον = τοσοῦτῳ πάντων ἄμεινον* in VI. 89. In VI. 11, *ὅσῳ καί*, without any real antecedent, may be rendered "because" or "inasmuch as," and the particles have the same meaning in VI. 92, where there is a sort of antecedent in the particles *σφόδρα* and *ικανῶς*. In IV. 108, *ἐψευσμένοις τῆς Ἀθηναίων δυνάμεως ἐπὶ τοσοῦτον ὅση ὕστερον διεφάνη* means "they were mistaken in the power of the Athenians, by as much as that power afterwards appeared different from their notion of it," i.e. the emphasis falls on the preposition in *διεφάνη*. In VII. 28, *τὸν παράλογον τοσοῦτον ποιῆσαι* is followed first by a causal *ὅσον*, and afterwards by an illative *ὥστε*.

556 The comparative clause with *ἢ* is of the nature of a disjunctive sentence, though the sentence, in which the comparative appears, is in effect an antecedent: thus, *οὐδὲν κρείσσον ἢ φίλος σαφής* means "*where* there is a sure friend, *there* is nothing better."

557 In the emphatic sense of "even," "also," the Greeks used the copulative *καί*, where the Latin prefers the disjunctive *vel* or the compound *et-iam*. Sometimes the force of this *καί* is best expressed by throwing an emphasis on the auxiliary in English; as in *πῶς καὶ διώλετ', εἰπέ;* (Eurip. *Hippol.* 1171), "say, how *did* he die?" In this emphatic sense, *καί*, followed by other particles, has many distinctive uses: thus we have *καὶ δὴ*, *καὶ περ*, *καὶ τοι* in concessive sentences; *καὶ μὴν* in calling attention to a statement; *καὶ δὴ καί* in making an important addition; and so forth.

558 Ἐτι, which, under the form *et*, is the commonest copulative conjunction in Latin, generally appears in Greek as a temporal particle only.

§ IV. Distributive Sentences.

559 Distributive sentences, which are generally in some sense adversative also, are most frequently expressed by the particles *μὲν* and *δέ*, signifying "first" and "second," when the opposition or distribution is in each case positive. But when a negative in the first clause is followed by a positive sentence, which corrects or explains it, the proper particles are *οὐκ—ἀλλά*, just as in German we

have *sondern* instead of *aber* after *nicht*. Thus we have in the same passage (Eurip. *Med.* 555):

οὐχ, ἢ σὺ κνίζεις,—σὸν μὲν ἐχθαίρων λέχος
καυνῆς δὲ νύμφης ἱμέρῳ πεπληγμένος—
ἀλλ' ὡς κ.τ.λ.

560 One of the commonest forms of the distributive sentence is that, which has been mentioned above (390), when the article is used as a pronoun, for the purpose of distributing a number of persons or things into different classes. In this use we often find *τοῦτο μὲν—τοῦτο δέ* for *τὸ μὲν—τὸ δέ*.

561 When *μὲν* and *δέ* are appended to the disjunctive *ἢ*, the compound becomes a copulative particle; thus *ἢ μὲν—ἢ δέ* means “both—and,” or “as in the first place, so in the second place.”

562 Although *δέ* is the proper and most usual antithesis to *μὲν*, other particles sometimes take its place when the opposition is intended to be more distinct. Thus we find *τοῦτ' ἄλλο* (Soph. *Æd. C.* 605) and *τοῦτ' αὖθις* (Id. *Antig.* 167) opposed to *τοῖ μὲν*; and *πλήν, γε μὴν, ἀλλά*, and *ἀλλ' ὅμως* are opposed to *μὲν* alone.

563 *Δέ* is often placed in a clause which is opposed to what precedes, although there may be no *μὲν* in the first clause (above 390). This is particularly the case in the Platonic phrase *τὸ ὅτι* which means “whereas, in truth,” “whereas, on the contrary,” *quum tamen* (see Heindorf, *ad Theætet.* § 37).

564 If the same word or a synonym is repeated in the second clause, *δέ* is also repeated, though there is no introductory *μὲν* in the first clause. Thus Soph. *Æd. C.* 1342:

ὥστ' ἐν δόμοισι τοῖσι σοῖς στήσω σ' ἄγων,
στήσω δ' ἐμὰντόν.

565 We sometimes find that the introductory clause, which contains the *μὲν*, is, strictly speaking, dependent upon that which follows with the *δέ*. Thus in Demosth. *Mid.* p. 573, *μὴ τοίνυν μὲν εἴπη τις παράνομα οὕτως ὀργιζόμενοι φαίνεσθε, ἀν δὲ ποιῇ λέγει πρῶτος διάκεισθε*, the meaning is “do not, while you give

such a manifestation of your anger in the case of illegal proposals, exhibit mildness of character in the case of those who act illegally without speaking:" for the orator certainly does not wish to deprecate the anger of the judges in the case of those who made illegal speeches.

566 Connected with this usage and the preceding, we find a double *μέν* in the anterior or dependent clauses, followed by a double *δέ* in the apodosis or quasi-apodosis. Thus in Plato (*Apol.* 28 E), *δεινὰ ἂν εἶην εἰργασμένος εἰ, ὅτε μὲν με οἱ ἄρχοντες ἔταπτον, τότε μὲν οὐ ἐκείνοι ἔταπτον ἔμενον, τοῦ δὲ θεοῦ τάπτοντος, ἐνταῦθα δὲ λίποιμι τὴν τάξιν*, it is clear that the two sentences with *μέν* are dependent on those which follow with *δέ*.

567 As a further result of the same usage, we find that *δέ* sometimes stands, as it were, arbitrarily in the apodosis; as in Herod. v. 40: *ἐπεὶ τοίνυν περιεχόμενόν σε ὀρέομεν τῆς ἔχεις γυναικός, σὺ δὲ ταῦτα ποίεε*.

When *μέν* stands by itself, without any corresponding *δέ*, the latter, or some equivalent, is virtually implied, and *μέν* looks forward to the completion of the sentence, just as *οὖν* looks back to what has been already said. Thus, when Socrates is going to catechize Meno's slave, he asks the master: "Ἕλληνα μὲν ἐστὶ καὶ ἑλληνίζει;" "he is a Greek, I suppose, and talks Greek?" (Plat. *Meno*, p. 82 B); here an *εἰ δὲ μή* is obviously implied: "if he is not, he will not answer my purpose." This is particularly obvious in the combination *μέν οὖν*. Thus, in the answer *πάντα μὲν οὖν*, which is so common in the Platonic dialogues, there is a manifest suspension of part of the sentence: "you are right as to what you have said, but what follows?" (*τί δ' ἔπειτα*;) So also in the corrective *μὲν οὖν*, where the main point is conceded, but some emphatic addition or correction is appended to the concession; thus in Æsch. *Ag.* 1363,

τάδ' ἂν δικαίως ᾗν, ὑπερδίκως μὲν οὖν,

the justice is admitted, but its exceeding righteousness is proclaimed. And in the comical passage, Aristoph. *Eq.* 910,

ἀπομυζάμενος, ὦ Δῆμ', ἐμοῦ πρὸς τὴν κεφαλὴν ἀποψῶ,

the *ἀλλαντοπώλης*, by answering *ἐμοῦ μὲν οὖν*, *ἐμοῦ μὲν οὖν*, does not dissent from Kleon's servile proposal, but only wishes that the humble office may be transferred to himself.

568 In colloquial Greek the combination *μέν οὖν* obtains a sort of ironical significance, equivalent to our "O yes" or "doubt" (Arist. *Ran.* 241), especially with *οὐ* prefixed (Id. *Ibid.* 55).

569 The distributive sentence becomes emphatically correlative when *οὐ μόνον* or *οὐχ ὅτι* are opposed to *ἀλλά*, with or without *καί*. Thus, *ὁ Σωκράτης οὐ μόνον σοφὸς ἦν, ἀλλὰ καὶ ἀγαθός* equivalent to *ὁ Σ. σοφός τε ἦν καὶ ἀγαθός*.

570 When for *οὐ μόνον* we have *οὐχ ὅτι* or *μὴ ὅτι*, there is an ellipse of *λέγω* or some such word in the one case, and of *λ* in the other. But the effect is the same. So also, when the second clause contains a negation, as in Dem. c. *Tim.* 702, 2: *οὐτι τῶν ὄντων ἀπεστερήμην ἂν, ἀλλ' οὐδ' ἂν ἔξην*, "I do not say that I should have been deprived of my property, but I should not even have been alive." So in *οὐχ ὅσον* and *οὐχ οἷον*.

571 If however we have *οὐχ ὅπως* in the former clause, it means "not only *not*;" Dem. c. *Polycl.* 1225, 12: *ἡ δὲ γῆ οὐ ὅπως τινὰ καρπὸν ἤνεγκεν, ἀλλὰ καὶ τὸ ὕδωρ ἐπέλειπεν*, "not only did the earth bear *no* fruit, but even the water failed." We have really the same idiom in Soph. *El.* 786: *πεπαύμεθ' ἡμεῖς, οὐ ὅπως σε παύσομεν*, "so far from being able to put you down, we are put down ourselves."

572 Sometimes the same opposition may be effected by *μὴ γὰρ*: as in Dem. *Ol.* II. 24, 21: *οὐκ ἔνι δ' αὐτὸν ἀργοῦντα οὐ τοῖς φίλοις ἐπιτάττειν ὑπὲρ αὐτοῦ τι ποιεῖν, μὴ τι γὰρ δὴ τοῖς θεοῖς* "when a man is idle, not only can he *not* call upon the gods to help him, but he cannot even apply to his friends" (i. e. *much less* to the gods).

§ V. Temporal Sentences.

573 The temporal sentence is, strictly speaking, a periphrasis for the temporal adverb. Thus, "he came *late*" is equivalent to "he came *when it was too late*;" and so of other explanatory additions to the time indicated by the verb. It has been mentioned that all indeterminate tenses presume such an addition (42). Besides the adverb, the cases of an inflected noun may be used

express a point or duration of time (456, (bb)); and the infinitive, with the article and a preposition, may of course serve the same purpose. Thus it is that it matters little whether we say, *ἐν τῷ ἐλθεῖν αὐτό*, or *ὅτε ἦλθε, παρεγενόμην*.

574 The most common forms, however, of the temporal sentence, are those which are expressed by the participle, or by means of some relative particle.

575 Almost all those cases, in which the participle can appear as a secondary predicate in the nominative case, are instances of the temporal sentence.

576 (a) The following express contemporary acts: *γελῶν εἶπε*, "he laughed and said" or "when he said he laughed;" *ταῦτα λέγων ἐδάκρυε*, "when he said these things he wept."

The same may be remarked of participles used absolutely (454, (dd)), as *ἐμοῦ καθεύδοντος*, *me dormiente*, "while I was sleeping."

The expression of the contemporary act sometimes appears to be equivalent to the hypothetical sentence; thus in *Soph. Aj.* 635: *κρείσσων Ἰδα κεύθων ὁ νοσῶν μάταν*, "he who is mad is better when or if he is buried in the grave." *Pind. Ol.* ix. 103: *ἀνευθε θεοῦ σεσυγαμένον οὐ σκαιότερον χρῆμ' ἕκαστον*, "everything done without the sanction of God is better when it is passed over in silence." *Nem.* v. 16: *οὐ τοι ἅπαντα κερδίων φαίνουσα πρόσωπον ἀλάθει' ἀτρεκής*, "strict truth is not always the better when it shows its face." *Arist. Vesp.* 27: *δεινόν γε τοῦστ' ἄνθρωπος ἀποβαλὼν ὄπλα*, "assuredly a man is a strange object, when he has thrown away his arms." *Ibid.* 47: *οὐκ οὖν ἐκεῖν' ἀλλόκοτον, ὁ Θεῶρος κόλαξ γενόμενος*; "was not that a strange thing, when Theorus became a flatterer?"

Sometimes the particles *ἅμα*, *αὐτίκα*, *εὐθύς*, *μεταξύ*, are added to the participle, as in *Herod.* ix. 57: *ἅμα καταλαβόντες προσέειπόν σφι*. *Id.* ii. 158: *μεταξὺ ὀρύσσων ἐπαύσατο*. *Plat. Resp.* 521 D: *τόδε δ' ἐννοῶ λέγων ἅμα*. *Id. Phæd.* 60 B: *ἔτριψε τῇ χειρί, καὶ τρίβων ἅμα*, 'Ὡς ἄτοπον, ἔφη, κ. τ. λ.

577 (b) The following express subsequent actions: *ταῦτα ποιήσας, ἀπέβη*; or in the absolute case, *ἀποθανόντος Δαρείου, ἡ βασιλεία ἀνεχώρησεν ἐς τὸν παῖδα τὸν ἐκείνου Ξέρξην*. *Occa-*

sionally this secondary predication of an antecedent action is connected with the main verb as to make, in fact, but one periphrastic tense; especially in the use of ἔχω with the aorist participle: thus, ἀτιμάσας ἔχει τὸν ἄνδρα, which is literally "having dishonoured the man, he keeps him so" (i.e. dishonoured), equivalent to "he keeps dishonouring" or "continually dishonouring." Some verbs, such as μέλλω, "I am minded;" θέλω, "I am willing;" βούλομαι, "I desire;" make a sort of periphrastic future with the infinitive mood.

578 There are certain verbs which are always used with a participle of the verb, to the action of which they communicate in fact, only an accessory value. Such are λανθάνω, τυγχάνω, χαίρω, φθάνω and οἶχομαι. Thus, (a) λανθάνω ταῦτα ποιεῖ "when I do these things I escape the notice of (1) myself (i.e. I do so *unconsciously*); or (2) others (i.e. I do so *secretly*)."; (b) ἔτυγ παρόντες, "when they arrived there, they just hit the mark i.e. they were there *just at the time*." (c) χαίρουσιν ἐπαινοῦντες "when they praise they are glad," i.e. they praise *gladly*. (d) ἔφθην ἀφικόμενος, "when I arrived, I was before them i.e. I arrived *first*." (e) οἵχεται πεσών, "when he has fallen he is gone," i.e. he has fallen *away*. So that the main verb may always be rendered by an adverb.

579 Relative particles give a precise expression to every act of temporal sentence. The antecedent is sometimes expressed and sometimes contained in the tense of the verb. The following are examples of the use of these particles:

(a) Contemporary acts (*eodem tempore*) are expressed by ὅτε ἡνίκα, "when," antec. τότε, τήνικα; ἤμος, ἕως, "while, as long as," antec. τῆμος, τέως.

ὁ ἐταῖρος ἐπεγένετο (sc. τότε), ὅτε σὺ ἔγραφες.

ἤμος, φίλαι, κατ' οἶκον ὁ ξένος θροεῖ,

τῆμος θυραῖος ἦλθον ὡς ὑμᾶς λάθρα

(Soph. *Trachin.* 531, 533).

We have ἕως in both uses (below, 582) in Lysias, *Frag. Or.* XXXIII: οὐδ' ἀναμείναι, ἕως ἂν ἐπ' αὐτοὺς ἡμᾶς αἱ δυνάμεις ἀποτέρων ἐλθουσιν, ἀλλ' ἕως ἔτι ἔξῃστι τῶν τοιούτων ὑβρῶν καλῶσι

580 (b) Repeated acts (*toties, quoties*), *ὅποτε, ὅτε, ὥς, ὅπως*, generally without any antecedent: of present and future acts, with *ἄν* and the subjunctive; of past acts, with the optative alone (Art. 514).

- (a) τότε δὴ, ὅταν ἂν χρή ποιῇς, εὐτυχεῖς,
 or ὅταν ἂν χρή ποιήσῃς, εὐτυχίσεις.
 ὀπηνικ' ἂν θεὸς
 πλοῦν ἡμῖν εἴκη, τῆνικαῦθ' ὀρμώμεθα
 (Soph. *Phil.* 463).

ἐκ γὰρ Ὀρέσταιο τίσις ἔσσεται Ἀτρεΐδαο
 ὀππότε' ἂν ἡβήσῃ (Hom. *Od.* i. 41).

(β) ὑπερφόν τι τῆς ἡμετέρας οἰκίας ὃ εἶχε Φιλόνεως, ὅπότε' ἐν ᾧσται διατρέβοι (Aesch. p. 113, 3).

There are some instances in which the optative in the protasis follows a relative particle combined with *ἄν*. Thus in the transition to an oblique oration we have Dem. i. *adv. Onet.* 865, 23: οὐκ ἔσθ' ὅστις οὐχ ἡγεῖτο τῶν εἰδότεων δίκην με λήψεσθαι παρ' αὐτῶν, ἐπειδὴν τάχιστ' ἀνὴρ εἶναι δοκιμασθεῖν, because the included sentence is δίκην λήφωμαι, ἐπειδὴν δοκιμασθῶ. And so in other passages, as Xen. *Cyrop.* i. 3, § 11; Thucyd. viii. 54.

581 (c) Subsequent acts (*postquam*), *ἐπεὶ, ἐπειδὴ, ἐξ ὧν, ἀφ' οὗ*.

ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο (Æsch. *Pers.* 377).
 πολλοῖς μὲν αἰὲ νυκτέροις ὀνείρασι
 ξύνειμ', ἀφ' οὗπερ παῖς ἐμὸς στείλας στρατὸν
 Ἰαόνων γῆν οἴχεται (Id. *Ibid.* 177).

582 (d) Continued action (*usque dum*), *ἕως, ἕως οὗ, εἰς ὃ, ὥς, ἔστε, μέχρις* or *ἄχρις οὗ, &c.*

If the act is past and certain, we put the indicative in the adverbial sentence; as

τοιούτῳδε πάσας εὐφρόνας ὀνείρασι
 ξυνειχόμεν δύστηνος, ἔς τε δὴ πατρὶ
 ἔτλην γεγωνεῖν νυκτίφοιτ' ὀνείρατα
 (Æsch. *Prom.* 655).

As in the final sentence (614), the indicative is used with *ἕως*, when the object is represented as dependent on a condition unfulfilled or incapable of fulfilment; thus Plat. *Gorg.* 506 B: *ἡδέως μὲν ἂν Καλλικλεῖ τούτῳ ἔτι διελεγόμεν, ἕως αὐτῷ τὴν τοῦ Ἀμφίονος ἀπέδωκα ῥῆσιν ἀντὶ τῆς τοῦ Ζήθου*, "I should gladly (if I were able, which is not the case) continue to converse with Callicles, until I should have paid him back the speech of Amphion in return for that of Zethus." *Cratylus*, p. 396 C: *εἰ ἐμνημόμην τὴν Ἡσιόδου γενηαλογίαν οὐκ ἂν ἐπαυρόμην διεξιὼν, ἕως ἀπεπειράθην τῆς σοφίας ταυτησί*, "if I had remembered (which I did not), I would not cease, until I should have made trial¹."

But if the act is future and probable, we use the subjunctive with *ἂν*; as

*ἐγὼ δὲ τὴν παρούσαν ἀντλήσω τύχην
ἔς τ' ἂν Διὸς φρόνημα λωφῆσῃ χόλου*

(*Æsch. Prom.* 376).

If the sentence is virtually oblique, the subjunctive is changed into the optative, and the *ἂν* retained, as in Soph. *Trach.* 687: *καὶ μοι τὰδ' ἦν πρόρρητα, ἐν μυχοῖς σώζω ἐμέ, ἕως ἂν ἀρτίχριστον ἀρμόσαιμι πού*.

583 (e) Previous acts (*priusquam*), *πρὶν ἢ*. The particle *πρὶν*, which is a locative form of *πρό*, belongs properly to the first member of the comparison, and ought to be followed by some relative, such as *ἢ = quam*, or, more fully, *ἢ ὅτε = quam quum*. But, in accordance with Greek brachylogy, the adverbial relative is generally omitted, so that *πρὶν*, which is properly an antecedent, is used as a relative². The student will observe, therefore, that *πρὶν* and *πρὶν ἢ ὅτε* are considered as identical. In the adverbial sentence after *πρὶν* we may use either the indicative, subjunctive, optative, or infinitive.

(α) The indicative; of acts certain and past, when *πρὶν = "until."*

Positively: *ἡγόμην δ' ἀνὴρ
ἀστῶν μέγιστος τῶν ἐκεῖ πρὶν μοι τύχῃ
τοιαῶν ἐπέστη* (Soph. *Œd. T.* 775).

¹ See G. J. Kennedy, *Remarks on Mitchell's Aristophanes*, p. 12.

² This catachresis has gone so far, that *πρὶν* frequently appears with an antecedent *πρότερον*, e. g. Thucyd. II. 65; Plat. *Resp.* p. 402 B. And in Thucyd. IV. 79, we have *φθάσας διέδραμε πρὶν τῷ καλῶν*.

Negatively:

οὐκ ἦν ἀλέξῃμ' οὐδέν—
 πρὶν ἐγὼ σφίσι
 ἔδειξα κράσεις ἡπίων ἀκεσμάτων
 (Æsch. *Prom.* 479).

(β) The subjunctive; only after a negative sentence, of an act both probable and future, almost always with the particle ἄν.

After a future:

οὐχὶ παύσομαι
 πρὶν ἄν σε τῶν σῶν κύριον στήσω τέκνων
 (Soph. *Œd. C.* 1040),

i.e. "I will not leave off, till I shall have made you master of your children," so that πρὶν ἄν = πρὶν ἢ ὅταν or ἐὰν μὴ πρότερον¹.

After an imperative:

μὴ προκαταγίνωσκ', ὦ πάτερ,
 πρὶν ἄν γ' ἀκούσης ἀμφοτέρων
 (Arist. *Vesp.* 919).

After an optative in the apodosis, interrogatively:

τίς ἂν δίκην κρίνειεν ἢ γνώη λόγον,
 πρὶν ἂν παρ' ἀμφοῖν μῦθον ἐκμάθῃ σαφῇ;
 (Eurip. *Heracl.* 180).

Πρὶν with the subjunctive, but without ἄν, is poetical.

After an indicative:

εἰδότει δ' οὐδὲν ἔρπει
 πρὶν πυρὶ θερμῷ πόδα τις προσάουγῃ
 (Soph. *Antig.* 620).

After an imperative:

μὴ στέναξε πρὶν μάθης (Id. *Phil.* 917).

(γ) The optative; in *oratione obliqua*, after an optative, and of a past act, almost always without ἄν².

¹ So Diphilus (*apud Athen.* p. 291 B):

οὐ γὰρ βαδίζω πρότερον ἂν μὴ δοκιμάσω,
 whence we may explain the well-known ellipse in St. Paul (*ad Thess.* II. 2, 3): *ὅτι, ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, [οὐ δύναται ἔλθεῖν ὁ Κύριος].*

² The question, whether *πρὶν* *δὲν* with the optative is allowable, is the same as that respecting the correctness of *ὅταν* with the optative; for *πρὶν δὲν* = *πρὶν ἢ ὅταν*. If

After a negative sentence, if the *oratio directa* has passed into the oblique; as ἀπηγόρευε μηδένα βάλλειν, πρὶν Κῦρος ἐμπλησθεῖν (Xen. Cyrop. I. 4, § 14); ἐδέοντο μὴ ἀπελθεῖν πρὶν ἂν ἀπαγγέλοι (Id. Anab. VII. 7, § 57).

After an optative; as

ὅλοιο μὴ πῶ πρὶν μάθοιμι (Soph. Phil. 961).

(δ) The infinitive; whenever the subsequent act is regarded as an object; as

πρὶν ἢ συμμῖξαι ἔφευγον.

λέξαι θέλω σοι πρὶν θανεῖν ἃ βούλομαι

(Eurip. Alc. 281).

οὐδὲ παύσεται

χόλου, σάφ' οἶδα, πρὶν κατασκήψαι τινα

(Id. Med. 92).

The different tenses of the infinitive are thus used:

πρὶν δειπνεῖν = *priusquam cœnem*;

πρὶν δειπνήσαι = *priusquam cœnauero*;

πρὶν δεδειπνηκέναι = *priusquam a cœnâ surrexero*.

§ VI. Objective Sentences.

584 As the temporal sentence may be regarded strictly as an explanatory addition to the tenses of the finite verb, so the objective sentence is, properly speaking, the epexegetis, exponent, or completion of an objective case; and it is intimately connected with the indirect question, or the correlative of the interrogation. Hence, as the temporal sentence may be represented by the relative particle *ὅτε*, *quum*, as the correlative of *πότε*, "when?" so the objective sentence may be distinguished by the relative particle *ὅτι*, *quod*, as the correlative of *τί*, "what?" While, then, both the temporal and the objective sentences are completive, the former is more strictly

therefore for *ὅταν*, in Æschylus, *Pers.* 450, we ought, as most critics think, to write *ὅτ' ἐκ*; in the same way, *πρὶν δὲ*, *ἐπειδὴ*, &c., whenever they are construed with the optative, must be changed into *πρὶν*, *ἐπεὶ*, &c. But if the *δὲ* may always be used with the optative, when the sentence is virtually oblique (above, 580, (β), 582), then this case must be included as well as the others. Vide Blomf. et G. Dindorf. *ad Æschylæ locum*; L. Dindorf. *ad Xen. Cyrop.* I. 3, § 11, IV. 5, § 36; *Hellen.* II. 3, § 48, II. 4, § 18, V. 4, § 47; G. J. Kennedy, *Remarks on Mitchell's Aristophanes*, p. 14.

adverbial, or confined to that form of the objective case which is fixed as an adverb of time, but the latter is generally transitive, and represents the accusative case, as the object of the main verb's action. The accusative nature of the objective sentence is sufficiently shown by the fact that the accusative is actually used in all forms of this sentence. The simplest usage is that when the infinitive appears as the explanatory adjunct of the main predication and with the accusative as its subject (above, 468); as *νομίζω σε ἔχειν χρήματα*, "I think with regard to you the having of money," i. e. "I think this—you have money" or "I think that you have money." The next in order of the forms of the objective sentence is when the accusative is retained, but a relative sentence with *ὅτι* or *ὥς* is substituted for the infinitive, as *ὁράς τὸ πῦρ, ὥς πάντας καίει*; "do you see the fire, how it burns all?" *ἐγὼ ὑμᾶς σαφῶς οἶδα, ὅτι οὐ χρημάτων δεόμενοι σὺν ἐμοὶ ἐξήλθετε*, "I know clearly all of you, that you have not come forth with me because you were in want of money." The third form is when the accusative becomes the nominative to the verb in the relative sentence, and this must be the form when the main verb of the sentence does not immediately govern the accusative; as *ἡγγέλθη ὅτι Μέγαρα ἀφέστηκε*, "news was brought that Megara had revolted." In all these forms, however, we can see that the objective sentence contains the answer to a presumed question. Thus if the question were *τί κελεύει Λύσανδρος*; the answer might be *Λύσανδρος κελεύει με εἰς Λακεδαίμονα ἵεναι*: if the question were *τί ἀπήγγειλε Θηραμένης*; the answer might be *Θηραμένης ἀπήγγειλεν ὅτι αὐτὸν Λύσανδρος τέως μὲν κατέχει, εἴτα κελεύει εἰς Λακεδαίμονα ἵεναι*: οὐ γὰρ εἶναι κύριος ὧν ἐρωτῶτο ὑπ' αὐτοῦ (*Xen. Hell.* II. 2, § 17): if the question were *τί ἔφυν ἀμήχανος*; the answer might be (*Soph. Antig.* 79)

τὸ βία πολιτῶν δρᾶν ἔφυν ἀμήχανος:

and if the question were *τί λέγεις*; the answer might be *λέγω, ὅτι ἀμαρτάνεις*: if *τίς ἐστίν*; the answer might be *οὐκ οἶδα ὅστις ἐστίν*: if *πῶς δοκεῖς*; the answer might be *δοκεῖ μοι ὥς Ἡφαιστος χαλκεύει*. But if the object is something within the immediate experience of the subject, the participle may be used, and we may write *οἶδα γεννήσας, οἶδα γεννήσαντά σε*, for *οἶδα ὅτι ἐγέννησα* (*ἐγέννησας*) or *οἶδα ἐμὲ (σέ) γεννήσαι*, where the reference to the presumed question is obscured by the agreement of the participle with

the subject or object of the verb, though it is really implied a the other cases.

It will thus be seen that there are three main forms of the jective sentence: (A) with the infinitive; (B) with the indi interrogation expressed by *ὅτι* or *ὥς* and the finite verb; (C) the participle.

585 (A) An objective sentence is very frequently expressed by the infinitive mood, which is made dependent upon the objective case governed by the main verb. Thus we may say,

<i>βούλομαι σε</i>	}	<i>λέγειν,</i>
<i>δέομαι σου</i>		
<i>δοκεῖ σοι</i>		

where in each case the infinitive expresses the action desired of determined on, by the object of the verb.

586 This infinitive is particularly in its place after verbs expressing the natural constitution of a subject, its duty, its fitness, its use; as *ὁ ἄνθρωπος πέφυκε φιλεῖν*, *homo natus est amandum*, "man is naturally qualified for loving." To which the converse is *ὁ ἄνθρωπος πέφυκε μὴ φιλεῖν*.

In the same way a qualifying adjective, as primary predicate may be followed by an explanatory infinitive; thus, *οὐ δεινός ἐστι λέγειν, ἀλλ' ἀδύνατος σιγᾶν*. That this infinitive is equivalent to an objective case is shown by such parallelisms as (*Æsch. Pers.*) *φοβερὰ μὲν ἰδεῖν; δεινοὶ δὲ μάχην*.

587 If the verb, which thus governs the infinitive, is impersonal, the infinitive, instead of being a mere supplement to the objective case, becomes the subject of the verb. Thus, *πρέφειν*, "it is proper to love" = "loving is proper" (381), (connected with this is the usage of the verbal in *-τέος*, and attraction of *δίκαιόν ἐστι* into *δίκαιός εἰμι* (421).

588 If the subject of the infinitive is the same as that of the verb on which the infinitive depends, it is not necessary or usual to repeat it. Thus we say, *βούλομαι λέγειν*, not *βούλομαι με λέγειν*. If it is expressed, it remains in the nominative even by the side of an accusative, as in *Thucyd. iv. 28: οὐκ ἔφη αὐτός, ἀλλ' ἐκεῖ στρατηγὸν*.

589 If what would be a predicate of the first class (418) in the direct sentence is connected with the object of a verb in the infinitive, it is expressed in the case of the object; thus,

N. ὁ Ἀλέξανδρος ἔφασκεν εἶναι Διὸς υἱός, *dicebat se esse Jovis filium.*

G. ἐδέοντο αὐτοῦ εἶναι προθύμου, "they intreated him to be of good cheer."

D. ἔξεστί μοι γενέσθαι εὐδαίμονι, *licet mihi esse beato.*

A. κελεύω σε εἶναι πρόθυμον, *jubeo te alacrem esse.*

590 (B) When the objective sentence is a known fact or an expression of opinion, it is common to substitute ὅτι or ὥς with a finite verb for this construction with the infinitive. After determinate tenses, and when the objective sentence implies an unconditional fact, the verb which follows ὅτι or ὥς will be in the indicative mood; after indeterminate tenses it is frequently in the optative, and this mood is generally used in the *oratio obliqua*; but the indicative is sometimes retained, especially in the case of the future, and the construction sometimes varies between the indicative and optative even in the same proposition, when a different emphasis is intended. The following examples will suffice to illustrate these distinctions. Xen. *Cyrop.* III. 3, § 19: πάντες ὁμολογοῦσιν, ὥς αἱ μάχαι κρίνονται μᾶλλον ταῖς ψυχαῖς ἢ ταῖς τῶν σωμάτων ῥώμας, "all admit the fact that battles are decided rather by courage than by strength of body." Id. *Anab.* I. 1, § 3: Τισσαφέρνης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὥς ἐπιβουλεύει αὐτῷ, "Tissaphernes accuses Cyrus to his brother, (saying) that he was plotting against him." *Ibid.* II. 1, § 3: οὗτοι ἔλεγον, ὅτε Κύρος μὲν τέθνηκεν, Ἀριαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη, καὶ λέγοι ὅτι περιμένειεν ἂν αὐτούς, εἰ μέλλοιεν ἔλκειν, "these said, that Cyrus was dead (an undoubted fact), but that Ariæus having fled was in his camp, and said (these being the statements of the messengers) that he would wait for them, if they intended to come."

It seems to be a matter of choice whether we shall write the infinitive with the objective case, or the finite verb with ὅτι; but the construction with ὥς is limited to those cases in which we have rather an assumption than a fact. Thus we might say, either τὸν καλὸν καγαθὸν ἄνδρα εὐδαίμονα εἶναι φημι or ὁμολογῶ ὅτι ὁ καλοκαγαθὸς εὐδαίμων ἐστί: and either ὑπέσχου βοήθειάν μοι ἔχειν or

ὑπέσχον ὅτι βοήθειά μοι ἦξοι or ἦξει. But in such phrases as νομίζουσιν ὡς Ἡφαιστος χαλκεύει for χαλκεύειν τὸν Ἡφαιστον, or διέβαλλε τὸν Κῦρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ, or ἐπιβουλεύειν αὐτῷ, there is not so much a statement of fact as an allegation of erroneous belief or false assertion.

To the same class belong the indirect interrogations, οὐκ οἶδα ὅστις ἐστίν, οὐκ ᾔδειν ὅστις εἴη.

591 (C) In those cases in which the completed action is the object of the main verb, the participle very often takes the place of the infinitive, as well as of the finite verb with ὅτι in the objective sentence. This is particularly observable after verbs which signify perception, knowledge, experience, recollection, demonstration, completion, and acquiescence: for all these verbs refer to the state which results from an action rather than to the action itself. The case is that of the object.

- N. ᾔδειν τοὺς παῖδας θνητοὺς γενήσας, "I knew myself to have begotten my children mortal," i.e. "that the children whom I begot were mortal."
- G. ᾔσθησαι πώποτε μου συκοφαντοῦντος; "have you ever yet seen me playing the false accuser?"
- D. σύνοιδά σοι ἡδικομένῳ, "I am aware of your having been wronged."
- A. c. N. οἱ στρατηγοὶ ἐώρων οὐ κατορθοῦντες καὶ τοὺς στρατιώτας ἀχθομένους, "the generals saw that they were not succeeding themselves, and that the soldiers were growing dissatisfied."

With some of these verbs the use of the participle and infinitive produces a contrast of meaning. Thus, φαίνεται εἶναι means "he appears with regard to being," i.e. "he appears to be" (*videtur*); but φαίνεται ὄν, "he appears and he is," i.e. "he manifestly is" (*apparet, constat*): and αἰσχύνομαι ποιεῖν, "I am ashamed with regard to doing," i.e. "I am restrained by shame from doing;" but αἰσχύνομαι ποιῶν, "I do it and I am ashamed," i.e. "I am ashamed of doing."

592 These verbs, however, especially οἶδα, may exhibit the construction with ὅτι, or with ὡς after a negation: and some of

them, especially ἀκούω, may revert to the objective sentence expressed by the accusative and infinitive.

Thus,

(a) ἤσθοντο οἱ Ἕλληνες ὅτι ὁ βασιλεὺς ἐν τοῖς σκευοφόροις εἶη.

(b) οὐδ' ἐκεῖνο δύναμαι ἰδεῖν, ὥς οὐχὶ πάντες ἄνθρωποι τούτων τυχεῖν ἀξιώσουσι.

(c) ἀκούω καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι.

In case (a), the optative is also found in dependent relative clauses, as ἐλεξέ μοι ὅτι ἡ ὁδὸς φέροι εἰς τὴν πόλιν, ἣν περ ὀρώμεν, *mihī narrabat, viam ducere ad urbem quam viderem.*

593 The objective sentence may involve the apodosis of a conditional proposition, and then ἂν may appear by the side of the verb or participle in any one of the three forms, whether the protasis is expressed or not (above, 505). Thus we may say in the first two forms :

φησὶ δώσειν	}	εἰάν τι ἔχῃ.
φησὶν ὅτι δώσει		
ἔφη δώσειν	}	εἰ τι ἔχοι.
διδόναι ἂν		
ὅτι διδοίη ἂν		
φησὶ διδόναι ἂν	}	εἰ τι εἴχεν.
φησὶν ὅτι ἐδίδου ἂν		
φησὶ δοῦναι ἂν	}	εἰ τι ἔσχεν.
φησὶν ὅτι ἔδωκεν ἂν		

Thus we have Xen. *Cyrop.* i. 6, § 3: μέμνημαι ἀκούσας ποτέ σου, ὅτι εἰκότως ἂν καὶ παρὰ θεῶν πρακτικώτερος εἶη ὥσπερ καὶ παρὰ ἀνθρώπων, ὅστις μὴ ὁπότε ἐν ἀπόροις εἶη τότε κολακεύοι, ἀλλ' ὅτε ἄριστα πράττοι τότε μάλιστα τῶν θεῶν μεμνῶτο, "I remember to have heard formerly from you (the statement of your opinion), that he would deservedly obtain his wishes more easily from the gods as also from men, whoever did not flatter them when in adversity, but remembered the gods most when he was most thriving." Id. *Mem.* i. 6, § 12: δῆλον ὅτι εἰ τὴν συνουσίαν ᾧ τινος ἀξίαν εἶναι, καὶ ταύτης ἂν οὐκ ἔλαττον τῆς ἀξίας ἀργύριον ἐπράττου, "it is clear (as a matter of fact), that if you thought the instruction worth anything, you would exact money to the full amount of that value."

So also in the case of those verbs which are followed by the participle. Thus, *εὐρίσκω ταύτην μόνην ἂν γενομένην τῶν παρόντων κακῶν ἀπαλλαγὴν* (Isocr. *Areop.* 16) for *ὅτι αὕτη μόνη ἂν γένοιτο ἀπαλλαγὴ*; and so throughout the four cases we might write :

- | | |
|------|--------------------------------------|
| 1 | <i>οἶδά σε δίδόντα, εἴ τι ἔχεις,</i> |
| 2 | <i>δώσοντα, ἐάν τι ἔχῃς,</i> |
| 3 | <i>διδόντ' ἂν, εἴ τι ἔχῃς,</i> |
| 4 a. | <i>διδόντ' ἂν, εἴ τι εἶχες,</i> |
| 4 b. | <i>δόντ' ἂν, εἴ τι ἔσχες.</i> |

594 The rule for the use of the negative particles in objective sentences flows at once from the general distinction between *οὐ* as categorical and *μή* as hypothetical. Practically, therefore, we have *μή* when the infinitive is used, and *οὐ* when we have a finite verb or a participle; and that too whether the dependent sentence represents a categorical proposition or the apodosis of a condition. Thus (a) with an infinitive; Xen. *Hellen.* III. 2, § 10: *ἐνόμισαν αὐτὸν μὴ βούλεσθαι μᾶλλον ἢ μὴ δύνασθαι*, "they thought that he was not willing rather than not able." Thucyd. VI. 18, § 7: *νομίζατε νεότητα καὶ γῆρας ἀνευ ἀλλήλων μηδὲν δύνασθαι, ὁμοῦ δὲ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πᾶν ἀκριβὲς ἂν ξυγκραθὲν μάλιστ' ἂν ἰσχύειν*, "think that youth and age apart from each other avail nothing, and that the three classes when mixed together would have most power." Soph. *Æd. T.* 1353: *ὥς σ' ἠθέλησα μηδέ γ' ἂν γινῶναι*, "for I wished that I might not have known you" (cf. Thucyd. IV. 47). Soph. *Phil.* 1313: *παῦλαν ἴσθι τῇσδε μήποτ' ἂν τυχεῖν νόσου*, "be assured that a rest from this malady would never take place" (according to Schäfer's and Porson's reading for *ἐντυχεῖν*). Xen. *Mem.* I. 2, § 41: *οἶμαι μὴ ἂν δικαίως τούτου τυχεῖν τοῦ ἐπαίνου τὸν μὴ εἰδῶτα τί ἐστι νόμος*, "I think that he, who does not know what is law, would not justly obtain this commendation." Thucyd. VII. 72, § 2: *διὰ τὸ μὴ ἂν ἔτι οἶεσθαι κρατῆσαι* (where the *ἂν* belongs to *κρατῆσαι*, above, 508, (a)). Ælian, *V. H.* XI. 6: *ἔλεγεν Ἐτεοκλῆς ὁ Λακων δύο Λυσάνδρους τὴν Σπάρτην μὴ ἂν ὑπομείναι*, "Eteocles the Lacedæmonian said that Sparta would not have endured two Lysanders." (b) With a finite verb and participle; Arist. *Eg.* 778: *ὥς δ' οὐχὶ φιλεῖ σ', οὐδ' ἔστ' εὖνους, τοῦτ' αὐτό σε πρῶτα διδάξω*, "that he does not love you, and is not well disposed, this I will first teach you." Soph. *Æd. T.* 1008: *εἰ δῆλος οὐκ εἰδὼς τί δράς*,

"it is clear that you know not what you are doing." Dem. *Aph.* i. § 55: εἰ μὲν ὁ πατήρ ἠπίσται τοῖς, δῆλον ὅτι οὐτ' ἂν τᾶλλα ἐπέ-
 τρεπεν οὐτ' ἂν ταῦθ' οὕτω καταλιπὼν ἔφραζεν, "on the supposition
 that my father distrusted them, he was not likely to entrust the
 other property to their care, or to have told them of these things
 when he had so left them." Lys. xxxi. 21: ἄρα δῆλον, ὅτι εὖ ᾗδει
 αὐτὸν οὐδὲ διὰ τὸ προσήκειν αὐτῇ τὰ δέοντα ἂν ποιήσαντα; "is it
 clear that he well knew that he would not do what was right even
 on account of being related to her?"

When ὅπως is used with the present indicative, the objective
 sentence is distinguished from the merely protatic by the categorical
 negative; thus we have an objective sentence in Xen. *Hier.* 9, § 1:
 ὅπως οὐ πάντων τούτων ἐπιμελητέον οὐ λέγω, "I do not say (assert
 the fact) that we ought not to take care of all these things." But
 we have a protatic sentence in Soph. *Antig.* 685: ὅπως σὺ μὴ
 λέγεις ὀρθῶς τάδε, οὐκ ἂν δυναίμην λέγειν (above, 532).

Obs. This rule holds without exception in regard to the objective
 sentence with ὅτι or ὥς and the finite verb, but the construction with
 the infinitive or participle is liable to various irregularities. (a) The
 infinitive in the objective clause may have οὐ, if the main verb implies
 assertion or claim (φάναι, λέγειν, αξιῶν, δικαιῶν), opinion or expectation
 (οἶσθαι, νομίζειν, ἡγείσθαι, δοκεῖν, ὑπολαμβάνειν, ὑποποιεῖν, ἐλπίζειν),
 when the οὐ is really to be taken with the whole sentence; as Thucyd.
 i. 39: ἡγήσαντο ἡμᾶς οὐ περιόψεσθαι = οὐχ ἡγήσαντο ἡμᾶς περιόψεσθαι.
 (b) The participle may have μὴ when conversely the negation is limited
 to the participle only; as Thucyd. ii. 17: τὸ μαντεῖον προῆδει μὴ ἐπ'
 ἀγαθῷ ποτε αὐτὸ κατοικισθόμενον, where the μὴ cannot be thrown back
 upon προῆδει, but must be limited to the phrase μὴ ἐπ' ἀγαθῷ. Similarly
 Soph. *Phil.* 79: ξέουδα καὶ φύσει σε μὴ πεφυκότα τοιαῦτα φωνεῖν, where
 the meaning is not "I do not know," but "I do know that you are not
 naturally inclined to say such things."

595 With verbs of denying, contradicting, doubting and dis-
 believing, the objective sentence, whether expressed by the infinitive
 or by the finite verb with ὅτι and ὥς, is often strengthened by a
 negative to imply that such would have been the direct expression
 of the denial, &c. Thus we may not only have, in accordance
 with the English idiom, Æsch. *Eumen.* 581: δρᾶσαι γάρ, ὥσπερ
 ἐστίν, οὐκ ἀρνούμεθα, "we (I) do not deny that I have done it, as
 the fact is;" but also Arist. *Eq.* 572: τοῦτ' ἀπεψήσαντ' ἂν, εἴτ'
 ἡρνοῦντο μὴ πεπτωκέναι, "they would have wiped off this, and
 then deny to the effect that they had not fallen," i. e. saying that

οὐκ ἔστιν ὅτι ἔστιν. Soph. Antig. 442: φῆς ἡ καταρρεῖ μὴ δεδρα-
 σέναι ταῦτα; καὶ φησὶ ὁρᾶναι καὶ καταρρεῖναι τὸ μὴ, "do you
 assert that you did it or do you deny saying) that you did it
 not?" - I assert that I did it, and do not deny to the effect that I
 did it not." Id. Phil. 254: θεὸς ὁρασησέτω τὸ μήτε δρᾶσαι,
 κ. τ. λ. - i. e. swear by the god, to the effect that we had neither
 done the deed, &c. And similarly we have οὐ after εἰς or ὅτι; as
 in Dem. Oret. I. § 27: εἰς ἃ οὐκ ἐκείνος ἐγείρει τὴν γῆν οὐκ ἠδύνατ'
 ἀρνηθῆναι, - he could not deny (and say) that the other did not
 farm the land." Plat. Men. p. 89 D: ὅτι δ' οὐκ ἔστιν ἐπιστήμη,
 σκέψαι εἰς σοι δοκῶ εἰκότως ἀπιστεῖν, "consider whether I seem
 to you reasonably to doubt to the effect that science does not
 exist." Thucyd. I. 86: οὐδαμοῦ ἀντίπον, εἰς οὐκ ἀδικοῦσι τοὺς
 ἡμετέρους συμμάχους, "they nowhere denied to the effect that they
 are not wronging our allies." And in the use of the infinitive, if
 the main clause contains a negative or interrogative so as to be-
 come doubly negative, we may have μὴ οὐ for μὴ in the objective
 sentence (see above, 529, Obs. 1; 530, Obs.); as Plat. Men. 89 D:
 οὐκ ἀνατίθεται μὴ οὐ καλῶς λέγεσθαι, "I do not retract (lit. recall
 my move) to the effect that these things are not well said." Phaed.
 87 A: οὐκ ἀνατίθεται μὴ οὐχὶ πᾶν χαριέντως ἀποδεδεῖχθαι, "I do
 not retract and say that it has not been charmingly demonstrated."
 (See below, 603).

§ VII. Illative or Consecutive Sentences.

596 An illative sentence is properly a relative clause explana-
 tory of an emphatic pronoun. It differs from the objective sentence
 as the *effect* differs from the *fact*, as διότι differs from ὅτι. Thus,
 οὐκ ἂν ἀρνοίμην τὸ δρᾶν (Soph. Phil. 118) is merely *objective*,
 "I should not refuse the doing it" (i. e. τοῦτο τὸ δρᾶν, above, 584).
 But οἱ δέομαι γε τούτων οὐδενός, ὥστε σε κινδυνεύειν (Xen. Cyr. I.
 4, § 10) is *illative*, "I do not want any one of these things to such
 an extent as that you should incur danger." The objective sen-
 tence therefore exhibits a fact as it is; the illative sentence exhibits
 a fact as it would be if the antecedent circumstances were carried
 far enough. It may be expressed by the relative itself, as in Soph.
 Antig. 220:

οὐκ ἔστιν οὕτω μῶρος, ὃς θανεῖν ἐρᾷ.

"there does not exist the man so foolish, who (i. e. that he) wishes to die." But most commonly the particle *ὥστε* or *ὡς* is used in the relative clause, followed either by the infinitive or by the indicative. Thus, we may say either *οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντὶ εἰρήνης αἰρεῖσθαι*, "he is so foolish as to prefer war to peace;" or *οὕτως ἀνόητός ἐστιν, ὥστε πόλεμον ἀντὶ εἰρήνης αἰρεῖται*, "he is so foolish, that he prefers war to peace." The difference of these two constructions is best shown by their negative expression; for we write, in the former case, *ὥστε μὴ εἰρήνην ἀντὶ πολέμου αἰρεῖσθαι*, showing that the result is looked upon as a general one, common to the person mentioned with many others; but in the latter case we write *ὥστε οὐχ αἰρεῖται εἰρήνην ἀντὶ πολέμου*, showing that the result is regarded as a categorical assertion respecting the particular person.

Obs. For the use of the adverb or tertiary predicate to express the illative sentence, see above, 438, 497.

The following examples will show the various applications of the illative sentence :

(a) The positive consequence; Xen. *Mem.* i. 2, § 1: *Σωκράτης ἦν πεπαιδευμένος οὕτως, ὥστε πάνυ μικρὰ κεκτημένος πάνυ ῥαδίως ἔχειν ἀρκοῦντα*, "Socrates was so disciplined that when he possessed very little he was very easily contented." Id. *Anab.* ii. 3, § 25: *οὐχ ἦκεν ὁ Τισσαφέρνης, ὥσθ' οἱ Ἕλληνες ἐφρόντιζον*, "Tissaphernes did not come, so that (wherefore) the Greeks began to be anxious."

(b) The negative consequence; Thucyd. ii. 49: *τὰ ἐντὸς οὕτως ἐκάετο, ὥστε μὴ τῶν πάνυ λεπτῶν ἱματίων τὰς ἐπιβολὰς ἀνέχεσθαι*, "the internal fever was so great, that they could not endure the weight of quite light upper garments." Æsch. *Eumen.* 36: *ὡς μήτε σωκεῖν μήτε μ' ἀκταίνειν βάσιν*, "so that I have neither strength nor can I move rapidly." Xen. *Cyr.* i. 4, § 5: *ταχὺ τὰ θηρία ἀνηλώκει, ὥστε ὁ Ἀστυάγης οὐκέτ' εἶχεν ἀντὶ θηρία συλλέγειν*, "he speedily made away with the wild beasts, so that Astyages was no longer able to collect game for him."

(c) The illative clause contains an apodosis; Xen. *Cyr.* i. 6, § 18: *ὥστε ἕκαστα, ὅποτε δέοιτο, ἔχειν ἂν παρεσκευασμένοις χρῆσθαι*, "so that whenever it was necessary he would be able to use them in a state of complete readiness." Dem. *de Chers.* § 36: *ὥστε μὴ*

ἀν δύνασθαι ἐπαλθεῖν οἴκαδε, "so that he would not be able to return home." Id. in *Aph. Fals. Test.* § 23: ὥστ' οὐδὲ ταύτην ἀν τις ἐπενέγκοι τὴν αἰτίαν, "so that no one would be able to allege this cause." Xen. *Agas.* i. 26: ὥστε τὴν πόλιν ὅπως ἡγήσω ἀν πολέμου ἐργαστήριον εἶναι, "so that you would really have supposed the city to be a workshop of war."

(d) The illative clause is attracted into the protasis; Xen. *Eccon.* i. 13: εἴ τις χρῶτο τῷ ἀργυρίῳ ὥστε κάκιον τὸ σῶμα ἔχει, πῶς ἀν ἔτι τὸ ἀργύριον αὐτῷ ὠφέλιμον εἴη; "if any one were to use his money, so as to be (as if he were) worse in body, how would his money be any longer useful to him?"

Obs. There are a few passages in which ὥστε οὐ or ὥς οὐ seems to be followed by the infinitive; but in some of these (as in *Soph. El.* 780; *Eurip. Phæn.* 1357; *Dem. Nic.* p. 1246) we ought to restore the indicative. In others (as in *Herod.* i. 189; *Plat. Apol.* p. 26 D; *Lys.* x. § 15; *Thucyd.* v. 40, &c.) the negative οὐ is preferred to μή, because the construction of ὥστε οὐ with the indicative would have been given in *orations directæ*, or because the negative qualifies some single word. See *Shilleto* on *Dem. Fals. Leg.* pp. 202—205, and compare *Journal of Philology*, III. 206.

597 In the sense of "wherefore" ὥστε may be used with the imperative, especially in such phrases as ὥστε θάρρει, "wherefore be of good courage" (*Plat. Euthyd.* 275 c; *Xen. Cyr.* i. 3, § 18); and even with the indicative in an interrogation, as in *Dem. c. Aph. Fals. Test.* § 47: ὥστε πόθεν ἴσασιν;

598 If a comparative or superlative adjective appears in the antecedent clause, the emphatic pronoun is necessarily omitted, as

(a) νεώτεροί εἰσιν ἢ ὥστε εἰδέναι οἷων πατέρων ἐστέρηνται.

(b) φιλοτιμότατος ἦν ὁ Κῦρος, ὥστε πάντα ὑπομείναι τοῦ ἐπαινεῖσθαι ἕνεκα.

599 This is also the case when οἷός τε with the finite verb is substituted for ὥστε. Thus, for τοιοῦτός ἐστιν ὥστε ποιεῖν ταῦτα, we write οἷός τε ἐστὶ ποιεῖν ταῦτα, substituting the relative for the relative and its antecedent, and transferring the former to the antecedent clause, so as to make it a mere predication (above, 405, *Obs.* 2).

600 Conversely, when *οἷος* intervenes between its antecedent *τοιούτος* and another relative sentence, the intermediate sentence may be omitted. Thus we may write *οὐ γὰρ δὴ ἀρμονία γε τοιούτων ἐστὶν ᾧ ἀπεικάζεις αὐτήν*, for *τοιούτον οἷον ἐκεῖνό ἐστιν ᾧ ἀπεικάζεις αὐτήν* (above, 403, *Obs.* 4); cf. Soph. *Antig.* 220 (above, 596).

601 When the illation or consequence is regarded as the immediate effect of the main verb, the particle *ὥστε* may be omitted before the infinitive, as in Æschyl. *Ag.* 250:

δίκᾳ τοῖς μὲν παθοῦσι μαθεῖν ἐπιρρέπει τὸ μέλλον,

where the main verb *ἐπιρρέπει* is neuter, and *μαθεῖν τὸ μέλλον* = *ὥστε μαθεῖν τὸ μέλλον* expresses the effect of learning by experience or suffering.

602 When the effect is represented as an object to be avoided or prohibited, the infinitive, preceded by *μή*, *τὸ μή*, or *ὥστε μή*, requires to be carefully distinguished from the apparently similar construction of the objective sentence after verbs of denying, &c. (above, 595), and from that of the final sentence, when the end is negative (below, 609). The difference of the three cases of *μή* with the infinitive is simply this: in the *objective* sentence, *ἡρνοῦντο μὴ πεπτωκέναι* means "they denied the fact that they had fallen—they said that they had not fallen;" in the *illative* sentence, *θνητοὺς ἔπαυσα μὴ προδέρκεσθαι μόνον* means "I interposed a hindrance, so that, as the consequence of my act, they did not foresee their doom," which is much the same as saying, "and therefore they did not foresee it;" in the *final* sentence, *ἐξευλαβοῦνται μὴ φίλοις τεύχειν ἔριν* means "they are on their guard, to the end that they may not make a quarrel with their friends," whether that result is attained or not. So that we must always, in classifying these sentences, inquire whether the dependent clause indicates a *fact*, a *consequence* or a *motive*, and it is only in the second case that the sentence can be called *illative*; as in the following examples:

(a) Eurip. *Hec.* 867: *νόμων γραφαὶ εἴργουσι χρῆσθαι μὴ κατὰ γνώμην τρόποις*, i. e. "the laws impose a hindrance, and the effect is that people do not please themselves" (for the general thesis is *οὐκ ἔστι θνητῶν ὅστις ἐστ' ἐλεύθερος*, v. 864).

(b) Herod. i. 158: *Ἀριστόδικος ἔσχε μὴ ποιῆσαι ταῦτα Κυμαίους*, i. e. "he hindered them, and the effect was that they did not do these things."

(c) *Æsch. Eumen.* 210: εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾶς τὸ μὴ τίνεσθαι (γενέσθαι) μηδ' ἐποπτεύειν κότῳ, i. e. "if (which is the reverse of hindrance) you give full scope to those who murder their relatives, so that you do not punish or even regard them with anger."

(d) *Eurip. Iph. T.* 1348: φόβος δ' ἦν ὥστε μὴ τέγξαι πόδα, i. e. "there was fear, and, as a consequence, caution, to the effect that the sheet-rope was not wetted by the sea."

603 If the main clause contains a negation or interrogation, so as to become doubly negative, the particle οὐ is appended to μὴ in the illative clause (above, 529, *Obs.* 1, 530, *Obs.*, 595); thus *Soph. Œd.* *T.* 1065: οὐκ ἂν πιθοίμην μὴ οὐ τὰδ' ἐκμαθεῖν σαφῶς. *Xen. Apol.* § 34: οὔτε μὴ μεμνήσθαι δύναμαι αὐτοῦ οὔτε μεμνημένος μὴ οὐκ ἐπαινεῖν. *Plat. Resp.* p. 427 E: ὥς οὐχ ὅσιόν σοι ὄν μὴ οὐ βοηθεῖν δικαιοσύνη. *Ibid.* p. 354 B: οὐκ ἀπεσχόμην τὸ μὴ οὐκ ἐπὶ τοῦτο ἐλθεῖν ἀπ' ἐκείνου. *Soph. Trach.* 90: οὐδὲν ἐλλείψω τὸ μὴ οὐ πᾶσαν πυθέσθαι τῶνδ' ἀλήθειαν πέρι. *Id. Œd. T.* 283: μὴ παρῆς τὸ μὴ οὐ φράσαι. *Æsch. Eumen.* 300: οὔτοι σ' Ἀπολλῶν ῥύσαιτ' ἂν ὥστε μὴ οὐ παρημελημένον ἔρρειν. *Herod.* viii. 57: οὔτε σφέας Εὐρυβιάδης κατέχειν δυνήσεται οὔτε τις ἀνθρώπων ἄλλος ὥστε μὴ οὐ διασκεδασθῆναι τὴν στρατιήν. *Soph. Anti.* 96: πείσομαι γὰρ οὐ τοσοῦτον οὐδὲν ὥστε μὴ οὐ καλῶς θανεῖν. *Xen. Anab.* iii. 1, § 13: τί ἐμποδὼν μὴ οὐχὶ ἀποθανεῖν; *Æsch. Prom.* 627: τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν; *Plat. Phæd.* p. 72 D: τίς μηχανὴ μὴ οὐχὶ πάντα καταναλωθῆναι εἰς τὸ τεθνάναι;

The same applies when the main sentence is virtually negative (above, 529, *Obs.* 1). Thus *Xen. de Rep. Lac.* vi. 2: αἰσχρὸν ἐστὶ μὴ οὐκ ἄλλας πληγὰς ἐμβαλεῖν τῷ νείῃ. *Herod.* i. 187: Δαρεῖο δεινὸν ἐδόκεε εἶναι μὴ οὐ λαβεῖν τὰ χρήματα. *Xen. Anab.* ii. 3, § 11: ὥστε πᾶσιν αἰσχύνην εἶναι μὴ οὐ συσπουδάξειν.

604 The illative clause may become demonstrative and independent, and in this case it is regularly connected with that which would otherwise be its apodosis, by the particles ἄρα, τοίγαρ, τοίνυν, &c., or by some such combination as πρὸς ταῦτα. Thus, for ὥστε θάρρει (597) we might have θάρρει οὖν or πρὸς ταῦτα θάρρει. The particle οὖν is indicative rather of continuation and retrospect (above, 548, (31)) than of inference: and, in general, it should be

rendered rather "accordingly," "as was said," "to proceed," than "therefore," which is properly expressed by *ἄρα* and its compounds. It is to be remarked, however, that in their origin the ideas of continuation and inference are identical: *ἄρα* signifies "farther" (548, (4)); and in Thucyd. vi. 89, *καὶ ἀπ' ἐκείνου* stands for *ἄρα* in the conclusion of a regular syllogism.

§ VIII. *Final Sentences.*

605 The end or intention of an action may seem to be regarded sometimes as an object or as an inferential consequence. It is not surprising, therefore, that the final sentence should so often approximate in form to the objective or illative sentence. Thus, such objective constructions as *βούλομαι λέγειν, ὃ ἄνθρωπος πέφυκε φιλεῖν* may be regarded as expressing the end no less than the object of action. And an illative clause with *ὥστε* may be apparently tantamount to the expression of an end. The true distinction of the three cases is that which has been already pointed out, namely, we have to inquire whether the dependent clause indicates a *fact*, a *consequence*, or a *motive*; and it is only in the third case that the sentence can be called *final*. When we say, *λέγω ἵνα εἰδῆς*, "I speak to the end, and with the intention that you may know," we neither express the *fact*, as in *λέγω σὲ εἰδέναι*, "I speak the fact that you know," nor the *consequence*, as *λέγω, ὥστε σὲ εἰδέναι*, "I speak so that as a result you know." In both the latter cases the realization is presumed or secured; but in the first case we have merely the motive or purpose which influences the speaker, whether he attains his end or not.

606 There are three forms of the final sentence. (a) When the end is expressed by the infinitive. (b) When it is expressed by the future participle. (c) When it is expressed by a finite verb dependent on some relative or negative particle. Thus we may say, with very little difference of meaning:

- (a) *ἦλθεν ἀδικεῖν* or *ὥς* or *ὥστε ἀδικεῖν*, "he came to do wrong."
- (b) *ἦλθεν ἀδικήσων* or *ὥς ἀδικήσων*, "he came, as being about to do wrong."
- (c) *ἦλθεν ἵνα, ὅπως, ὥς* or poet. *ὅφρα ἀδικήσοι*, "he came, in order that he might do wrong."

In this use of the infinitive or future participle, as well as in that of the third form, which is more specially appropriated to the expression of an end, we may easily distinguish these final sentences from the objective or temporal, by observing that, while in the latter an answer is made to the question "what?" or "when?" in the final sentence the question "why?" obtains an answer. Thus we may ask, τί λέγεις; "what do you say?" and answer in the objective sentence, λέγω σὲ ἀδικεῖν, "I say that you do wrong." Or we may ask, πότε ἀμαρτάνει; "when does he err?" and answer in the temporal sentence, ἀμαρτάνει ἀδικῶν, "he errs when he does wrong." Or we may ask, ποῦ ἀμαρτάνει; "where does he err?" and answer with a local predication, ἀμαρτάνει, ὅπου, ἵνα, ἐν οἷς ἀδικεῖ, "he errs where he does wrong." But in all three forms of the final sentence given above, we imply the question διὰ τί ἦλθεν; "why did he come?" and the answer is, "in order to do wrong," "with the intention of doing wrong," "to the end that he might do wrong."

607 The following examples will illustrate the three forms of the final sentence:

(a) The infinitive alone is used in many idiomatic collocations, in which we wish to express the end or purpose as briefly as possible. Thus Plat. *Phædr.* p. 229 B: ἐκεῖ σκιά τ' ἔστι καὶ πνεῦμα μέτριον καὶ ποὰ καθίξεσθαι ἢ, ἐὰν βουλώμεθα, κατακλιθῆναι, "there is shade and a gentle breeze and grass for the purpose of sitting, or, if we please, of reclining." Eurip. *Phæn.* 25: δίδωσι βουκόλοις ἐκθεῖναι βρέφος, "he gives the child to the herdsmen in order that they may expose it." Xen. *Cyr.* iv. 5, § 1: ὄψον μὴ πέμπετε μηδὲ πιεῖν, "do not send them viands or the means of drinking." Plat. *Apol.* p. 28 E: ἄρχοντες οὕς εἴλεσθε ἄρχειν μου, "the rulers, whom you chose in order that they might rule me" (cf. Xen. *Mem.* i. 7, § 3: κυβερνᾶν κατασταθεῖς. iii. 2, § 1: στρατηγεῖν ἡρημένος). With ὥς or ὥστε the final sentence with the infinitive is distinguished by the meaning from the corresponding form of the illative. Thus in Thucyd. i. 121, χρήματα δ' ὥστ' ἔχειν ἐς αὐτά, οἴσομεν, "we will contribute money, in order that we may have it for these objects," clearly implies an end or intention, and not the result as a matter of fact. The infinitive, as indicating the end, is sometimes used in the substantival form, i. e. with the article, and either

without a preposition, as in Thucyd. i. 4: τοῦ τὰς προσόδους μᾶλλον ἵεναι αὐτῷ, "in order that his revenues might come in better;" or with some preposition, e. g. πρὸς c. accus., ἐπὶ c. dat., ὑπέρ or ἔνεκα c. gen., as Xen. *Cyr.* viii. 2, § 25: πολλὰ ἐμηχανᾶτο πρὸς τὸ πρωτεύειν, "he took many steps with a view to getting the first place." Isocr. *Demon.* § 19: αἰσχρὸν τοὺς μὲν ἐμπόρους τοιαῦτα πελάγη διαπερᾶν ἔνεκα τοῦ πλείω ποιῆσαι τὴν ὑπάρχουσαν οὐσίαν, τοὺς δὲ νεωτέρους μηδὲ τὰς κατὰ γῆν πορείας ὑπομένειν ἐπὶ τῷ βελτίῳ καταστήσαι τὴν αὐτῶν διάνοιαν, "it is disgraceful that, while merchants traverse such tracts of open sea in order to increase the property they possess, younger men cannot undergo even journeys by land in order to improve their own minds." Id. *Areop.* § 64: ἔτοιμοί εἰσιν ὅτιοῦν πάσχειν ὑπὲρ τοῦ μὴ ποιεῖν τὸ προσταττόμενον, "they are ready to undergo anything in order to avoid doing what is prescribed."

Obs. In a number of phrases ὥς or ὅσον with the infinitive, and originally with a final meaning, appears parenthetically, as in English: thus we have ὥς εἰπεῖν, "in order that I may so express myself," i. e. "so to speak;" ὥς ἔπος εἰπεῖν, "in order that I may express myself so largely," i. e. "to make such a sweeping assertion;" similarly ὥς ἐν κεφαλᾷ εἰπεῖν, ὥς συντόμως εἰπεῖν, ὥς τὸ ὅλον εἰπεῖν, ὥς ἐν τύπῳ εἰρησθαι, ὥς σμικρὸν μεγάλῳ εἰκάσαι, ὅσον γ' ἐμὲ εἰδέναι, &c.

(b) The participle in the final sentence may agree either with the subject or with the object; thus we have Thucyd. vii. 68: ἐπὶ τὴν ἡμετέραν ἦλθον δουλωσόμενοι, "they came to our land with the intention of enslaving it." Xen. *Cyr.* vi. 3, § 6: εὐθὺς οὖν πέμπει τίνα ὁ σκόπαρχος ἀγγελοῦντα ταῦτα τῷ Κύρῳ, "immediately then the leader of the scouts sends a person to Cyrus in order to announce these things." And similarly with ὥς, Thucyd. ii. 7; Xen. *Anab.* i. 1, § 3; Soph. *El.* 772.

Obs. There are some idiomatic phrases in which the final sense of the future participle is scarcely perceptible, as ἔρχομαι φράσω, "I go on for the purpose of telling," i. e. "I am going to tell;" ἦν λέγων, "I was going on with the intention of telling," i. e. "I was about to say."

(c) It follows from the nature of the subjunctive and optative moods (above, 292, 513, 538), that the subjunctive will be used after determinate, and the optative after indeterminate, tenses in these final clauses; thus we have

γράφω, γράψω, γέγραφα, ἵνα μάθῃς,
 ἔγραφον, ἔγραψα, ἔγγραψα, ἵνα μάθῃς;

and in the correlative sentences,

οὐκ ἔχω, οὐχ ἔξω ὅποι τράπωμαι,
οὐκ εἶχον, οὐκ ἔσχον ὅποι τραποίμην.

The following are examples of the use of the subjunctive; *Æsch. Prom.* 275: τὰς προσερχούσας τύχας ἀκούσαθ', ὡς μάθητε διὰ τέλους τὸ πᾶν, "hear the fortunes that are to come, to the end that you may learn the whole throughout." *Xen. Anab.* II. 4, § 17: Τισσαφέρνης διανοεῖται τὴν γεφύραν λύσαι τῆς νυκτός, ὡς μὴ διαβῆτε, "Tissaphernes intends to break down the bridge in the night, to the end that you may not cross the river." *Id. Mem.* III. 2, § 3: βασιλεὺς αἰρεῖται, οὐχ ἵνα ἑαυτοῦ καλῶς ἐπιμελῆται, ἀλλ' ἵνα καὶ οἱ ἐλόμενοι δι' αὐτὸν εὖ πράττωσι, "a king is chosen, not with the intention that he may take good care of himself, but to the end that those who have chosen him may prosper owing to him."

The following will suffice to illustrate the use of the optative; *Xen. Anab.* I. 9, § 21: Κύρος φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχοι, "Cyrus thought he needed friends, in order that he might have persons to co-operate with him." *Id. Cyrop.* I. 6, § 29: ἐπὶ σκοπὸν βάλλειν ἐδιδάσκομεν ὑμᾶς, ἵνα γε νῦν μὲν μὴ κακουργώητε τοὺς φίλους, εἰ δέ ποτε πόλεμος γένοιτο, δύνασθε καὶ ἀνθρώπων στοχάζεσθαι, "we taught you to shoot at a mark, to the end that now you might not hurt your friends, and that if war ever arose, you might be able also to aim at men." After an optative, *Soph. Phil.* 324: θυμὸν γένοιτο χειρὶ πληρῶσαί ποτε, ἵν' αἱ Μυκῆναι γνοῖεν κ.τ.λ., "might it be in my power to gratify my wrath with my hand, in order that Mycenæ might know, &c." And the imperative may be regarded as an optative, as in *Æsch. Suppl.* 672: γεραροῖσι γεμόντων θυμέλαι φλεγόντων θ' ὡς πόλις εὖ νέμοιτο. In *Soph. Œd. C.* 11, we ought to read στήσόν με κἀξίδρυσον ὡς πυθώμεθα.

608 When the final sentence expresses an *eventual* conclusion, i.e. one in which an additional hypothesis is virtually contained, we may subjoin ἄν to ὡς or ὅπως, but not to ἵνα. This chiefly occurs after imperative sentences; thus *Soph. Electr.* 1495, 6:

χώρει δ' ἔνθα περ κατέκτανες
πατέρα τὸν ἄμὸν, ὡς ἂν ἐν ταύτῳ θάνῃς,

"in order that you may, as by going there you will, die in the very

place where you murdered him." The optative is substituted for the subjunctive after past tenses, as in Herod. i. 75, 91, 99, 110. Similarly we find the optative after another optative, Soph. *Oenopaus*, Fr. 423: *γενοίμαν αἰετὸς ὑψιπέτας ὥς ἂν ποταθείην*, "would I were an eagle, in order that I might, *as in that case I should*, fly over the sea." But as this eventual conclusion seldom needs to be expressed, the omission of the *ἂν* is more common, especially with the optative.

Obs. We must distinguish from this use of *ὥς ἂν* the occasional appearance of these particles with the optative and a superlative adverb, where *ὥς* is not a final conjunction, but an adverb of manner. Thus in Plato, *Phædo*, p. 82 E: *τοῦ εἰργμοῦ τὴν δεινότητα κατιδούσα ὅτι δι' ἐπιθυμίας ἐστι, ὥς ἂν μάλιστα αὐτὸς ὁ δεδεμένος ξυλλήπτωρ εἴη τῷ δεδίσθαι*, "contemplating the formidable nature of the prison, namely, that it consists in concupiscence, in the manner in which the person bound would most of all contribute to his own imprisonment." Similarly with a preceding *ὥς* in the *Phædrus*, p. 230 B: *ὥς ἀκμὴν ἔχει τῆς αἰθῆς, ὥς ἂν εὐωδέστατον παρέχει τὸν τόπον*, "it is at the height of its flower, in such a way, as would render the place most fragrant," where we might perhaps write *ὥς* in the former clause, for it is clearly the antecedent to the *ὥς ἂν μάλιστα* which follows.

609 When the end is negative, we either place *μή* after *ἵνα*, *ὅπως*, &c., or substitute it for these particles. And here we can always distinguish between the objective and the final sentence, both when the infinitive is used and when these particles appear; for *οὐ βούλομαι λέγειν, λέγω μή οὕτως ἔχειν* or *ὅτι οὐχ οὕτως ἔχει, δοκεῖ μοι ὥς οὐκ ἂν εἴη ταῦτα*, are expressions of an *object* considered as a *fact*: but *βούλομαι μή λέγειν, γράφω ἵνα μή ἔλθῃς*, are expressions of an *end* or *purpose*. When *μή* is written for *ὅπως* *μή* with the subjunctive or optative, as in Xen. *Cyr.* i. 4, § 25: *λέγεται εἰπεῖν ὅτι ἀπιέναι βούλοιο, μή ὁ πατήρ τι ἄχθοιο*, we must distinguish this from the apparently similar usage of *μή*, after verbs of fearing, &c., because the meaning is different, because the indicative is never used after *μή* in the true final sentence, and because the relative particles, which never appear in the former case, may always precede *μή* in the expression of a negative end (see above, 539, *Obs.*)

610 When the negative end is an *eventual* one, we may insert *ἂν* after *ὥς* or *ὅπως*, as in the former case; but in this case also we must not use *ἵνα*, nor can we insert the *ἂν* after *μή* only. The

following is an example of the optative so used, *Æschyl. Agam.* 363 :

ἐπ' Ἀλεξάνδρῳ
τείνοντα πάλαι τόξον, ὅπως ἂν
μήτε πρὸ καιροῦ μήθ' ὑπὲρ ἄστρον
βέλος ἡλίθιον σκήψειν,

“directing his bow against Paris this long time, to the end that his shaft might not, being fruitless (as a fruitless shaft would), either strike the ground short of the mark or soar up to the stars,” where the eventual conclusion is contained in the secondary predicate *ἡλίθιον*.

611 The final sentences, like the prohibitive and dependent interrogative sentences with *μή* (above, 529, 538), are, by their nature, hypothetical clauses; as, therefore, we may say *μή κλέψεις* as well as *μή κλέψης*, we may say also *ὅρα ὅπως μή κλέψεις*, and even *ὅπως μή κλέψεις* without a previous imperative. It is to be remarked, however, that the appearance of the relative particle *ὅπως*, in the present case, indicates an *ellipse* or suppression of the main verb *ὅρα*, whereas the dependent sentence after verbs of fear or forethought is the same in form as the direct interrogation with *μή*, which is as complete as the question with *οὐ*, and needs no supplement (see 537).

612 The infinitive and future indicative with *ἐφ' ᾧ* or *ἐφ' ᾧ τε* = *ἐπὶ τοῖσδε ὥστε* or *ἐπὶ τούτῳ ἐφ' ᾧ τε*, may express the condition or end proposed as the result of an action. The negative, when required, is always *μή* and not *οὐ*, even with the indicative, and this, as well as the tense of the dependent verb, sufficiently shows that the sentence is not illative but final. Thus Thucyd. i. 103: *ξυνέβησαν, ἐφ' ᾧ τε ἐξίαιεν ἐκ τῆς Πελοποννήσου καὶ μηδέποτε ἐπιβήσονται αὐτῆς*, “they came to an agreement on the condition (with the intention, to the end) that they will depart from the Peloponnesus, and never set foot in it again.” Plat. *Apol.* 29 c: *ἀφίμεν σε ἐπὶ τούτῳ μέντοι, ἐφ' ᾧτε μηκέτι ἐν ταύτῃ τῇ ζητήσῃ διατρίβειν μηδὲ φιλοσοφεῖν*, “we let you off on the condition of not spending your time in these speculations or cultivating philosophy.”

The same may be expressed by *ὥστε* alone, as in Thucyd. vii. 82, § 2: *ὁμολογία γίγνεται, ὥστε ὅπλα παραδοῦναι κ.τ.λ.*, “an

agreement is made on the condition that they should give up their arms," &c.

613 We sometimes find that a subjunctive and optative both depend upon a verb in a determinate tense: here the subjunctive denotes the first, and the optative the second or ulterior consequence; thus in Thucyd. III. 22: *παρانیσχον οἱ Πλαταιῆς φρυκτούς, ὥπως ἀσαφὴ τὰ σημεῖα τοῖς πολεμίοις ἢ καὶ μὴ βοήθοιεν*, "to make the enemies' lights unintelligible," which was the first consequence; and "to prevent the Thebans from coming to the aid of their friends," which was an ulterior consequence, resulting from the former one.

614 If the end is not possible, or assumed to be so, as in the fourth case of conditional propositions (502, IV.), the final clause is expressed by the indicative mood; as in Soph. *Œd. T.* 1386:

*εἰ τῆς ἀκουούσης ἔτ' ἦν
πηγῆς δι' ὧτων φραγμός, οὐκ ἂν ἐσχόμην
τὸ μὴ 'ποκλείσαι τοῦμόν ἄθλιον δέμας,
ἔν' ἦν τυφλὸς τε καὶ κλύων μηδέν,*

"if there had been besides a means of damming up the fountain of hearing through my ears, I would not have refrained from blocking up my miserable body, in order that I might be (what I am not and cannot be) both blind and hearing nothing;" and immediately after in the same passage:

*τί μ' οὐ λαβὼν
ἔκτεινας εὐθύς, ὥς ἔδειξα μήποτε
ἑμαυτὸν ἀνθρώποισιν ἔνθεν ἦν γεγώς;*

"why, having taken me in, didst thou not slay me at once, to the end that I might never have shown to men (as I am now showing)," or, "in which case I should never have shown, whence I was born?" And similarly with the unattainable wish (517), Plat. *Crito*, p. 44 D: *εἰ γὰρ ὄφελον οἰοί τ' εἶναι οἱ πολλοὶ τὰ μέγιστα κακὰ ἐξεργάζεσθαι, ἔν' οἰοί τ' ἦσαν καὶ ἀγαθὰ τὰ μέγιστα*, "would that men in general were able to perpetrate the greatest evils, in order that they might (on the condition that they might) also effectuate the greatest benefits."

§ IX. *Causal Sentences.*

615 The causal sentence contains the expression of some contemporary or antecedent fact, which explains or accounts for the main statement. Accordingly, the causal sentence may amount to a temporal sentence, expressed (a) by the participle (576, 577), or (b) by the particles signifying *postquam* (581). But it may also be expressed by the emphatic particle *γε* (c) in the combination with *ἄρα*, or (d) after a relative; and (e) by the relative with *ἀντί*, *διά*, *ἔνεκα*, &c. The following are examples of each class of causal sentences.

616 (a) Participle:

λέγω δὲ τοῦδ' ἔνεκα, βουλόμενος δόξαι σοι ὅπερ ἐμοί (Plat. *Phædo*, p. 102 D), "I speak for the following reason, because I wish you to take the same view that I do." This example is instructive, as showing, in connexion with the relative usage discussed below, the distinction between the final and causal sentences. In itself *ἔνεκα* may introduce a final sentence (above, 607, (a)). But we have it here as a sort of antecedent to the causal participle *βουλόμενος*=*ὅτι βούλομαι*, and *οὔνεκα* is equivalent to *τούτου ἔνεκα*, *ὅτι*. Now the condition, though expressed by the relative sentence, and therefore grammatically *consequent*, is logically *antecedent* (above, 500). And the end is really a condition of action, and as such is expressed by a relative particle. Accordingly, what is consequent when expressed in the antecedent clause, is antecedent when expressed in the consequent clause. But the cause is before the effect. Therefore what is the expression of the effect (final sentence) in the one case, is the expression of the cause (causal sentence) in the other, simply because the structure of the final sentence with *μή* and the future or the subjunctive or optative transfers the end to the future or probable, and because the structure of the causal sentence with *οὐ* and some particle or some present or past tense of the indicative presents the circumstance as a matter of fact.

Obs. 1 The participles in the phrases *τί βουλόμενος*, *τί μαθών*, *τί παθών* (413, (ee)), and those in the absolute nominative (445), are all causal.

Obs. 2 If the causal sentence involves a negation, we use *οὐ* and not *μή*; as *οὐ ποιήσας τοῦτο, ἀγαθὸς εἶ* (above, 530, (c)).

Obs. 3 When the cause is stated as a matter of opinion, we prefix to the participle expressing the cause, whether it be in an absolute case, or in agreement with the subject, the relative particle *ὥς, ὥστε, ἄτε, ἄτε δῆ, οἷα, οἷον* (compare the similar objective sentences, 590). Thus,

ὥς οὐκέτ' ὄντων σῶν τέκνων, φρόντιζε δῆ

(Eurip. *Med.* 1311),

"since your children no longer exist, form your plans accordingly." *ἄτε δῆ οὖν οὐ πάνυ τι σοφὸς ἦν ὁ Ἐπιμηθεὺς ἔλαθεν αὐτὸν καταναλώσας τὰς δυνάμεις εἰς τὰ ἄλογα* (Plato, *Protag.* p. 321 B), i.e. "forasmuch, however, as Epimetheus was not at all (534) a wise man, he unconsciously (578) exhausted all the endowments on the brute creation."

617 (b) Particles signifying *postquam*:

νίκη δ', ἐπεὶπερ ἔσπετ', ἐμπέδως μένοι (Æsch. *Ag.* 827), "and may victory, since it has followed us, remain with us continually." The negative used is of course *οὐ*. Plat. *Apol.* p. 27 C: *τίθηνμί σε ὁμολογούντα, ἐπειδὴ οὐκ ἀποκρίνεις*, "I assume that you agree, since you do not answer."

Obs. When *ἐπεὶ* is causal it properly takes *οὐ*, if a negative is required. The exceptions are chiefly found in the later writers, as Lucian, *Hermot.* 21, 9, 47; *Vera Historia*, II. 31; Plut. *Thes.* 28. In Thucyd. VIII. 38, fin.: *ἐπεὶ δὲ μὴ ἀντανάγοιεν, ἡσύχαζον*, *ἐπεὶ* is not causal, but temporal, and the sentence is frequentative, like those with *ὅποτε μὴ*, Thucyd. II. 15, § 1; III. 68, § 1.

618 (c) The particle *γάρ*:

The particle *γε* = "verily" combined with *ἄρα* = "therefore" or "further," is written *γάρ*. This combination does not differ very much in signification from *γούν = γε οὖν*. *Γάρ* signifies "the fact is," "in fact," "as the case stands;" it may often be rendered "for," but this English particle is much less extensive in its applications. *Γούν* signifies "at all events," "at any rate," "if it is not so in other cases, it is so in this;" it may also be rendered "for," but in still fewer instances than *γάρ*. Immediately following *καί*, the particle *γάρ* often introduces a sentence, with the meaning "and in fact," *et profecto*. In the same sense it is frequently placed after *ἀλλά* and *ἀλλ' οὐ*. The collocation *οὐ γὰρ ἂν* is often used to introduce a contradictory alternative, as *οὐ γὰρ ἂν δεῦρ' ἰκόμην*, "I should not otherwise have come hither." With the interrogative, *γάρ* expresses the effect of something observed; thus, *τί γὰρ σὸν ὄμμα συντέτηκε;* (Eurip. *Med.* 689), "ah! why is thine eye bedimmed?"

The following passage will show the slight difference between γάρ and ἐπεί:

οὐ γὰρ ἐν ἀμετέρα γνώμα λύρας
ᾧπασε θέσπιν ἀοιδᾶν
Φοῖβος, ἀγήτωρ μελέων ἐπεὶ ἀντάχῃς' ἂν ὕμνον
ἀρσένων γέννα (Eurip. Med. 424),

i. e. "the fact is, that Phœbus did not bestow the gift of lyric poetry on our sex: since, if he had, we should have given the males song for song." But γάρ might have been written for ἐπεί, cf. Æsch. Prom. 333: πάντως γὰρ οὐ πείσεις νιν οὐ γὰρ εὐπιθής, "the fact is, you will altogether fail to persuade him: indeed, he is not easily persuaded." See Porson, *ad Eurip. Med.* 139, 140. Γάρ is often placed first with an explanatory clause, which is sometimes followed by οὖν, as in Herod. vi. 11: ἐπὶ ξυροῦ γὰρ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα—νῦν ὦν, κ. τ. λ.

619 (d) The particle γε:

Γε alone is sometimes nearly equivalent to γάρ, especially when it follows μέν: before μέν or μήν, it simply conveys an asseveration. But the use of γε in causal sentences is chiefly after the relative, to which it gives the same sense as the Latin *quippe qui*. Thus,

οἳ γε τὸν φύσαντ' ἐμέ
οὕτως ἀτίμως πατρίδος ἐξωθούμενον
οὐκ ἔσχον οὐδ' ἤμυναν

(Soph. *Ed. C.* 428),

i. e. "for they did not maintain or defend me."

620 (e) The relative with a preposition:

Οὐνεκα for τοῦτου ἔνεκα ὅτι; ἀνθ' ὧν for ἀντὶ τούτων ὅτι (above, 407) are common forms for the expression of the causal sentence; as

ἐποικτεῖρω δέ νιν,
ὁθούνεκ' ἄτη συγκατέζευκται κακῇ

(Soph. *Aj.* 123),

"I pity him because he has become the yoke-fellow of a pernicious distraction."

Obs. The connexion between the causal and the illative sentence is best shown by the transition from the use of γάρ, γοῦν, &c. in the former, to that of ὅρα, τοίγαρ, οὖν, &c. in the latter (above, 604).

§ X. *Concessive Sentences.*

621 The concessive sentence differs from the hypothetical clause in the same way as *εἰ οὐκ ἔα*s differs from *εἰ μὴ ἔα*s, namely, as an assertion of fact differs from a mere assumption; but we sometimes find conditional clauses used in a concessive sense, just as *etiamsi* may approximate in meaning to *quamquam*; and in a lively and vivid style the assumption may be stated as a fact past and gone; thus *καὶ δὴ* = "even now" or "just now," may be used with the perfect indicative in the hurried statement of an hypothesis, e.g. *καὶ δὴ τεθνᾶσιν τίς με δέξεται πόλις*; (Eurip. *Med.* 386), i. e. "they are just now dead (= suppose them dead): what city will receive me?"

The commonest mode of expressing our "although" in Greek is by the *participle*, either alone (530, (c)), or followed by *περ* (in the poets), or preceded by *καί περ*. The student must be careful not to suppose that *καί περ*, in itself, signifies "although." This fancy is the cause of the common blunder of placing *καί περ* before a finite verb in modern Greek composition¹. The participle, which alone occurs in this combination, expresses the concession, and *καί περ* means "even very much;" like the Latin *quam-vis*, *quantum-vis*, "as much as you please." If a negative is required, it must be *οὐ*.

The concessive sentence is sometimes strengthened by *ὅμως*, *εἴτα*, *ἔπειτα*, "nevertheless," which, though belonging to the verb, are sometimes, apparently, attached to the participle. Thus,

πιθοῦ γυναιξί, καί περ οὐ στέργων, ὅμως
(Æsch. *Sept. c. Theb.* 709),

"albeit you love them not, still yield to women."

καὶ γὰρ σ' ἱκνοῦμαι, καὶ γυνή περ οὐσ', ὅμως
(Eurip. *Orest.* 679),

"I too, although I am a woman, nevertheless beseech you."

622 The concession is often expressed by *καί τοι*, "of a truth," which is generally used with the finite verb, in the sense

¹ For the correction of the three passages, in which alone *καί περ* seems to be used with a finite verb, see our remarks in the *Journal of Philology*, I. p. 220.

"and yet;" but is sometimes construed with the participle, like *καί περ*. Thus,

καί τοι φαμέν γέ που αδύνατον εἶναι, ἀλλ' ὅμως, κ. τ. λ.
(*Plat. Phædo*, p. 68 E).

οὐδέ μοι ἐμμελέως τὸ Πιπτάκειον νέμεται καί τοι σοφοῦ παρὰ φωτὸς εἰρημένον (*Id. Protag.* p. 339 c).

623 For *καί τοι*, in both its constructions, the Attic writers idiomatically employ *καὶ ταῦτα*, "and that too" (of something which has just been said, 411, (bb)), which may be rendered "withal," "all the while."

(a) Like *καί περ* with the participle:

"Ὀμηρος—οὔτε ἰχθύσιν αὐτοὺς ἐστιῶ, καὶ ταῦτα ἐπὶ θαλάττῃ ὄντας, οὔτε ἐφθοῖς κρέασιν (*Plat. Resp.* p. 404 B), "although they were living by the sea."

After the participle:

νῦν γοῦν ἐπεχείρησας, οὐδὲν ὦν καὶ ταῦτα (*Plat. Resp.* p. 341 c), "just now at any rate you have made the attempt, being nobody all the while" or "although you have made nothing of it, have utterly failed."

Followed by *ὅμως*:

καὶ ταῦτα τρεῖς ἀδικίας πράξαντες, ὅμως φατὲ ἡμᾶς παρανομήσαι (*Thucyd.* III. 66), "and yet, after having perpetrated three iniquities, you nevertheless say that we have transgressed."

(b) Like *καί τοι* with the finite verb:

καὶ ταῦτα κούφως ἐκ μέσων ἀρκυσμάτων ὥρουσεν (*Æsch. Eumen.* 112), "and yet (or "and withal") he has leapt lightly from the midst of the nets."

With an adjective *καὶ ταῦτα* means "and that too" or "and withal."

We must not confuse *καὶ ταῦτα* with *κακείνο*, which is used with the participle in Plato, *Resp.* p. 442 c: *ἔχον αὖ κακείνο ἐπιστήμην ἐν αὐτῷ*, "because that also has science in itself."

Obs. For the use of *ἐπεὶ* and *οὐχ ὅτι* in concessive sentences, see above, 548, (16), (30).

§ XI. Conclusion. Irregularities of Construction.

624 Syntax, as a part of grammar, is concerned only with those constructions which are according to rule. Irregular or ungrammatical constructions, which arise from haste, carelessness or colloquial usage, must be pointed out by the teacher, when they occur. The following are the chief anomalies, which are found in the Greek authors.

625 *Anacoluthon* (ἀνακόλουθον), or non-sequence, is when the end of a sentence does not correspond to the beginning, and generally arises from a change in the mode of expression, as if the writer had forgotten how he began; thus, ἀποβλέψας γὰρ πρὸς τοῦτον τὸν στόλον, ἔδοξε μοι πάγκαλος εἶναι (Plat. *Legg.* p. 686 D).

626 *Asyndeton* (ἀσύνδετον), or non-conjunction, is when two really connected sentences follow without any particle of connexion, whether copulative or adversative. This omission is generally designed to produce an abrupt emphasis. It is most common in lyric poetry, but we find it occasionally in prose, for instance, after the adverb πάντως, as in Plat. *Resp.* p. 504 E: ἀλλὰ καὶ σὺ ἐρώτα, πάντως αὐτὸ οὐκ ὀλγάκις ἀκήκοας.

627 *Ellipse* (ἔλλειψις), or suppression, is when a word or phrase, which is grammatically necessary for the completion of a sentence, is so easily understood from the inflexions or construction that it is omitted without creating any ambiguity. Thus, if we say ἐτύπτετο πολλὰς, we readily understand πλήγας. If we say οἱ πάλοι, τὰ πρῖν, every one supplies ἄνθρωποι, πράγματα (399, (b)). Such words as ὁδός, γῆ, &c. are constantly suppressed with feminine adjectives or pronouns; as τῇδε ἐπορεύετο, ἡ ἔρημος, &c. (166, 399, (e)). So also the neuter article with a genitive case, as τὰ τῶν θεῶν, “all that belongs to or proceeds from the gods.” There is sometimes a suppression of the apodosis of a conditional proposition, when it is directly opposed to another alternative, as in Plat. *Protag.* p. 325 D: ἐὰν μὲν ἐκὼν πείθεται· εἰ δὲ μή, κ. τ. λ., “if the child obeys willingly, all is well—if not, they compel him.” Sometimes there is only a quasi-ellipse in this case, as in Thucyd. III. 44, which ought to be read ἦν τε γὰρ ἀποφήνω πάνυ ἀδικοῦντας

αὐτοὺς, οὐ διὰ τοῦτο καὶ ἀποκτεῖναι κελεύσω, ἣν τε καὶ ἔχοντάς τι ξυγγνώμης (scil. ἀποφῆνω αὐτούς), εἰεν, "let that pass, what of that?" The omission of the former of two negatives in a disjunctive sentence belongs to the figure of ellipse; thus we have *Æsch. Ag.* 515: Πάρις γὰρ οὔτε συντελὴς πόλις ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον, "[neither] Paris nor his accomplice city boasts that the deed is more than the suffering."

|| *Aposiopesis* (ἀποσιώπησις) is a kind of ellipse. Thus we omit the imperative in *Soph. Antig.* 577: μὴ τριβὰς ἔτι! and in the corresponding English, "no more loitering!"

628 *Brachylogy* (βραχυλογία), or brevity of expression, is when something is formally omitted, but really included in some other part of the sentence from which it may be supplied. This is of very frequent occurrence in Greek, as in other languages. Thus in *Æsch. Ag.* 364, καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπεισφέρειν κακοῦ κάκιον ἄλλο πῆμα, we have to supply, after ἤκειν, the words πῆμα κακὸν φέροντα, which are suggested by what follows. One of the most important kinds of brachylogy is the *zeugma* (ζεύγμα), when a particular verb, which is properly applicable only to one part of the sentence, is made generally applicable to the whole context. Thus in *Pind. Ol.* i. 88, ἔλεν δ' Οἰνομάου βίαν πάρθενόν τε σύνευνον, the meaning is, "he conquered the mighty Enomaus, and obtained the virgin as his bride," so that ἔσχεν must be supplied for the second clause. By another species of brachylogy we have contractions of the sentence, as in *Thucyd.* ii. 59, οἴκτω σῶφρονι λαβόντας, where the noun and its epithet must be repeated in the accusative after λαβόντας.

629 *Pleonasm* (πλεονασμός), or redundancy of phraseology, which is the converse of brachylogy, can hardly be considered as a grammatical irregularity. Omissions may produce an ungrammatical structure, but superfluities leave the syntax as it was. The *figura etymologica* (464) very often amounts to a pleonasm. Repetitions of synonyms, such as πάλιν αὖθις, τάχα ἴσως, secondary predications of the main predicate, such as ἔφη λέγων, and repetitions in a negative form, such as οὐχ ἥκιστα ἀλλὰ μάλιστα, γνωτὰ κοῦκ ἄγνωτα, μὴ τι μακροσῆρα μῦθον ἀλλὰ σύντομον λέγων, all belong to this class.

630 *Hyperbaton* (ὑπέρβατον), or inversion, is when words are placed out of their natural order. Plato uses this term in speaking of the transposition of the word μέν in a passage of Simonides (*Protag.* p. 343 E), and exemplifies the thing in *Resp.* p. 358 E, *περὶ γὰρ τίνος ἂν μᾶλλον πολλάκις τις νοῦν ἔχων χαίροι λέγων καὶ ἀκούων*, where *πολλάκις* belongs to the participles at the end of the sentence. The *hyperbaton* invariably takes place when there is a brachylogy of opposition, as in *Æsch. Prom.* 276: *πρὸς ἄλλοτ' ἄλλον πημονή προσιζάνει*, "calamity sits down, now by one man, now by another" (*ἄλλοτε μὲν πρὸς ἄλλον, ἄλλοτε δὲ πρὸς ἄλλον*).

PART VI.

METRE.

§ I. *Definitions.*

631 RHYTHM (*ῥυθμός*, *numerus*) is a certain symmetry produced by a methodical arrangement of words according to their long and short syllables, and by a recurrence of an emphasis at intervals. If the rhythm is not regulated by fixed laws, it is said to be prosaic (*solutæ orationis numerus*). If the emphasis recurs according to a definite measure, the *rhythm* becomes *metre* (*μέτρον*). Every recurrence of the emphasis is called a *metre*, and those collections of metres, which recur as distinct wholes, are called *verses* (*στίχοι*, *versus*).

632 The emphasis on which the metre depends is called the *ictus*, because the time was marked by a stamp of the foot; and when the emphatic and unemphatic parts of the metre are contradistinguished, they are called the *arsis* (*ἄρσις*) and *thesis* (*θέσις*) respectively, i. e. the *raising* and *lowering* of the voice.

633 It has been already mentioned (34) that a short syllable is considered as one *mora*, or *time*, and that a long syllable has two of such *moræ*.

634 It is customary to call every division of time, from two short syllables up to eight *moræ*, in certain combinations, by the name of a *foot*; thus we have,

Of two syllables:

<i>Pyrrhichius</i> ,	υ υ,	as λόγος,	of two <i>moræ</i> .
<i>Iambus</i> ,	υ —,	λόγους,	three <i>moræ</i> .
<i>Trochæus</i> or } <i>Choreus</i> ,	— υ,	τούσδε,	...
<i>Spondæus</i> ,	— —,	τούτους,	four <i>moræ</i> .

Of three syllables:

<i>Tribrachys</i> ,	υ υ υ,	as λέγετε,	of three <i>moræ</i> .
<i>Dactylus</i> ,	— υ υ,	τύπτετε,	four <i>moræ</i> .
<i>Anapæstus</i> ,	υ υ —,	ταμιῶν,	...
<i>Amphibrachys</i> ,	υ — υ,	ἔμουγε,	...
<i>Creticus</i> or <i>Amphimacer</i> ,	— υ —,	πλουσίων,	five <i>moræ</i> .
<i>Bacchius</i> ,	υ — —,	ἔμαντῆς,	...
<i>Antibacchius</i> ,	— — υ,	τύπτουσι,	...
<i>Molossus</i> ,	— — —,	τυπτόντων,	six <i>moræ</i> .

Of four syllables:

<i>Proceleusmaticus</i> ,	υ υ υ υ,	ἀπότομος,	four <i>moræ</i> .
<i>Pæon primus</i> ,	— υ υ υ,	παντόπορος,	five <i>moræ</i> .
<i>Pæon secundus</i> ,	υ — υ υ,	ἐτύπτετο,	...
<i>Pæon tertius</i> ,	υ υ — υ,	ἐτέτυπτο,	...
<i>Pæon quartus</i> ,	υ υ υ —,	Βορεάδων,	...
<i>Ionicus a minore</i> ,	υ υ — —,	βασιλείων,	six <i>moræ</i> .
<i>Ionicus a majore</i> ,	— — υ υ,	περσέπολις,	...
<i>Diæmbus</i> ,	υ — υ —,	ἀνωδύνοις,	...
<i>Ditrochæus</i> ,	— υ — υ,	ἐκδοθέντα,	...
<i>Choriambus</i> (i. e.) choreus or tro- chee + iambus),	— υ υ —,	ἀμφιλόγων,	...
<i>Antispæstus</i> ,	υ — — υ,	ἀμάρτημα,	...
<i>Epitritus primus</i> ,	υ — — —,	ἀναλγήτων,	seven <i>moræ</i> .
<i>Epitritus secundus</i> ,	— υ — —,	δυστυχούντων,	...
<i>Epitritus tertius</i> ,	— — υ —,	πορρωτέρω,	...
<i>Epitritus quartus</i> ,	— — — υ,	συμπράσσουσι,	...
<i>Dispondæus</i> ,	— — — —,	κηρυχθέντων,	eight <i>moræ</i> .

Although the student will meet with this nomenclature everywhere, and must therefore be acquainted with it, there can be no doubt that it points to a classification, which is not only unnecessary, but erroneous. Indeed, it would not be too much to say, that all the difficulties which beset the study of metre arise from the original blunder of giving the name *foot*, indiscriminately, to a mere *arsis* or *thesis* and to a complete metre. While, therefore, in the following remarks, it is thought necessary to retain this nomenclature for certain combinations of syllables, care will be

taken to make as little use as possible of the term *foot* in speaking of them.

635 If in any verse the regular course of the rhythm is preceded by an unemphatic syllable, whether long or short, or by a *Pyrrhichius*, this is called an *anacrusis*, or "back-stroke." If the *anacrusis* extends to three or four *moræ*, it is called a *basis*. It is customary to mark the onward course of the ictus by the acute accent, that of the back-stroke by the grave, and the basis by the two crossing one another; thus the Asclepiadean verse is marked

Mæce|nds ata|vis || édite | régibus ||.

The Alcaic,

Vl|dés ut | altâ || stét nive | cándidum ||.

If the rhythm is supposed to be imperfect or redundant, to the same extent, at the end of the verse, the metre is said to be *catalectic*, or *hypercatalectic*. Thus the Saturnian measure, or *tripudiatio*, which is common to old Latin with nearly all languages, properly begins with an *anacrusis*; e. g.

Mà|lúm da|búnt Me|téli || Névi|ó po|ētæ ||.

Thè | kíng was | ín his | párlour || cóunting | óút his | móney ||.

And the common pentameter consists of two *catalectic tripodies*, as compared with the accompanying hexameter, which is *acatalectic*; e. g.

Grátulor | Æ'chali|ám titu||lís ac|cédere | véstris ||

Vícto|rém vict|as' || súccubu|isse que|rór ||.

636 Rhythms are divided into three classes, according to the ratio between the *arsis* and the *thesis*. If the ratio is $\frac{1}{1}$, they are called *equal*; if $\frac{2}{1}$, they are termed *double*; if $\frac{3}{2}$, they are designated as *hemiolian* (*ἡμιόλιος*, *sesquialter*) rhythms. To these some add the *epitrite* rhythms, in which the ratio is $\frac{4}{3}$.

637 The *dactyl* and *anapaest* furnish *equal* rhythms; for

— = ∪ ∪.

The *iambus* and *trochee* furnish *double* rhythms; for

∪ : — :: 1 : 2, and — : ∪ :: 2 : 1.

The *cretic* and *pæonic* rhythms are *hemiolian*; for

— ∪ : — :: 3 : 2.

But practically, all metre may be considered as made up of *equal* or *double* rhythms; i. e. the ratio of the *arsis* to the *thesis* is always, in reality, either 1 : 1 or 2 : 1; and even the *double* rhythms are so arranged *metrically* that the result is the *equal* ratio.

638 We shall begin, therefore, with the *primitive* equal rhythms, i. e. the *dactylic*, and show how the others are successively derived from and assimilated to these.

§ II. *Equal Rhythms.*

A. *Dactylic Verse.*

639 The only dactylic rhythm, which appears in long systems of single lines, is called the *Hexameter*, because it contains six metres, or repetitions of the ictus. In these metres the arsis is always a long syllable; the thesis may be either one long or two short syllables (i. e. the foot, as it is called in the ordinary nomenclature, may be either a dactyl or a spondee), except in the fifth metre, which, as a general rule, will take the latter, and in the sixth, which must take the former alternative, i. e. the fifth will, in nearly every case, be a dactyl, and the sixth will, in every case, be a spondee. The following are examples:

τὸν δ' ἀπαμειβόμενος προσέφη πόδας ὠκὺς Ἀχιλλεύς.

— — — | — — — | — — — | — — — | — — — | — —

πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν.

— — | — — | — — | — — — | — — — | — —

οὔνεκα τὸν Χρῦσῃν ἡτίμησ' ἀρητῆρα.

— — — | — — | — — | — — | — — | — —

As the sixth metre always terminates the system, the quantity of the last syllable is not taken into account, or is *common*, as it is called. In Homer, dactyls are more usual than spondees in any one of the first five feet. In the fifth foot the spondee is of very rare occurrence.

640 It is considered almost essential to the harmony of a line that some one or more of its metres should be divided between different words. The division is called a *Cæsura* or "cutting."

The half of a metre is technically called a *Hemimer* (ἡμιμερής), and the most usual and pleasing *cæsuras*, which divide the third and fourth metres respectively, are called the *penthemimeral* and *hephthemimeral cæsuras*.

641 In the dactylic hexameter there is generally a *penthemimeral cæsura*, as in all the lines quoted above; sometimes also a *hephthemimeral cæsura*, as in the first two of those lines.

642 Sometimes a sort of *penthemimeral cæsura* is effected by dividing a dactyl in the third metre between a trochee,—whether constituting a whole word, or forming its last two syllables,—and a short syllable at the beginning of a word. There are three instances of this in the first six lines of the *Iliad*, and the practice is very common throughout the poem. The two species are given in the consecutive lines,

ὑμῖν μὲν θεοὶ δοῖεν Ὀλύμπια δώματ' ἔχοντες
 — | — | — ∪ : ∪ | — ∪ ∪ | — ∪ ∪ | —
 ἐκπέρσαι Πριάμοιο πόλιν εὖ δ' οἴκαδ' ἰκέσθαι
 — | — ∪ ∪ | — ∪ : ∪ | — | — ∪ ∪ | —

643 As the first syllable of every metre necessarily has the *ictus*, we often find in Homer that a syllable naturally short is made long, in consequence of its belonging to the arsis. This is particularly the case when there is a *cæsura* also. As an example of both we may take

φίλε κασέγγητε κόμισαί τε με δός τε μοι ἵππους.

644 Many peculiarities of Homeric versification are due to the loss of an original digamma (above, 18, (j)); thus it is certain that *Il.* i. 193,

ἔως ὃ ταῦθ' ὥρμαινε κατὰ φρένα καὶ κατὰ θυμόν,
 was written and pronounced originally

ἄφος ὃ ταῦθ' ὥρμαινε, κ. τ. λ. (above, 145, 170).

645 Not only does custom require, that, at the close of a dactylic system, the dactyl should be represented by a spondee, or indeed by a trochee, in which the thesis is represented by a single syllable, or even a single time; but the *ictus* alone may occasionally

suffice for the close of a set of dactylic metres. This is particularly the case with the dactylic *penthemimer*; and a particular class of poems, the *elegiac*, is written in complete hexameter lines, followed alternately by hexameters consisting of two *penthemimers*. It is the fashion to call these clipt hexameters by the name of *pentameters*; but this is decidedly erroneous; for the arsis occurs six times in the second, no less than in the first line of the elegiac couplet, and there is no reason for supposing that the omission of the *thesis*, after the penthemimeral cæsure, can alter the measurement of the line, which depends on the repetitions of the *arsis*. Example:

σχήματα δ' ὄρχησις τόσα μοι πόρεν, ὅσσ' ἐνὶ πόντῳ
κύματα ποιεῖται χεῖματα νύξ' ὁλόη.

⌒ ⌒ ⌒ | ⌒ — | ⌒ : ⌒ ⌒ | ⌒ ⌒ ⌒ | ⌒ ⌒ ⌒ | ⌒ — ||
⌒ ⌒ ⌒ | ⌒ — | ⌒ || ⌒ ⌒ ⌒ | ⌒ ⌒ ⌒ | ⌒ ||

646 From the custom of finishing off the hexameter line with a spondee, which in the elegiac line was represented by a long syllable only, arose the practice of counting dactylic rhythms by *dipodia*, in which there was only a single arsis to each pair of feet. The simplest form of this dactylic dipodia is the *Adonius*, which finishes off the Sapphic stanza. But it very often appears as a catalectic *dipodia*, i. e. as a *triemimer*, in which case it is called a *choriambus*, and sometimes whole systems of dactylic verse are represented by *choriambi*. The following examples will show the successive steps in the process:

- (a) Simple Adonius, or dactylic dipodia:

πόντια θυμόν.
⌒ ⌒ ⌒ | — — ||

- (b) Two dipodia:

ἀδυμελὲς χαρίεσσα χελιδοῖ.
⌒ ⌒ ⌒ | — ⌒ ⌒ | ⌒ ⌒ ⌒ | — — ||

- (c) Penthemimer:

ἐν δὲ Βατουσιᾶδης.
⌒ ⌒ ⌒ | — ⌒ ⌒ | ⌒ ||

- (d) Hephthemimer:

ταῦτα μὲν ὡς ἂν ὁ δῆμος ἅπας.
⌒ ⌒ ⌒ | — ⌒ ⌒ | ⌒ ⌒ ⌒ | — ||

(e) Hexameter divided into three dipodiæ, with a basis prefixed to each; the first two are called *Glyconeî*, and the third *Pherecrateus*:

γουνουμαί σ' ἐλαφιβόλε
 x — || ′ ∪ ∪ | — ∪ ∪
 ξανθή παῖ Διὸς ἀγριῶν
 x — || ′ ∪ ∪ | — ∪ ∪
 δέσποιν' Ἄρτεμι θηρῶν.
 x — || ′ ∪ ∪ | — — ||

(f) Hexameter of dipodiæ, without a change in the last foot:

Μῶσ' ἄγε Καλλιόπα, θύγατερ Διὸς
 ′ ∪ ∪ | — ∪ ∪ | ′ ∪ ∪ | — ∪ ∪
 ἄρχ' ἐρατῶν ἐπέων, ἐπὶ δ' ἥμερον
 ′ ∪ ∪ | — ∪ ∪ | ′ ∪ ∪ | — ∪ ∪
 ὕμνον, καὶ χαριέντα τίθει χορόν.
 ′ — | — ∪ ∪ | ′ ∪ ∪ | — ∪ ∪ ||

(g) Two dipodiæ with basis prefixed, the former dipodia appearing as triemimer or choriambus: this is called the *Asclepiadean* verse:

ἦλθες ἐκ περάτων γᾶς ἐλεφαντίαν
 x ∪ || ′ ∪ ∪ | — || ′ ∪ ∪ | — ∪ ∪ |
 λαβὰν τῷ ξίφεος χρυσοδέταν ἔχων.
 x — || ′ ∪ ∪ | — || ′ ∪ ∪ | — ∪ ∪ ||

(h) Two *triemimeral* or imperfect dipodiæ precede the complete dipodia in the trimeter of dipodiæ:

τέγγε πνεύμονα Φοῖνφ' τὸ γὰρ ἄστρον περιτέλλεται
 x — || ′ ∪ ∪ | — || ′ ∪ ∪ | — || ′ ∪ ∪ | — ∪ ∪
 μηθὲν ἄλλο φυτεύσης πρότερον δένδρεον ἀμπέλω.
 x — ∪ | ′ ∪ ∪ | — || ′ ∪ ∪ | — || ′ ∪ ∪ | — ∪ ∪ ||

B. Anapaestic Verse.

647 The *anacrusis* gave rise to another form of dactylic verse, which derived its name *Anapaest* (ἀναπαίω), from the same circumstance as the *anacrusis* itself, namely, from the back-stroke in the

rhythm. The dactylic *ictus*, preceded by an anacrusis of two short syllables, was employed as a suitable expression of the marching step. And, alternating with dactyls and spondees, anapæstic dipodia were found to be a convenient vehicle for martial music. There are two peculiarities about this verse which establish its origin, (1) that the system, whether long or short, is always terminated by a *catalectic* dipodia, i. e. by a long syllable after a pure anapæst, so that the cadence was always that of the dactylic hexameter; (2) that before this termination there was no division of lines marked by a common quantity in the concluding syllables, but one continuous sequence of metres: this was called the *Synaphœa*, and indicates the secondary and incomplete nature of the anapæst itself.

648 The most usual anapæstic system is the *dimeter*, which consists of longer or shorter collections of perfect dipodia, either in pairs or single metres, followed by a pair of dipodia, the last of which is catalectic. This catalectic dimeter is called a *Paræmiac*. There is only one ictus in each dipodia, and this falls on the long syllable of the first foot in the metre. As a result of this rhythmical arrangement, it was desirable that every dipodia should be detached, i. e. there should be no cæsure between two dipodia. This, however, is not necessary in the *paræmiac*, in which an attempt is made to imitate the cadence of the dactylic hexameter. But in the *paræmiac* it is necessary that the last foot of the last complete dipodia should be an anapæst, unless the anapæst appears in the catalectic dipodia (as in *Æsch. Pers.* 32, *Agam.* 367; see however *Suppl.* 973, unless the verse is corrupt). Another consequence of the dactylic origin of anapæstic verse is observable in the rules of quantity to which it is subject. For here, as in the Homeric hexameter, even the Attic poets introduce *open* vowels and diphthongs, i. e. long vowels and diphthongs in the *ultima* are short before vowels in the next word. The following example may suffice to show the principles of this metre:

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου

υ υ ὲ | υ υ - || υ υ ὲ | υ υ - || pure dimeter.

μέγας ἀντίδικος

υ υ ὲ | υ υ - || pure basis.

διθρόνου Διόθεν καὶ δισκήπτρου

υ υ ὲ | υ υ - || - ὲ | - - || two spondees in second dipodia.

τιμῆς, ὄχυρόν ζεύγος Ἀτρειδῶν
 — √ | √ √ — || √ √ √ | — — || only one anapæst.

στόλον Ἀργείων χιλιοναύταν
 √ √ √ | — — || √ √ √ || — — || Do.

τῇσδ' ἀπὸ χώρας
 √ √ √ | — — || dactylic basis.

ἦραν στρατιῶτιν ἀρωγάν
 — √ | √ √ — || √ √ √ | — || paræmiac.

649 The anapæstic *tetrameter* catalectic, which is of constant occurrence in the Greek comedies, consists of a dimeter followed by a paræmiac. It does not differ in principle from the regular succession of dimeters, but the rules for its structure admit of fewer exceptions. For example, the sequence — √ √ √ √ —, which is of rare occurrence in the regular set of dimeters, never appears in the *tetrameter*. The spondaic paræmiac, which is occasionally found in the regular system, is never allowed in the *tetrameter*. In general, dactyls seldom appear in the second foot of the *dipodia*: but sequences of dactyls may appear in the *tetrameter*, no less than in the series of dimeters. The following may serve as examples:

εἰ μὲν τις ἀνὴρ τῶν ἀρχαίων κωμωδοδιδάσκαλος ἡμᾶς
 √ — | √ √ — || √ — | — — || √ — | √ √ — || √ √ √ | — ||
 ἀλλ' ὀλολύξατε φαινομέναισιν ταῖς ἀρχαίαισιν Ἀθήναις
 √ √ √ | — √ √ || √ √ √ | — — || √ — | — — || √ √ √ | — ||
 ὅτι σωφρονικῶς κούκ ἀνοήτως ἐσπηδήσας ἐφλύαρει.
 √ √ √ | √ √ — || √ √ √ | — — || √ — | — — || √ √ √ | — ||

650 In the case of the anapæst, no less than in that of the dactyl, the *thesis* is occasionally represented by a single long syllable. It is usual to term this mutilated anapæstic *dipodia* a foot, i. e. the *Ionicus a minore*, so called in contradistinction to a certain form of the choriambic rhythm *cum anacrusi*, which was termed the *Ionicus a majore*. The origination of this metre is shown in the following lines, where the anapæsts appear by the side of the *Ionics*:

Ἀσίας ἀπὸ γᾶς
 √ √ √ | √ √ — |

ἱερὸν Τρωῶλον ἀμείψασα, θαάζω
 ◡ ◡ ◡ | - || ◡ ◡ ◡ | - || ◡ ◡ ◡ | - ||
 Βρομίφ πόνον ἦδ' ὃν κάματόν τ' εὐ-
 ◡ ◡ ◡ | ◡ ◡ ◡ | - || ◡ ◡ ◡ | - ||
 κάματον Βάκχιον εὐαζομένα θεόν.
 ◡ ◡ ◡ | - || ◡ ◡ ◡ | - || ◡ ◡ ◡ | - ||

In the following the anapæsts appear after the *Ionic*; which however are preceded by a long anapæstic parodos:

πεπέρακεν μὲν ὁ περσέπτολις ἤδη
 ◡ ◡ ◡ | - || ◡ ◡ ◡ | - || ◡ ◡ ◡ | - ||
 βασιλείος στρατὸς εἰς ἀντίπορον γείτονα χώραν
 ◡ ◡ ◡ | - || ◡ ◡ ◡ | - || ◡ ◡ ◡ | - || ◡ ◡ ◡ | - ||
 λινοδέσμφ σχεδίᾳ πορθμὸν ἀμείψας
 ◡ ◡ ◡ | - || ◡ ◡ ◡ | - || ◡ ◡ ◡ | - ||
 Ἀθαμαντίδος Ἑλλας
 ◡ ◡ ◡ | ◡ ◡ ◡ | - ||
 πολύγομφον ὄδισμα ζύγον ἀμφιβαλὼν αὐχενὶ πόντου.
 ◡ ◡ ◡ | ◡ ◡ ◡ | - || ◡ ◡ ◡ | ◡ ◡ - || ◡ ◡ ◡ | - - ||

§ III. Double Rhythms.

A. Trochaic Verse.

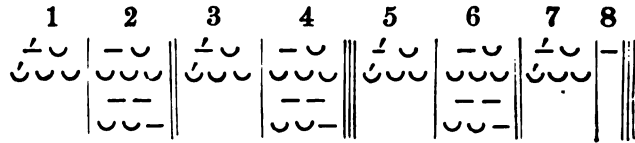
651 By the omission of the second *mora* of the thesis, the dactyl becomes a trochee; by the omission of the first *mora* of the thesis, the anapæst becomes an *iambus*. There is every reason to believe, that, as the dactyl is antecedent to the anapæst, so is the *trochee* to the *iambus*.

652 The simplest and oldest form of trochaic verse is the *Ithyphallicus* or *tripudiatio*, in which the ictus recurred three times; as in

πάντροφος πελειάς
 ◡ ◡ | ◡ ◡ | ◡ ◡ ||
 κάρφεται γὰρ ἤδη.
 ◡ ◡ | ◡ ◡ | ◡ - ||

653 With an *anacrusis*, two or more couplets of this constitute the Saturnian verse of the ancient Italians (635).

654 But at a very early period, trochees were arranged in dipodia with a single ictus to each, which necessarily fell on the first syllable. The commonest arrangement was that called the *Trochaic Tetrameter Catalectic*, in which two complete dipodia are followed by two dipodia incomplete, i.e. by a *ληκύθιος*, as it was termed. The scheme of this metre is as follows:



(a) In the case of proper names a dactyl may appear in the first, second, third, fifth or sixth place.

(b) If the last word is a *cretic*, or the seventh foot a tribrach, the sixth cannot be either a spondee or an anapæst.

(c) And if the first dipodia terminates with a word, accompanied by a pause in the sense, the second place will admit only the trochee or the tribrach.

(d) The first pair of dipodia must terminate without *cæsuræ*.

The following may suffice as examples:

εὐ τόδ' ἴσθι γῆς ἄνασσα τῆσδε μή σε δις φράσαι

┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐

κομπὸς εἰ σπονδαῖς πεποιθὼς αἶ σε σώζουσιν θαυεῖν

┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐

κἄθ' ὁ Βρόμιος, ὡς ἔμουγε φαίνεται, δόξαν λέγω

┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐

ξύργονόν τ' ἐμήν, Πυλάδην τε τὸν τάδε ξυνδρῶντά μοι.

┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐ ┌─┐

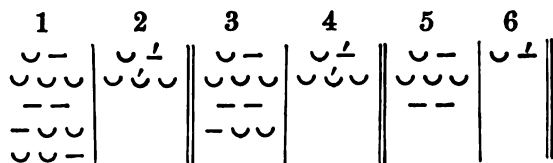
655 The trochaic dipodia played a very important part in the structure of Greek choral poetry, and at a very early period was regarded as a metrical unit, equivalent rhythmically to a dactyl. The process was the same as that by which the choriambus was

formed from the dactylic dipodia; namely, the latter half of the thesis was either not expressed or disregarded. Even the original arrangement of trochees, as single feet each containing a double rhythm, presumed that an ictus might represent a trochee, and the cretic therefore might stand for two successive trochees in the Saturnius. In fact, any thesis in the Saturnius, except the last, might be omitted at pleasure: it was only necessary that there should be a *tripudiatio*, or triple recurrence of the arsis. *A fortiori*, therefore, in the trochaic dipodia, which constituted only a single metre and admitted only a single ictus, the thesis of the second foot might be disregarded. And we find from the first that it was considered a matter of indifference, whether this second foot was a spondee or a trochee. So frequently, at last, was the spondee substituted for the trochee, that the Romans, who imitated the later Greek rhythms, invariably placed a spondee in the second foot of the trochaic dipodia. To this mode of considering the trochaic dipodia, which was the foundation of *hemiolian* rhythms, we must return, after first discussing the other class of double rhythms.

B. Iambic Verse.

656 Although the *trochee*, like its parent the *dactyl*, was used as a distinct metre, each foot containing an *arsis* and *thesis*, the *iambus*, like its parent the *anapæst*, always appears in *dipodiæ*, the second member of which received the ictus. So that, from the first, it represented an equal rather than a double rhythm. As the second foot in the trochaic dipodia, so the first foot in the iambic dipodia, might almost always be a spondee: and in the longer systems of iambic verse, a dactyl might generally appear for this spondee where the trochaic verse admitted an anapæst, and *vice versâ*.

657 The most important, and perhaps the oldest species of iambic verse, was the *Trimeter Acatalectic* or *Senarius*, which contained three *dipodiæ*. The scheme of this metre, as it appeared in the dialogues of the Greek tragedians, is as follows:



(α) In the case of proper names an anapæst may appear in any place except the last.

(β) These licenses in the structure of the iambic dipodia are qualified by the cæsure.

(2) Every senarius ought properly to have either the penthemimeral or the hepththemimeral cæsure, i.e. the third or the fourth foot ought to be divided between two words. The third foot is very rarely included within a word, and there is hardly an instance in which both the third and fourth feet are contained within a word. An elision sometimes produces a quasi-cæsure.

(β) When the cæsure takes place in the tribrach, it should be between the first and second syllables, i.e. before the ictus on the second syllable.

(γ) The dactyl in the third place is limited to the case, when its first syllable is in the penthemimeral cæsure, or is a monosyllabic word.

(δ) There should not be any cæsure in the fifth foot, if this is a spondee. In other words, if the last word of the verse is a cretic, it must be preceded by a monosyllable or a short syllable. This is called the rule respecting the *pause*.

(ε) The anapæst, allowed in the first foot, must be included in a word, except in the case of an article or preposition immediately followed by its case. And the anapæst allowed in proper names must not be divided between two words.

The following examples may suffice:

(1) Pure verse, hepththemimeral cæsure,

πάλαι κυνηγετοῦντα καὶ μετρούμενον.

υ-υ-υ' | υ-υ-υ : ' | υ-υ-υ' ||

(2) Tribrach in first place, spondees in third and fifth, penthemimeral cæsure,

ἄγετε τὸν ἄβρὸν δὴ ποτ' ἐν Τροίᾳ πόδα.

υυυυ' | - : -υ' | --υ' ||

(3) Tribrach in second place, spondees in first and third, hepththemimeral cæsure,

τρυχηρὰ περὶ τρυχηρὸν εἰμένην χροά.

--υυυ | --υ : ' | υ-υ-υ' ||

- (4) Tribrach in third place with both cæsuras, other feet pure,

πέπλων λακίσματ' ἀδόκιμ' ὀλβίοις ἔχειν.

υ — υ υ | υ : υ υ υ υ | υ — υ υ ||

- (5) Tribrach in fourth place with both cæsuras, and spondee in third,

πόλιν τε δείξω τήνδε μακαριωτέραν.

υ — υ υ | — : — υ : υ υ | υ — υ υ ||

- (6) Tribrach in fifth place, both cæsuras, spondee in first and third,

ἄλλους τυράννους αὐτὸν ὄντα βασιλέα.

— — υ υ | — : — υ : υ | υ υ υ υ υ ||

- (7) Tribrach in fifth place, hephthemimeral cæsura, spondee in the first only, other feet pure,

τοιαῦτα μὲν τάδ' ἐστὶν ἀμφότερα μένειν.

— — υ υ | υ — υ : υ | υ υ υ υ υ ||

Obs. The tribrach in the fifth place is not of frequent occurrence.

- (8) Dactyl in the first place, penthemimeral cæsura,

οὐκ ἄριθμον ἄλλως, ἀλλ' ὑπερτάτους Φρυγῶν.

— υ υ υ υ | — : — υ υ | υ — υ υ ||

- (9) Dactyl in third place, with penthemimeral cæsura,

ῥυσσοῖσι νώτοις βασιλικῶν ἐκ δωμάτων.

— — υ υ | — : υ υ υ υ | — — υ υ ||

- (10) The same preceded by a monosyllable,

ποῖ γὰρ μολεῖν μοι δυνατόν, εἰς πόλους βροτούς.

— — υ υ | — υ υ υ υ | — — υ υ ||

- (11) Anapæst in first place, and only quasi-cæsura,

φιλοτιμίας παῖ· μὴ σύ γ'· ἄδικος ἢ θεός.

υ υ — υ υ | — — υ υ υ | υ — υ υ ||

- (12) Anapæst of proper name in the fifth, with both cæsuras,

ἐμοὶ μὲν οὐδείς μῦθος, Ἀντυγόνη, φίλων.

υ — υ υ | — : — υ : υ | υ υ — υ υ ||

658 In comedy the anapæst was admitted into every place except the last, and the dactyl might appear in all the odd feet. Thus we have,

- (1) κατάβα, κατάβα, κατάβα, κατάβα, καταβήσομαι.
 ∪ ∪ — ∪ ∪ ∪ ∪ | ∪ ∪ — ∪ ∪ ∪ ∪ | ∪ ∪ — ∪ ∪ ||
- (2) αὐτὰς ἀβρὰ τῆς μητρὸς αὐτῶν γενομένη.
 — — ∪ ∪ | — — ∪ ∪ | — ∪ ∪ ∪ ∪ ||

659 The comic writers also use an *iambic tetrameter catalectic*, which, like the *trochaic tetrameter*, is made up of two complete *dipodia*, followed by a catalectic or incomplete *dipodia*. The following scheme exhibits the allowable substitutions for the *iambus* :

1	2	3	4	5	6	7	8
∪ —	∪ ∪	∪ —	∪ ∪	∪ —	∪ ∪	∪ —	∪ ∪
∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪	∪ ∪ ∪		
— —		— —		— —			
— ∪ ∪		— ∪ ∪		— ∪ ∪			
∪ ∪ —	∪ ∪ ∪	∪ ∪ —	∪ ∪ ∪	∪ ∪ —	∪ ∪ ∪		

And even the seventh place may be occupied by an anapæst in the case of a proper name. The following examples may suffice :

- ὥς εἰκὸς ἐστὶν ἀσθενεῖς γέροντας ἄνδρας ἤδη.
 — — ∪ ∪ | ∪ ∪ : — ∪ ∪ | ∪ — ∪ ∪ | ∪ — ∪ ∪ ||
- ἐγένετο Μενάλιππας ποιῶν Φαίδρας τε Πηνελόπην δέ.
 ∪ ∪ ∪ ∪ ∪ ∪ | — — ∪ ∪ | — — ∪ ∪ | ∪ ∪ — ∪ ∪ ||

660 In some of the shorter systems of iambic verse, the first place is regularly filled by the anapæst. This is the case in the well-known Anacreontics ; such as the *μεσονυκτίους ποθ' ὄραις* and *μακαρίζομέν σε τέττιξ*.

§ IV. *Hemiolian Rhythms.*

661 Of the hemiolian rhythms, the oldest and most common was that which emanated from the *cretic*, taken as the representative of a trochaic dipodia. Here the trochee was considered as the arsis, and the thesis was represented by a single long syllable, so that the ratio between them was that of 3 : 2. To this class

belong the pæonic measures, which are of very frequent occurrence, especially those in which the *first* or *fourth* pæon appears by the side of pure cretics; this resolution of one of the long syllables is generally confined to the earlier places in the verse, and the true cretic rhythm is made to appear at the end, where we sometimes find the trochaic dipodia itself. The following are examples:

- (1) Nearly pure dimeters, terminating in a trochaic dipodia,

οὐχ ἔδρας ἔργον οὐδ'

┐ ◡ — | ┐ ◡ — |

ἀμβολᾶς, ἀλλὰ χρυ-

┐ ◡ — | ┐ ◡ — |

σαιγίδος Ἰτωνίας

┐ ◡ ◡ ◡ | ┐ ◡ — |

χρὴ παρ' εὐδαιδαλον

┐ ◡ — | ┐ ◡ — |

ναὸν ἐλ-

┐ ◡ — |

θόντας ἀβρόν τι δεῖξαι.

┐ ◡ — | ┐ ◡ — — ||

- (2) First pæons terminating in cretic,

ὦ μακάρι' Αὐτόμενες, ὥς σε μακαρίζομεν.

┐ ◡ ◡ ◡ | ┐ ◡ ◡ ◡ | ┐ ◡ ◡ ◡ | ┐ ◡ — ||

- (3) First pæons including two resolved metres,

ποῦ μ' ἄρ' ὅς ἐκάλεσε; τίνα τόπον ἄρα ποτὲ νέμεται;

┐ ◡ ◡ ◡ | ◡ ◡ ◡ ◡ ◡ | ◡ ◡ ◡ ◡ ◡ | ◡ ◡ ◡ — ||

- (4) Fourth pæons,

μετὰ δὲ γᾶν ὕδατά τ' ὠκεανὸν ἠφάνισε νύξ.

◡ ◡ ◡ — | ◡ ◡ ◡ — | ◡ ◡ ◡ — | ◡ ◡ ◡ — ||

662 The iambic form of hemiolian rhythm, in which the ictus falls after a short syllable in the arsis, is generally called the *Bacchius*. It is of less frequent occurrence, because less pleasant to the ear, than the cretic measure.

(1) Tetrameters,

ὁ ταῦρος δ' εἶκεν κυρῖεν τῷ ἀρχαῖν

υ' - | υ' - | υ' - | υ' - |

φθάσαντος δ' ἐπ' ἔργοις προπηδήσεται νῦν.

υ' - | υ' - | υ' - | υ' - | υ' - ||

(2) Pentameter,

πρὸς ἄλλαν δ' ἐλάνει θεὸς συμφορὰν τᾶσδε κρείσσων.

υ' - | υ' - | υ' - | υ' - | υ' - ||

This line (Eurip. *Hel.* 643) is followed by an anapaestic line, and that again by a cretic.

§ V. *Asynartete and Antispastic Verses.*

663 Besides these systems of verses, in which the metre was regulated by an uniformity of rhythm, the Greeks used to combine in their poetical compositions rhythms of different kinds and different origins.

664 If rhythms of a different kind, but of the same origin, were put together—i. e. if the course of the rhythm was uninterrupted, though the relation of arsis and thesis in different parts of the verse was not uniform—the verse was *asynartete* (ἀσυνάρτητος) or “unconnected.” Thus, combinations of dactyls or choriambi with trochees and cretics, and of anapæsts or ionic with *iambi* and *bacchi*, would form *asynartete* verses.

665 But if rhythms of a different origin, though of the same kind, were put together—i. e. if the rhythm went up and down, although the relation of arsis or thesis was uniform—the verse was called *antispastic* (ἀντισπαστικός) or “inconsistent.”

(a) *Asynartetes.*

666 Of the *asynartete* measures by far the most important are those which exhibit dactyls, or systems of dactyls, by the side of trochees, or systems of trochees. These are generally called *logaædic* verses. Thus we have

- (1) Dactylic tetrameter followed by an *Ithyphallicus* (652),

οὐκ ἔθ' ὅμως θάλλεις ἀπαλὸν χροᾶ· κάρφεται γὰρ ἦδη.

⏑ ⏑ ⏑ | ⏑ - | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ || ⏑ ⏑ | ⏑ ⏑ | ⏑ - ||

- (2) Dactylic trimeter followed by a *Lecythius* (654),

ἀλλὰ μ' ὁ λυσιμελής, ᾧ, 'ταῖρε, δάμναται πόθος.

⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ - || ⏑ ⏑ | - ⏑ | ⏑ ⏑ | - ||

- (3) In Soph. *Antig.* 339—341, we have nine dactyls followed by an *Ithyphallicus*.

- (4) Trimeter cum anacrusi followed by *Ithyphallicus*,

Ἑρασμονίδη Χαρίλαε, χρῆμά τοι γελοῖον.

⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ || ⏑ ⏑ | ⏑ ⏑ | ⏑ -

667 The most systematic combinations of dactyls and trochees are those found in the Sapphic and Alcaic stanzas, in the Doric rhythms of Pindar, and in the Glyconic choruses of Sophocles. The student will best learn the latter by a study of Sophocles and Pindar; it will be sufficient here to give the laws of the Sapphic and Alcaic verse.

668 The Sapphic stanza presumes that the dactyl is rhythmically equivalent to the trochaic dipodia; the Alcaic stanza places the double by the side of the single rhythm, dipodia for dipodia, and inserts two trochaic dipodiae to counterbalance the greater weight of the dactyls. That this must have been the intention of the arranger is clear; for if the trochaic dipodia in the Sapphic stanza had not been considered as a rhythmical unit, corresponding to the dactyl, there would have been a mass of twelve distinct trochees overbalancing five dactyls. But on the other supposition, there are six dipodiae to five dactyls, just as in the Alcaic stanza ten trochees, supported in three cases by anacrusis, are considered rhythmically equivalent to six dactyls.

- 669** The schemes of these stanzas are as follows :

Sapphic Stanza.

⏑ ⏑ - ⏑ | ⏑ ⏑ ⏑ | ⏑ ⏑ - ⏑ | (ter)

⏑ ⏑ ⏑ | ⏑ -

Alcaic Stanza.

$\bar{\cdot} | \bar{\cdot} \cup \bar{\cdot} \cup || \bar{\cdot} \cup \cup | \bar{\cdot} \cup \cup |$ (bis)
 $\bar{\cdot} | \bar{\cdot} \cup \bar{\cdot} \cup \bar{\cdot} \cup \bar{\cdot} \cup ||$
 $\bar{\cdot} \cup \cup \bar{\cdot} \cup \cup || \bar{\cdot} \cup \bar{\cdot} \cup ||$

which are exemplified in the following stanzas :

Sapphic.

φαίνεται μοι κῆνος ἴσος θεοῖσιν
 $\bar{\cdot} \cup - - | \bar{\cdot} \cup \cup | - \cup - \cup$
 ἔμμεν' ὦνερ ὅττις ἐνάντιός τοι
 $\bar{\cdot} \cup - - | \bar{\cdot} \cup \cup | \bar{\cdot} \cup - - |$
 ἰσδάνει καὶ πλάσιον ἄδν φωνεύ-
 $\bar{\cdot} \cup - - | \bar{\cdot} \cup \cup | \bar{\cdot} \cup - -$
 σας ὑπακούει.
 $\bar{\cdot} \cup \cup | \bar{\cdot} -$

ποικιλόθρον' ἀθάνατ' Ἀφροδιτα
 $\bar{\cdot} \cup - \cup | \bar{\cdot} \cup \cup | \bar{\cdot} \cup - -$
 παῖ Διός, δολόπλοκε, λίσσομαί σε
 $\bar{\cdot} \cup - \cup | \bar{\cdot} \cup \cup | \bar{\cdot} \cup - \cup |$
 μή μ' ἄσαισι μηδ' ὀνίαισι δάμνα,
 $\bar{\cdot} \cup - \cup | \bar{\cdot} \cup \cup | \bar{\cdot} \cup - - |$
 πότνια θῦμον.
 $\bar{\cdot} \cup \cup | \bar{\cdot} \cup |$

Alcaic.

κάββαλλε τὸν χεῖμων', ἐπὶ μὲν τίθεις
 $\bar{\cdot} | \bar{\cdot} \cup | \bar{\cdot} - || \bar{\cdot} \cup \cup | \bar{\cdot} \cup \cup ||$
 πῦρ, ἐν δὲ κίρναις οἶνον ἀφειδέως
 $\bar{\cdot} | \bar{\cdot} \cup | \bar{\cdot} - || \bar{\cdot} \cup \cup | \bar{\cdot} \cup \cup ||$
 μέλιχρον, ἀντὰρ ἀμφὶ κόρσῃ
 $\bar{\cdot} | \bar{\cdot} \cup | \bar{\cdot} \cup | \bar{\cdot} \cup | \bar{\cdot} - ||$

μάλθακον ἀμφιτίθῃ γυόφαλλον.

⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ || ⏏ ⏏ | ⏏ ⏏ ||

οὐ χρηὶ κάκοισι θυμὸν ἐπιτρέπῃν

⏏ | ⏏ ⏏ | ⏏ ⏏ || ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ ||

προκόψομεν γὰρ οὐδὲν ἀσάμενοι,

⏏ | ⏏ ⏏ | ⏏ ⏏ || ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ ||

ὃ Βύκχι, φάρμακον δ' ἄριστον

⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ | ⏏ ⏏ ||

οἶνον ἐνεκαμένους μεθύσθην.

⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ || ⏏ ⏏ | ⏏ ⏏ |

670 The converse asynartetes, or those made up of the iambus and anapæst, are of rarer occurrence. They are found chiefly in the comic writers, to whose use this flippant rhythm peculiarly recommends itself. The following are examples:

χαῖρ', ὦ μέγ' ἀχρεϊύγελως, ὄμιλε ταῖς ἐπίβδαις

— ⏏ | ⏏ ⏏ — | ⏏ ⏏ ⏏ || ⏏ — | ⏏ ⏏ | ⏏ — | ⏏ ||

τῆς ἡμετέρας σοφίας κριτῆς ἄριστε πάντων

— ⏏ | ⏏ ⏏ — | ⏏ ⏏ ⏏ || ⏏ — | ⏏ ⏏ || ⏏ — | ⏏ ||

στρόβει παράβαινε κύκλῳ, καὶ γάστρισον σεαυτόν

⏏ ⏏ | ⏏ ⏏ — | ⏏ ⏏ ⏏ || — — | ⏏ ⏏ || ⏏ — | ⏏ ||

τὸ δ' ἄκαιρον ἅπαν τὸ δ' ὑπέρβαλλόν τε μὴ προσείμαν.

⏏ ⏏ ⏏ | ⏏ ⏏ — | ⏏ ⏏ ⏏ || — — | ⏏ ⏏ | ⏏ — | ⏏ ||

671 The student must carefully separate from this class a metre used by the tragedians, which, although it is called the *Iambelegus*, is a compound of the trochaic dipodia *cum anacrusi*, and the last penthemimer of the elegiac verse; thus,

κλέπτουσι μύθους οἱ μεγάλοι βασιλῆς.

— | ⏏ ⏏ — — || ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ | ⏏ ||

The dactylic trimeter is sometimes acatalectic; thus,

ᾤρμασε πανδάμους ἐπὶ βούς ἀγελαίας.

— | ⏏ ⏏ — — || ⏏ ⏏ ⏏ | ⏏ ⏏ ⏏ | ⏏ — ||

(b) *Antispasts.*

672 A true antispastic contrast can only be produced by placing the descending rhythm of the trochee *after* the ascending rhythm of the iambus. The converse combination would give the uniform rhythm of the choriambus.

673 The antispastic measure seems to have been suggested by an attempt to reduce the glyconic metre to an epitrite rhythm, i.e. one in which the thesis was to the arsis as 3 : 4. The glyconic metre, as we have seen (above, 646), consisted of a dactylic dipodia preceded by a basis, which is properly spondaic. If for this spondee is substituted an iambus, and for the dipodia a single dactyl, we get the epitrite rhythm :

○ — | ˘ ○ ○

and this, or a still shorter form with double ictus,

○ ˘ | ˘ ○

was found so admirably adapted for the expression of grief and wailing, that it was regularly employed by the Greek tragedians in the *κόμμοι* or “dirges,” which so frequently occur in the course of a drama.

674 The longer form, which was the more common, was called the *Dochmius*; and the shorter, which was called the *Antispastus*, was supposed to enter into this; thus,

Antispastus ○ ˘ | ˘ ○ ||
Dochmius ○ ˘ | ˘ ○ | ˘ ||

675 The usual substitutions for iambs and trochees were allowed, but not to such an extent as to destroy the contrasts of the rhythms. In systems, however, this wailing clash of rhythms was varied by an equable flow of glyconic and other dactylic measures, and not less frequently by the trochaic dipodia and cretic.

676 The following stanza will furnish an agreeable specimen of this rhythm, and its more usual variations :

φρενῶν δυσφρόνων ἀμαρτήματα
○ ˘ | ˘ ○ — || ○ ˘ | ˘ ○ ˘ ||

στερεά, θανατοέντ'.
 υ υ υ | υ υ υ - ||
 ὃ κτανόντας τε καὶ
 ἑ υ - | ἑ υ - ||
 θανόντας βλέποντες ἐμφυλίου
 υ ἑ | ἑ υ - || υ ἑ | ἑ υ - ||
 ὅμοι ἐμῶν ἄνολβα βουλευμάτων
 - υ υ | ἑ υ - || υ ἑ | ἑ υ - ||
 ἰὼ παῖ νέος νέφ ξὺν μόρφῳ
 υ ἑ | ἑ υ - || υ ἑ | ἑ υ - ||
 ἔθανες ἀπελύθης
 υ υ υ | υ υ υ - ||
 ἐμαῖς οὐδὲ σαῖσι δυσβουλίας.
 υ ἑ | ἑ υ - || υ ἑ | ἑ υ - ||

677 For the purposes of comic poetry, Eupolis made a very ingenious combination, of the antispast and its varieties, with the converse rhythm of the *choriambus*, producing an effect not unlike that of the long trochaic line, by making the cretic at the end answer to the choriambus in the middle of the line. The scheme of this metre, which is called the *Eupolideus Polyschematistus*, is as follows:

	<i>Antispastus.</i>	<i>Choriambus.</i>	<i>Antispastus.</i>	<i>Cretic.</i>
Pure	υ ἑ ἑ υ	ἑ υ υ -	υ ἑ ἑ υ	ἑ υ υ
	- - - -		- - - -	
	υ υ υ		υ υ υ	
	- υ		- υ	

The following lines will exemplify this metre, which is rarely found pure in the antispastic parts:

ὁ σώφρων τε χῶ καταπύγων ἄριστ' ἠκουσάτην
 υ ἑ ἑ υ | ἑ υ υ - || ἑ υ - - | ἑ υ - ||
 δε μέγιστον ὄντα Κλέων' ἔπαισ' εἰς τὴν γαστέρα
 ἑ υ - υ | ἑ υ υ - || υ ἑ ἑ - | ἑ υ -

ἡττηθεὶς οὐκ ἄξιος ὦν ταῦτ' οὖν ὑμῖν μέμφομαι

— ˊ ˊ — | ˊ υ υ — || — ˊ ˊ — | ˊ υ — ||

καὶ δειπνεῖν ἐπιστάμενοι διὰ τέλους τὴν νύχθ' ὄλην

— ˊ ˊ υ | ˊ υ υ — || υ υ υ ˊ — | ˊ υ —

ἐρυθρόν ἐξ ἄκρου παχὺ τοῖς παιδίοις ὥν ἡ γέλως.

υ υ υ ˊ υ | ˊ υ υ — || ˊ υ — υ | ˊ υ — ||

678 The arrangement of varied systems of verses in strophes and epodes, and other applications of metrical doctrine, will be best learned by a study of the Greek poets: but those who have mastered the principles set forth above, will find no difficulty in any ulterior developments of the theory.



APPENDIX A.

(PART I. § VI. β).

Alphabetical List of Words which change their Signification according to the Position of the Accent or Breathing.

(α) Differences of Accent only.

ἄγων (ἄγοντος), particip. of ἄγω;	γαῦλος, "a merchant-vessel;" γαυ-
ἄγών (ἄγῶνος), "a contest."	λός, "a milk-pail."
ἄθροος, "noiseless;" ἀθρόος, "in	δῆμος, "people;" δημός, "fat."
crowds."	Δία, acc. of Ζεύς; διά, prep.
αἶθος, "heat;" αἰθός, "burnt."	διαίρετος, "divided;" διααιρετός, "di-
αἶνος, "praise;" αἰνός, "dreadful"	visible."
ἀληθές, "true;" ἀληθες, "indeed!"	Διός, gen. of Ζεύς; δῖος, "divine."
ἄλλα, "other things;" ἀλλά, "but."	εἰκὼν, "an image;" εἰκων, particip.
ἄνα, voc. of ἀναξ; ἀνά, prep.	of εἰκω.
ἄρα, ergo; ἄρα, num; ἀρά, impre-	εἶπε, indic.; εἰπέ, imper.; εἶπον,
catio.	indic.; εἰπόν, imper. and part.
ἀραιός, "thin;" ἀραιός, "accursed."	ἐκπλέω, "I sail out;" ἐκπλεω, neut.
Ἄργος, the city; ἄργός, "white."	pl. of ἐκπλεως.
ἀρπάγη, "a hook;" ἀρπαγή, "ra-	ἐλάσσων, compar.; ἐλασσών, part.
pine."	of ἐλασσώω.
ἀσφόδελος, "asphodel;" ἀσφοδελός,	ἐλεός, "kitchen-table;" ἔλεος, "com-
"producing asphodel."	passion."
αὕτη, fem. of οὗτος; αὐτή, for ἡ	ἐξάγει, "he lifts up;" ἐξαυεῖ, "he
αὐτή.	takes away."
βασίλεια, "a queen;" βασιλεία, "a	ἐρινεός, "wild fig-tree;" ἐρίνεος,
kingdom."	"woolly."
βάτος, "a thorn;" βατός, "pass-	ἔτος, "a year;" ἐτός, "in vain."
able."	ἐχθρα, "enmity;" ἐχθρά, fem. of
βίος, "life;" βίός, "a bow."	ἐχθρός.
βροτός, "mortal;" βρότος, "clotted	ἦ, "verily;" ἦ, "or."
blood."	θεά, "spectacle;" θεά, "goddess."

θέρμος, "a lupin;" θερμός, "warm."	ὄρος, "a mountain;" ὀρός, <i>serum</i> , "whey."
θόλος, "a dome;" θαλός, "mud"	παῖδιά, "play;" παιδία, "boys."
θῦμος, "mind;" θῦμος, "thyme."	παρείας, "a serpent;" παρειάς, acc. pl. of παρεία, "a cheek."
Ἰνδός, the river; Ἰνδός, "an Indian."	πείθω, "I persuade;" πειθῶ, "persuasion."
καθαίρων, "cleansing;" καθαίρων, "taking down."	πλείων, "more;" πλειών, "a year."
καιρός, "a season;" καῖρος, "a row of thrums," <i>licia</i> .	πονηρός, "bad;" πόνηρος, "laborious."
κάλωσ, "a cable;" καλῶσ, adv.	πότος, <i>potus</i> ; ποτός, <i>potulentus</i> .
κάμπη, "a caterpillar;" καμπή, "bending."	σίγα, <i>sile</i> ; σίγα, <i>silenter</i> .
κεῖνος, "that;" κεινός (Ion.) "empty."	σκαφή, "a pit;" σκάφη, "a boat."
κῆρ, neut., "the heart;" κήρ, fem., "death."	σκόλιον, "a drinking-song;" σκολίον, "crooked."
κόμπος, "pride;" κομπός, "proud."	σταφύλη, "a plummet;" σταφυλή, "a bunch of grapes."
λάβη, "a pretext;" λαβή, "a handle."	σύν, prep.; σύν, acc. of σῦς.
Λίγυς, "a Ligurian;" λιγύς, "shrill."	τρόπος, "manner;" τροπός, "a thong."
μονή, <i>mansio</i> ; μόνη, <i>sola</i> .	τροχός, "a wheel;" τρόχος, "a circular course."
μοχθηρός, "wicked;" μόχθηρος, "laborious."	φίλητης, "a lover;" φιλήτης, "a thief."
μυριοι, "ten thousand;" μυρίοι, "very many."	φόρος, "tribute;" φορός, "fruitful."
νόμος, "law;" νομός, "a province."	φῶς, neut., "light;" φῶς, m. "a man."
οἶκοι, "houses;" οἶκοι, "at home."	ψυχή, "soul;" ψυχή, pl. of ψῦχος.
ὅμως, <i>tamen</i> ; ὁμῶς, <i>simul</i> .	ὦμος, "shoulder;" ὠμός, "cruel."

The appearance of oxytone adjectives by the side of barytone substantives in the above list (as αἶθος, αἰθός, βάτος, βατός, &c.) is in accordance with a general rule to that effect. See Lobeck, *Paralipomena*, p. 340. And this applies particularly to verbals, as in ἄμνητος, "a reaping," ἀμνητός, "reaped;" σπόρητος, "a sowing," σπορητός, "sown." See Spitzmuller, *Excurs. xxx. ad Il.* But in some cases the substantive and adjective have the same accent, as φανός, τυρός, γλοιός, κτῆλος, ζεύς, λιγῆ; and in others the substantive is oxytone but the adjective barytone, as ἄρνειός, "a ram," δεξάμενῆ, "a receptacle," νεός, "a fallow-field," by the side of the adjectives or participles ἄρνειος and ἄρνεϊος, δεξάμενος, νέος.

(b) Differences of Breathing, or of Breathing and Accent.

ἀγνός, "chaste;" ἄγνος, <i>vizet</i> .	ἦσαν, "they sent;" ἦσαν, "they were."
αἷμων, "bloody;" αἶμων, "skilful."	ἰᾶσι, "they send;" ἰασι, "they will go."
ἀλέω, "to collect;" ἀλέω, "to grind."	ὁδός, f. "a way;" ὁδός, m. "a threshold."
εἴρω, "to shut in;" εἴρω, "to shut out."	οἶος, <i>qualis</i> ; οἶος, <i>solus</i> .
εἷς, "one;" εἰς, "into."	ὄρος, m. "a boundary;" ὄρος, n. "a mountain."
ἕξ, "six;" ἔξ, "out."	οὗ, "where;" οὐ, "not."
ἦκα, 1 aor. of ἵημι; ἦκα, "gently."	
ἦλος, "a nail;" ἦλός, "stupid."	

APPENDIX B.

(PART III. § v.)

Application of the Numerals to the Calculation of Time and Money.

(a) Calculation of Time.

The Greeks reckoned by years, beginning at the summer solstice, and containing 12 lunar months of 30 or 29 days each, which bore the following names in Attic Greek:

Summer months	Ἑκατομβαιών	30 days.
(25 June—23 Aug.)	Μεταγειτνιών	29 "
430 B.C.	Βοηδρομιών	30 "
Autumn months	Πνανεψιών	29 "
(22 Sept.—20 Nov.)	Μαιμακτηριών	30 "
	Ποσειδεών	29 "
Winter months	Γαμηλιών	30 "
(19 Dec.—16 Feb.)	Ἀνθεστηριών	29 "
	Ἑλαφβολιών	30 "
Spring months	Μουνυχιών	29 "
(17 March—15 May)	Θαργηλιών	30 "
	Σκιροφοριών	29 "

The first day of the month was not the day of conjunction, but the day on the evening of which the new moon first appeared; consequently

full moon is called *διχομήνης*, "the divider of the month" (Pindar, *Ol.* iii 34, cf. Eurip. *Ion*, 1156: *μηνὸς διχήρης*). As the lunar month consists of 29 days and about 13 hours, the 12 months were reckoned alternately at 30 and 29 days, the former being called *full* months (*πληροίς*) and the latter *hollow* (*κοῖλοι*). And, as the 12 lunar months fell short of the solar year, the Greeks were obliged every other year to interpolate an intercalary month (*μὴν ἐμβολυμαῖος*), either full or hollow; and thus, while the ordinary year consisted of 354 days, every third year consisted of 384 or 383 days, the intercalary month being a second Poseideon inserted in the interval between autumn and winter. Every Athenian month was divided into three decades, according to the following table, which represents the successive days of the *full* month:

δεκάς πρώτη.		δεκάς δεύτερα.	
1	νουμηνία.	11	πρώτη μεσοῦντος μηνός, ἐπὶ δεκάδι.
2	δευτέρα ἱσταμένου μηνός.	12	δευτέρα
3	τρίτη	13	τρίτη
4	τετάρτη	14	τετάρτη
5	πέμπτη	15	πέμπτη
6	ἑκτη	16	ἑκτη
7	ἑβδόμη	17	ἑβδόμη
8	ὀγδόη	18	ὀγδόη
9	ἐνάτη	19	ἐνάτη
10	δεκάτη	20	αἰαὶς
δεκάς τρίτη.		The third decade reckoned backwards.	
21	πρώτη ἐπὶ εἰκάδι.	21	δεκάτη φθίνοντος μηνός.
22	δευτέρα	22	ἐνάτη
23	τρίτη	23	ὀγδόη
24	τετάρτη	24	ἑβδόμη
25	πέμπτη	25	ἑκτη
26	ἑκτη	26	πέμπτη
27	ἑβδόμη	27	τετάρτη
28	ὀγδόη	28	τρίτη
29	ἐνάτη	29	δευτέρα
30	τριακὰς	30	ἔτη καὶ νέα

In the hollow month the twenty-ninth day was *ἔτη καὶ νέα*, the twenty-eighth *δευτέρα φθίνοντος*, and so on; the twenty-first being therefore *ἐνάτη φθίνοντος*.

The separate years were designated at Athens by the name of the chief Archon, hence called *ἀρχαὶ ἐπώνυμοι* "eponym-giving Archons;"

at Sparta by the first of the Ephors; at Argos by the priestess of Juno, &c. Timæus, the historian, introduced (about B.C. 130) the method of reckoning by Olympiads. The simplest rules for converting the year B.C. into Olympiads, and *vice versa*, are as follows:

I. To find the year B.C., given the n th year of Ol. p , take the formula $781 - (4p + n)$. If the event happened in the second half of the Attic year, this must be farther reduced by 1; for the Attic year, as mentioned above, commenced with the summer solstice. Thus Socrates was put to death in Thargelion of Ol. 95, 1. Therefore he died in B.C. $[{781 - (4 \times 95 + 1)} - 1] = (781 - 381) - 1 = 400 - 1 = 399$.

II. To find the Olympiad, given the year n B.C., take the formula $\frac{781 - n}{4}$. The quotient is the Ol. and the remainder the current year of it; if there is no remainder, the current year is the 4th of the Olympiad. If the event happened in the second half of the given year, it must be increased by 1. Thus, to take the event just mentioned, Socrates was put to death $\frac{781 - (399 + 1)}{4} = \frac{781 - 400}{4} = \text{Ol. } 99, 3$.

(b) Calculation of Money.

The Athenians reckoned money most usually by the *δραχμή*, a silver coin equivalent in value to 9.72 pence, or $9\frac{3}{4}d$. of our money, and therefore as nearly as possible the counterpart of the modern French franc, which is worth about $9\frac{3}{4}d$. The Romans regarded two drachmas as equivalent to their *numus* (Plautus, *Pseud.* III. 2, 20; *Truc.* II. 7, 12). There was another standard of weight, which was called the Æginetan *δραχμή*, and which was worth 1*s.* $1\frac{3}{4}d$. But whenever a sum is mentioned without any specification of the unit, Attic drachmas are always meant. The drachma contained six obols (*ὀβολοί*), which were latterly of bronze; but the Athenians, in their best days, had silver obols, and separate silver coins from four drachmas to a quarter of an obol, or *δίσχαλον*. One half of this, or the *χαλκοῦς*, and one-seventh of the *χαλκοῦς*, or the *λεπτόν*, were the smallest coins known at Athens, and were always of bronze or copper. Sums of money were estimated by certain weights of silver. A mina (*μνᾶ*) indicated a sum of 100 drachmas, and a talent (*τάλαντον*) a sum of 60 minas. The following table gives the relations of all the coins and sums mentioned by the Attic writers.

	λεπτόν	χαλκοῖς	δίχαλκον	ἡμιωβόλιον	όβολός	δραχμή	τετράδραχμον	μνα	τάλαντον
λεπτόν	1	7	14	28	56	336	1344	33600	2016000
χαλκοῖς	$\frac{1}{7}$	1	2	4	8	48	192	4800	288000
δίχαλκον ...	$\frac{1}{14}$	$\frac{1}{2}$	1	2	4	24	96	2400	144000
ἡμιωβόλιον...	$\frac{1}{28}$	$\frac{1}{4}$	$\frac{1}{2}$	1	2	12	48	1200	72000
όβολός	$\frac{1}{56}$	$\frac{1}{8}$	$\frac{1}{4}$	$\frac{1}{2}$	1	6	24	600	36000
δραχμή	$\frac{1}{336}$	$\frac{1}{48}$	$\frac{1}{24}$	$\frac{1}{12}$	$\frac{1}{6}$	1	4	100	6000
τετράδραχμον	$\frac{1}{1344}$	$\frac{1}{192}$	$\frac{1}{96}$	$\frac{1}{48}$	$\frac{1}{24}$	$\frac{1}{4}$	1	25	1500
μνα.....	$\frac{1}{33600}$	$\frac{1}{4800}$	$\frac{1}{2400}$	$\frac{1}{1200}$	$\frac{1}{600}$	$\frac{1}{100}$	$\frac{1}{25}$	1	60
τάλαντον ...	$\frac{1}{2016000}$	$\frac{1}{288000}$	$\frac{1}{144000}$	$\frac{1}{72000}$	$\frac{1}{36000}$	$\frac{1}{6000}$	$\frac{1}{1500}$	$\frac{1}{60}$	1

The rate of interest was expressed in two ways :

1. By the number of *oboli* or *drachmae per minam per mensem*.
2. By the part of the principal that was paid as interest, either annually or for the whole time of the loan.

Thus, 1. According to the first method of speaking :

Per Cent. per Ann.

10 is ἐπὶ πέντε ὀβολοῖς.

12 ... ἐπὶ δραχμῇ.

16 ... ἐπὶ ὀκτῶ ὀβολοῖς.

Per Cent. per Ann.

18 is ἐπὶ ἑννέα ὀβολοῖς.

24, 36...ἐπὶ δυοῖ, τρισὶ δραχμαῖς.

2. According to the second method :

10 is τόκοι ἐπιδέκατοι.

12½... τόκοι ἐπ'ὀγδοοι.

16½... τόκοι ἑφεκτοι.

20 is τόκοι ἐπί...

33½... τόκοι ἐπ'

50 ... τόκος ἡμ'

I. INDEX OF GREEK WORDS¹.

- | | |
|---|--|
| <p> <i>ἀ-</i>, prefix, 63, 334
 <i>α</i>, quantity of, 24 sqq., 87
 <i>-α</i>, as genitive of 1st decl., 89
 <i>α</i> for <i>η</i>, 64
 <i>α</i>, pure, 86
 <i>ἀγαγεῖν</i>, <i>ἡγαγον</i>, 198
 <i>ἀγάγωμι</i>, 249
 <i>ἀγαθός</i>, comparison, 159
 <i>ἀγδλακτες</i>, 334
 <i>ἀγγελλομαι</i>, 433
 <i>ἀγνώσασκε</i>, 246
 <i>ἀγροικος</i>, 127
 <i>ἀγυιά</i>, 117
 <i>ἀγχι</i>, 527
 <i>ἀγων</i>, as second. pred., 457
 <i>ἀδελφός</i>, 334
 <i>ἀδικοῖν</i> <i>ἀν</i>, 403
 <i>Ἀθήναζε</i>, 150
 <i>Ἀθήνησι</i>, 76, 150, 487
 <i>ἀθρόος</i> and <i>ἀθρόος</i>, 17
 <i>αἰδοίεστος</i>, 155
 <i>αἰμορράγης</i>, <i>αἰμόρρυντος</i>, 331
 <i>-αῖνα</i>, fem. of <i>-ων</i> or <i>-ας</i>, 79
 <i>αἰόλος</i>, 2
 <i>αἰσχίω</i>, 158
 <i>αἰσχύνομαι</i>, with part. or inf., 588
 <i>ἀκλόουθος</i>, 334
 <i>ἀκρατέστερος</i>, 155
 <i>ἀληθες</i>, 112, 635
 <i>αἰς</i>, 454
 <i>ἀλλά</i>, 566
 <i>ἀλλά</i>, after comparatives, 393
 <i>ἀλλά</i>, after <i>οὐ</i>, 575
 <i>ἀλλο τι ἢ</i>, <i>ἀλλοτι</i>, 559 </p> | <p> <i>ἄλλος</i>, 138, 463
 <i>ἄλλοτ' ἄλλον</i>, <i>ἄλλως</i>, 567
 <i>ἀλλ' οὐ γάρ</i>, 605
 <i>ἄλλως τε καί</i>, 567, 573
 <i>ἀλώσιμος</i>, 312
 <i>ἄμα</i>, 567, 579
 <i>ἀμαρτάνειν</i>, c. gen., 466
 <i>ἀμβροτος</i>, 54
 <i>ἀμείνων</i>, 159
 <i>ἀμπέχω</i>, 293
 <i>ἀμφί</i>, 515
 <i>ἀμφίς</i>, 526
 <i>ἀμφοτέρως</i>, 139
 <i>-αν</i>, quantity of, 25
 <i>-αν</i>, gen. pl., 25
 <i>-αν</i>, not <i>-αν</i>, infin., 256
 <i>-αν</i> for <i>-ας</i> in perf. act., 253
 <i>αν</i> and <i>κεν</i>, 514, 537 sqq.
 <i>αν</i>, position of, 544
 repeated, 545
 only with past tenses of the indica-
 tive, 546
 not used with the fut. infin., 543
 in objective sentences, 543, 589
 <i>-ανα</i>, aorist, 184
 <i>ανά</i>, 514
 <i>ανα</i> for <i>ἀνάστηθι</i>, 515
 <i>ἀνάδενος</i>, 334
 <i>ἀνακονοῦσθαι</i>, 440
 <i>ἀνδράποδον</i>, 162
 <i>ἀνδρείφοντος</i>, <i>ἀργειφόντος</i>, 332
 <i>ἀνέρχομαι</i>, transitive, 273
 <i>ἀνευ</i>, 527
 <i>ἀνέχομαι</i>, with double augment, 200 </p> |
|---|--|

¹ This Index does not contain the words already occurring in alphabetical lists (pp. 162 sqq., 266 sqq., 270 sqq., 275 sqq., 281 sqq., 425 sqq., 442 sqq.); those which are declined and conjugated at length; and those which are classed or tabulated, e.g. the examples of long and short vowels, pp. 24 sqq.

ἀνέγωγα, 272
 ἀνθρωποπόμοι, 438
 ἀντα, 504
 ἀντέχεσθαι, c. gen., 483
 ἀντί, 504
 ἀντιδικέω, augment of, 199
 ἀντικρύ and ἀντικρυς, 54
 ἀνώγειν, 93
 ἀνώματος, 3
 δοξος, 334
 ἀπαλλάττειν, c. gen., 467
 ἀπέδραν, 231
 ἀπό, 430, 506
 Ἄπολλον, 41
 ἀποσπερεύειν τι, 500
 ἀπόχρη, 309
 ἄρ' οὐ and ἄρα μή, 558
 ἄρα, 567
 ἄραρα, 272
 Ἄργεονοῦσαι, 59
 ἀρεῖω, 159
 ἀρι-, prefix, 334
 ἀριθμεῖσθαι, 436
 -άριον, dimin. ending, 320
 ἀρόσω, 182
 ἀρπαγίστατος, 156
 ἀρχεω, ἀρχεσθαι, 443
 ἀστακτί, 29
 ἄταρ, 567
 ἄτε, in causal sentences, 568, 605
 ἀτερ, c. gen., 527
 ἀτιμάζω, 340
 ἀτίτης, 315
 Ἄττική, 3, 58
 αἶ, αἶθις, 568
 αὐδά, 11
 αἶλαξ, 17
 αἶταρ, 567
 αὐτίκα, 568, 579
 αὐτός, 377, 462
 ἀφαναίνω, 17
 ἀχρῖς, c. gen., 527
 ἀχρῖς οὐ, c. verbo, 581

 β, inserted between two liquids, 54
 βάνυστος, 127, 530
 βάρβαρος, 127
 βασιλεύς, 109, 112
 βασιλεύτερος, 160
 βελτίω, βέλτερος, 159

βέντιστος, 60
 βρέφος, βρώ, 11
 βρόδον, 64
 βῶν, 113

 γ=ν, 9
 γάλα, 102
 γάρ, 568, 605
 γαστρίμαργος, 327
 γε, 568, 606
 γεγάκει, 252
 γενέτης, 315
 γινώσκειν, 274
 γονεῖς, with the article, 350
 γένυ, 103, 115
 γράφομαι and γράφω, 445
 γυνή, 40, 100

 δ, between two liquids, 54
 δα-, 334
 δανείζω and δανείζεσθαι, 439
 δέ, 568, 575
 δεδείπναμεν, 287
 δέδηκα, 272
 δέχομαι, with dat. of giver, 492
 δή, δῆθεν, 568
 δηλέομαι, 441
 δῆλός εἰμι, 403
 δῆτα, 569
 διὰ, 510
 διαίτῳ, augment, 200
 διακονεῖν, 200
 διαλέξομαι and διαλεχθήσομαι, 268
 διαφέρω, 476
 διαφέρεσθαι, 440
 διδάσκειν, 445
 διδάσι, 287
 διηκόνουν, 200
 διήτων, 200
 δίκαιός εἰμι, 403
 δικασπύλος, 327
 δίκη, 527
 διοικῶμαι, 437
 διπλάσιος, 60, 147
 διπλοῦς, 147
 διχόμενοι, διχρήρης μῆκος, 638
 διψῶ, 262
 διώκεται, 3 p. dual imp., 249
 δραπέτης, 29, 314
 δρυκολάπτης, 332

- δυνεῖν, δύσι, 141
 δύναμαι, augment, 194
 δυσ-, 334

 ε, pronunciation, 15
 lightest vowel, 12
 ε-, augment, 62, 168
 εαγα, 272
 -εας, acc. pl. of nouns in -εὺς, 110
 ἐβλάστηκα, ἐβεβλαστήκει, 195
 ἐβωσα, 264
 ἐγγύς, 527
 ἐγρήγορα, 198, 272
 ἐθελωμι, 249
 ἐθηκα, 183
 εἰ, 536 sqq.
 εἰεν, in the apodosis, 610
 εἶθε, 549
 εἰκοῦς, gen. for εἰκόνης, 106
 εἰμί and εἴμι, 227—230
 εἵνεκα, ἔνεκα, 110, 527
 εἰπέ, 42
 εἴπωμι, 249
 εἰργω, εἴργω, 17
 εἰς, ἐς, 509
 εἰς = μεῖς, 140
 εἴτα, ἔπειτα, 569
 εἴτα, in concessive sentences, 607
 εἶτε, 573
 ἐκ, ἐξ, 506
 ἐκας, 62
 ἐκαστος, 139
 ἐκάτερος, 137
 ἐκατί, 527
 ἐκδύω and ἐκδύομαι, 434
 ἐκείνος, 378
 ἐκ χειρὶ, 57
 ἐκκλησιάζω, augment, 199
 ἐκποδών, 149
 ἐκστήναι, c. accus., 424
 ἐλάβεσκον, 246
 ἐλαιον, "oil-market," 367
 ἐλαύνω, 61, 73
 ἐλθέ, 42
 Ἑλλάδικος, 331
 Ἑλλάς, 320
 Ἑλλην, 2
 Ἑλληνική, 331
 ἐμνήσθην, 274
 ἐμποδών, 149

 ἐν, 508
 ἔνεκα, 95, 110, 527
 ἐνθεύτω for ἐντεῦθεν, 57
 ἐνοχλέω, augment, 200
 ἐνοσχερώ, 149
 ἐνταυθοῖ, 135
 ἐν τοῖς, with superlative, 396
 ἐξ, 506, 430
 ἐξ, 62, 506
 ἐξαφνης, ἐξαπίνης, 149
 ἐξετῶ, fut., 182
 ἐξω, 56
 ἔοπα, 272
 ἐπαῤῥάμην and ἐπαῤῥάμην, 441
 ἐπεί, ἐπειδή, 569, 581, 605
 ἐπεὶ—γε, "although," 569
 ἐπήνεσα, 416
 ἐπί, 517
 ἐπισχερώ, 149
 ἐργάζομαι, 274
 ἐρείδω and ἐρείπω, 292
 ἐρι-, 334
 ἐρομαι, 435
 ἐρώγα, 272
 ἐρχομαι, 485
 ἐρχομαι φράσω, 599
 ἔστε, ἔστ' ἄν, 569, 581
 ἔστροφα, 12, 185
 ἔστώς, -ῶσα, -ὄς, 124
 ἐτάφην, 56
 ἕτερος, 138
 ἔτι, 575
 ἐτύφην, 56
 εἶ, in composition, 200, 333
 εὐθύ and εὐθύς, 153, 485
 εὐθύς, c. particip., 579
 εὖνοι, 93
 ἐφ' ᾧ τε, 602
 ἐχρῆν, 541
 ἔχω, 273, 426, 477
 with the aor. particip., 580
 ἐμνοχόουν, 197
 ἔως, 93, 580, 581

 ζ, pronunciation, 8
 ζα-, prefix, 334
 ζῆρ, 262

 η, pronunciation, 13
 ἦ, 342, 390, 569, 573, 575

ἦ, 569
 ἦ γάρ, 558, 569
 ἦ δ' οὐ, 345
 ἦδη, 570
 ἦκω, 273
 ἠλεκτρον, 17
 ἡμέτερον—ἡμέτερον, 576
 ἡ μήν, 569
 ἡμος, 580
 ἡμπισχον, 293
 ἡντιθέσθαι, 200
 ἡπαρ, 104
 ἦ που, ἦ που δή, 569
 Ἡρακλῆς, 111
 ἦρωι, 110
 ἦσθην, 418
 ἦτοι, 569
 ἡττάσθαι τινας, 429, 476

θ, pronunciation, 9
 θάλασσα, 62, 64
 θάσσω, 56
 θάτερον, 69, 138
 θέναι and θέσθαι νόμον, οἰκίαν, 439
 θέλωτί ἐστί μοι, 495
 θεόδοτος, 327
 θέσφατος, 327
 θεωρεῖν and θεωρεῖσθαι, 438
 Θήβαζε, 150
 θιγγάνει τινός, 483
 θολματιον, 69
 Θράκη, 57
 θρέψω, 56
 θρίξ, 56
 θυγάτηρ, 57
 θύω, 69
 θῶμα, 13

ι, quantity of, 29 sqq.
 ἱ, reflexive, 376
 ἰδεῖν and ἰδέσθαι, 438
 ἱκενος and ἱξalos, 17
 ἱα, 569
 ἱππομανής, 338
 ἱπποτετρόφηνκα, 200
 ἱσθμοί, 76
 ἱωνες, 2

κ, relation of to σ and λ, 183
 κὰγ γόνυ, 72

καί, 570, 575
 καί δή, 568, 607
 καίπερ, 607
 καί πῶς; 570
 καί ταῦτα, 608
 καίτοι, 608
 κακ κεφαλῆς, &c., 72
 καλός, 54, 158
 καλός κάγαθός, 327
 καλῶ, fut., 182
 κάλως, 94
 κάμ μέν, 72
 κὰν νόμον, 72
 κατὰ, 512
 κεκάνοντο, 296
 κέν, 514, 537
 κισσοδέτης, 315
 κλεῖδα and κλεῖν, 102
 κλέος and κλέω, 11
 κῆρ, 262
 κοινωνεῖν, c. gen., 472
 κολάζω and κολάζομαι, 449
 κρείττων, 159
 κρύπτομαι, 439
 κρύφα and κρυφῆ, 25
 κύων, 106

λ, movable, 64
 λάθρα, 25
 λακτατεῖν, 327
 λανθάνω, c. particip., 580
 λαός, 93
 λαφύσσειαν, 249
 λάχανα, 367
 λειποταξία, 332
 λέων, 93
 λίπα, 114
 λόγος, 92
 λόγῳ παλαιός, 327
 λούομαι, 432

μά, ναι μά, 502
 μάζα, 86
 μαλακάποδες, 330
 μάλλον ἢ οὐ, 393, 555
 Μαραθῶνι, 77
 μέγας, 125
 μειοεκτεῖν, c. gen., 476
 μείς, μία, μέν, 140
 μέλλω, 580

- μεμένηκα, 185
 μέμηνα, 272
 μέμνημαι, 274
 μέν, 570, 575, 576
 μέν οὖν, 577 sq.
 μεσαιγεως, μεσαιπόλιος, 330
 μέσος, μεσαίτερος, 156
 μέσος, as second. predic., 463
 μετά, 520
 μεταδιδόναι, c. gen., 472
 μεταλαμβάνειν, 472
 μεταξύ, c. particip., 579
 μέτεστί μοι τινος, 472
 μετέχειν, 472
 μέχρις, c. gen., 526
 μέχρις οὗ, c. verb., 581
 μή, 552 sqq.
 with participle after imperative, 554
 μή οὐ, 554, 559, 596
 μή ποτε, 559
 μή τί γε δή, 578
 μισθῶ and μισθοῦμαι, 439
 μόνος, 462
 μονοφαγίστατος, 146
 -μός, -μών, as terminations, 312, 317
 μόσχος, 64
 μούσα, 85
 μῶν, 559

 ν, movable, 53
 evanescent, 60
 ναι μέ, 502
 ναῦς, 109, 113
 νικάω, 501
 νίξομαι, 432
 νόσος, 92
 συνεχῶς, 152
 ντ, represented by α, 60
 νυκτιπόρος, 327
 νύκτωρ, 149

 ξ, two values of, 8
 ξίφος, 11
 ξύλον, 92
 ξύν=σύν, 508

 ο, consonantal, 9
 ο- for δσα-, 63
 ό, ή, τό (ός), 134, 343
 όδ, 378

 όδοιπόρος, 327
 οἶδαμεν, 289
 οἶος, repeated, 364
 οἶός τε, 139, 365
 οἷς, 108
 οἶσθ' οὖν ὁ δρᾶσων, 551
 οἶχομαι, 580
 ὀλίγος, comparison of, 160
 ὀλος, 463
 'Ολυμπία, 'Ολυμπίασιν, 76
 ὀλωλα, 272
 ὀμνυμί τινα, 502
 ὁμως, in concessive sentences, 607
 ὁμως, ὁμῶς, 570
 ὀπλα, "shields," 508
 ὀπότεν, ὀπότε, 581
 ὀπυῖω, 14, 253
 ὀπως, 570
 ὀπως ἄν, 608
 ὄρα μή, 560
 ὄρα ὀπως μή, 602
 ὄργεια, 117
 ὀρέσβιος, 327
 ὀρίζομαι, 436
 ὀρμαίνω, 424
 ὀρνωθῆναι, gen., 90
 ὀρως, 102
 ὀρχηστῦ, 113
 -οσαν for -ον, in 3 p. plur., 253
 ὅς γε, 606
 ὀσημέραι, ὅσαι μῆρες, 364
 ὅς μέν—ὅς δέ, ὅς καί ὅς, 345
 ὅσος with θαυμαστός, 364
 ὅσῳ καί, 575
 ὅταν, ὅτε, 580
 ὅτι, in objective sentences, 587
 ὅτι, "because," 571
 οὐ(κ), 552 sqq.
 repetition of, 393, 554
 οὐκ ἀδύνατος, 558
 οὐκ ἔδω, 555, 558
 οὐκ οἶδ' εἰ, 561
 οὐκ οὖν, 558
 οὐ μή, 562 sqq.
 οὐ πάντῃ, 558
 οὖν, 571
 οὐνεκα, 606
 οὗτος, 378
 οὐχ ἥκιστα, 558
 οὐχ ὀπως, 578

- οὐχ ὅτι, "not only," 578
 οὐχ ὅτι, "although," 571
 ὄψων, "fish-market," 367
 παρὰ, 49, 431, 521
 παρακαθίζομαι, 440
 παραινέω, augment, 199
 παρέχομαι, 437
 Παρθενών, 321
 παραινέω, augment, 200
 παρήρησιδίζομαι, augment, 199
 πᾶς, 354, 463
 πᾶσαν ὄργην, τέχνην, 502
 πᾶσχω for πένθσκω, 302
 πατραλοία, gen., 90
 παῦε, 428
 παύομαι, 436
 πεδίων, accent, 320
 πεινῶ, 262
 πείρα, 86
 πειράσθαι τινος, 482
 πείσομαι, 302, 305
 πελάζω, 489
 πέντε, 140
 πέπηγα, πέπραγα, πέφηνα, 272
 περ, 572
 περιδίδομαι, 439, 479
 πέφαγκα, 185
 πηδᾶν, 424
 πίομαι, 183
 πλήν, 572, 576
 πλούσιος, 9
 ποιείσθαι, 435
 ποιέω, 253
 πόλις, 113
 πολιτεύω, πολιτεύομαι, 437
 πολύς, 125
 πομπεύς, 316
 πρόβω and πρόσω, 526
 πόσις, 208
 πρᾶος, 126
 πρεσβεύομαι, 437
 πρέσβυς, 121
 πρίσθαι, 309
 πρὶν, 582
 πρὶν δὲ, 583
 πρό, 430, 504
 προέχω, 427
 προῖκα, 149
 προσρῶμαι, 438
 πρύς, 523
 προσήκει μοι, 472
 προσίεται με, 451
 προσεμβάλλομαι, 472
 πρότερον ἢ μή, 583
 προύργου, 149
 προφύλαχθε, 308
 πτώσις, 76
 πύελος, 61
 πῶς δὲ, 549
 ῥ, 16
 ῥῥ, 16
 ῥιγέω, 424
 ῥυεῖν, ῥυῖναι, 232
 ῥυσάμην, 292
 σ, movable, 53, 116
 changed to aspirate, 62
 Σαρπήδων, 62
 σέων, 40
 σθ-, frequent combination, 10, 55
 σκοπῶ and σκοποῦμαι, 438
 σμήν, 262
 σπᾶω, 182
 στοχάζομαι, o. gen., 484
 στρατεύω, στρατεύομαι, 437
 συκέα, 88
 σύλη, σύς, 62
 συνοχώκοτε, 293
 σχ, pronunciation, 8
 Σωκράτης, 111
 σῶς, 128
 τάλαι, 121
 τᾶλλα, not τᾶλλα, 67
 ταμία, 84
 ταμίασι, 76
 τᾶρα, 67
 ταῶς, 17
 τε, 573
 τεθνήκω, 421
 τειχεσιπλήτης, 327
 τεκμαίρεσθαι τινι, 492
 τέτηκα, 272
 τὸ δέ, 576
 τὸ τελευταῖον, 502
 -τέος, verbal ending, 190
 τέτερες, 144
 τέτρασι, 142
 τέτροφα, 56

- τέχνη, ellipse of, 358
 τέως, 572, 580
 τήλε, τηλοῦ, 333
 τηλύγετος, 333
 τῆμος, 572, 580
 τὴν ἄλλω, 567
 τηνίκα, 580
 -της, ending of nouns, 315
 τί ἔχων, μαθών, παθών; 384
 τιθήμεναι, τιθήμενος, 226
 τίλλομαι, 436
 τιμωρεῖσθαι, 449
 τίς, τίς, accent, 43
 τίς, as indefinite article, 348
 τίς, usage of, 380
 τίς, usage of, 381
 τοι, 572
 τοίγαρ, 572
 τοιούδε, τοιούτος, 379
 τὸ καὶ τό, τὰ καὶ τὰ, 345
 τοσοῦτον—δσον, 574
 τράπεζα, 86
 τριήρης, τριήρων, 111
 τρίτατος, 147
 τρόπων (δν τρόπον, &c.), 502
 τυγχάνω, c. gen., 475
 cum particip., 580
 τύχωμι, 249
 τώ, with fem. noun, 134

 υ, quantity of, 33 sqq.
 υ, consonantal, 11
 why ψιλόν? 7
 υι, pronunciation, 14
 ὕλη, 62
 ὑπεμνήμυκε, 294
 ὑπέρ, 513
 ὑπερέχειν, 427
 ὑπισχνέομαι, 293
 ὑπό, 525

 φ, pronunciation, 8
 φαγεῖν, φάγομαι, 292
 φαίνεται εἶναι and φαίνεται ὦν, 588
 φερέσβιος, 327
 φθάω, 580
 φθείρεσθαι τινος, 467

 φίλος, comparison, 157
 two significations, 556
 Φλιάσιος, 60
 φοβούμαι μή, 560
 φροῦδος, 61
 φύω, 227
 φῶτων, 40

 χάζομαι, 296
 χαίρω, 580
 χάρυν, 502
 χαυνός, 116
 χείρ, 107
 χείρων, 159
 χρᾶν and χρῆσθαι, 439
 χρῆν, in the apodosis, 541
 χρῆσθαι, 262
 χρήστων from χρηστής, 39
 χῶδωνις, 68
 χωρίς, c. gen., 526
 χῶστις, 68
 χῶταν, 67

 ψῆν, 262
 ψήφος, ellipse of, 358
 ψιλός, of letters, 7

 ω, pronunciation, 13
 ω for η, 13
 ὠδοποποιημένος, 200
 ὦλλα, 17
 -ων for -ωντος, 56
 -ών, termination, 321
 ὦρε θέρου, ἦρος, 471
 ὠριστος, 17
 ὦς, 572
 ὦς, in objective sentences, 587
 in illative sentences, 593
 in final sentences, 597
 ὦς εἰπεῖν, ὡς ἔπος εἰπεῖν, &c., 599
 ὦς ἄν, 600
 ὦς ἄν μάλιστα, 601
 ὥστε, in illative sentences, 593
 in final sentences, 602
 ωυ, not two syllables, 13
 ὠφελον, in wishes, 549

II. INDEX OF SUBJECTS.

- ABLATIVE**, genitive used as, 466
Acatalectic, 614
Accent, as determining the quantity, 24
 nature of the, 37 sqq.
 in the 1st declension, 39
 in contracted words of 2nd declension, 92
 in the 3rd declension, 40, 112
 of nouns in *-της, -του*, 315
 in *-της, -τητος*, 319
 in *-μης*, 317
 in *-η, id.*
 in *-ωρ*, 320
 of compounds, 337
 of adjectives, 322
 of syncopated nouns in *-ηρ, -ερος*, 40
 of *γυνή*, 40, 100
 of the gen. pl. of nouns in *-ήτης, -ήθης, &c.*, 112
 of nouns in *-ως*, 94
 in parathetic compounds, 42
 in elision, 72
Accusative in *-ν* of 3rd declension, 95
 of quantity and quality, 423
 use of, 497
 of motion, *id.*
 of extension, 498
 of duration, *id.*
 of the immediate object, *id.*
 of the more remote object, 499
 of cognate signification, 501
 in apposition to the whole sentence, 503
 as subject of the infinitive, 503
Adjectives, terminations of, 116
 of one termination, 129
 of two terminations, 126
 of three terminations, 116
 sqq.
 as epithet, 386
 as subject, 388
 in *-ως*, 127
 irregular, 125
Adonius, 617
Adverbs, formation of, 148
 comparison of, 160
Æolic dialect, 2
Alcaic verse, 630
Alexandrian dialect, 253
Alphabet, 6
Anacoluthon, 609
Anacrusis, 614
Anapæstic verse, 618
Anomalous nouns, 162
 verbs, 264 sqq.
Antispastic verses, 632
Aorists in *-σκω, -σκουμι*, 246
 with intransitive signification, 273
 signification and use of, 411
 pass. with mid. signif., 268
Aphæresis, 57
Apobole, 53
Apodotic sentences, 557
Aposiopesis, 610
Apostrophe, 56, 72
Apposition, 368 sqq.
Arsis, 612
Article, 343
 declension of, 134
 with proper names, 344
 with dependent gen., 351

Article, omitted with subject, 347
 appears with predicate, 348
 as relative, 345
 with *ῥᾱς*, 354
 without a noun, 355
 as demonstrative, 345
 with pronouns, 351
 Asclepiadean verse, 618
 Aspirate, 16, 56
 for an initial *σ*, 62
 Asynartete verses, 628
 Asyndeton, 609
 Attic dialect, 3
 its peculiarity in verbal
 forms, 224, 252, 261
 Attraction of the relative, 362
 of *οἷος*, 363
 Augment, syllabic, 194
 temporal, 195
 both kinds together, 199
 in compound verbs, 198
 in compounds with *εθ* and
 δυσ, 200
 before the preposition, 199
 omission of the, 201, 247

 Bacchius, 627
 Basis, 614
 Brachylogy, 610
 Breathings, 16

 Cæsura, 615
 Calendar, 637
 Cases, 76, 80
 contrasted meanings of, 503
 Catalectic, 614
 Causal sentences, 604
 Changes of consonants, 54
 Characteristic of the verb, 175
 Choriambus, 647
 Comparative, formation of, 154
 in *-ων*, 157
 anomalous, 159
 syntax of, 390
 Comparison, degrees of, 154 sqq.
 Composition, 325 sqq.
 Compound verbs, 328, 339
 Concessive sentences, 607
 Conditional propositions, 536 sqq.

Conjugation in general, 173
 of verbs in *-μ*, 192
 barytone verbs, 232
 contracted verbs, 253
 irregular and defective,
 281 sqq.
 Conjunctions, 566
 Contraction of vowels, 65
 Contractions in writing, 20
 Copula as part of the proposition, 341
 concord with subject, 398
 verbs which serve as, 397
 wanting, 400
 Copulative sentences, 572
 Correlatives, 137
 Crasis, 67
 accent in, 38
 Cretic rhythms, 614, 627
 Crude-form, 75

 Dactylic verse, 615
 Dative, use and signification of, 486 sqq.
 of coincidence or contingency,
 ibid.
 of the instrument or proximate
 cause, 490
 of the recipient, 493
 of special limitation, 495
 Declension in general, 80 sq.
 1st, 84
 2nd, 90
 3rd, 94
 irregular and defective, 162
 Deponent verbs, 265, 440
 Derivation, 310
 Dialects, 3
 differences of, 64
 in 1st declension, 89
 in 2nd declension, 94
 in 3rd declension, 112
 in verbs in *-μ*, 225
 in barytone verbs, 246
 in contracted verbs, 260
 Digamma, 10, 616
 Diminutives, 320
 Disjunctive sentences, 572
 Distributive sentences, 575
 Dochmius, 632
 Doric dialect, 2
 Dual, 77

Ectasis, 73
 Elision, 71
 Ellipse, 609
 Enclitics, 43
 Epitrite rhythms, 614
 Euphony, 51
 Eupolideus Polyschematistus, 633

Feet (in metre), 612
 Feminines in -os of 2nd declension, 90
 Final sentences, 597 sqq.
 Fractions, how expressed, 146
 Frequentative usages, 275, 547
 Future, formation of, 181
 mid. with pass. sign., 270
 mid. with act. sign., *ib.*
 use and signif. of, 406
 for the imperative, 550
 with *οὐ μή*, 562 sqq.

Gender determined by sign., 77
 1st decl., 84
 2nd decl., 90
 3rd decl., 97

Genitive, use of, 464 sqq.
 ablative, 466
 partitive, 470
 relative, 475
 idiomatic uses, 481

Glyconeus, 618
 Grammar, parts of, 4
 Gutturals movable, 63

Hellenistic dialect, 4
 Hemimer, 616
 Hemiolian rhythms, 614
 Hephthemimeral caesura, 616
 Hexameter verse, 615
 Hyperbaton, 611
 Hypercatalectic, 614
 Hyperthesis, 61
 Hypothetical propositions, 342, 536 sqq.

Iambelegus, 631
 Iambic verse, 623
 Illative sentences, 592 sqq.
 expressed adverbially, 456
 by the tertiary predicate, 534
 Imperative, use of the, 549
 Imperfect, signification and use of, 409
 in -σκειν, -σκομην, 246

Impersonal verbs, 342, 403
 Indicative, past tenses of with *ἄν*, 546
 without *ἄν* in the apodosis,
 541
 in final sentences, 603
 in temporal sentences, 581 sq.
 in objective sentences, 587

Infinitive, forms of, 226, 252, 264
 in protasis, 552
 as imperative, *ib.*
 in temporal sentences, 584
 in objective sentences, 376,
 503, 586
 in illative sentences, 593
 in final sentences, 598, 603
 after an adjective, 586

Interest of money, 640

Interrogative, 381
 with *οὐ*, 558
 with *μή*, 559

Intransitive verbs, 422
 with passive construction, 428

Ionic dialect, 3
 in forms of verbs, 225, 250,
 263

Ionius a maiore, a minore, 620

Iota subscriptum, 14
 in the inf. termination
 -ᾶν, 256

Ithyphallicus, 621

Lecythius, 622

Letters, pronunciation of, 7
 classification of, 11
 origin and arrangement of, 17
 changes of, 50 sqq.

Locative, 76, 486

Logaedic verses, 628

Metathesis, 61

Metre, 612

Middle voice, 166, 432 sqq.

Money (Attic), 639
 interest of, 640

Month (division of), 638

Moods, 171, 545 sqq.
 in conditional sentences, 536 sqq.
 in temporal sentences, 580 sqq.
 in final sentences, 597

- Names, gentile, 319
- Negative particles, 552 sqq.
 - in objective sentences, 590
 - in illative sentences, 593
- Neuter plural with singular verb, 342, 399
- Nominative as subject, 366
 - as secondary predicate, 457
 - with the participle absolute, 464
 - in apposition to a sentence, 373
- Nouns, 75 sqq.
 - irregular, 162 sqq.
- Numbers, 77
- Numerals, 140
- Numerical signs, 142, 145

- Object, immediate and remote, 498, 499
- Objective sentences, 584
- Olympiads (mode of reckoning), 639
- Optative, 171, 179, 547
 - in contracted verb, 255
 - perf. pass. in ditto, 261
 - of verbs in *-vuvu*, 224
 - with *dv*, 539
 - apodotic use without *dv*, 547
 - in oblique narration, 587, 589
 - expressing a wish or prayer, 548

- Pæonic rhythms, 614, 627
- Paræmiac, 619
- Participle, declension of, 121 sqq.
 - with article, 346, 359
 - conditional, 542
 - temporal, 579
 - causal, 604
 - concessive, 607
 - as primary predicate, 402
 - as secondary predicate, 457
 - in objective sentences, 588
 - in final sentences, 599
- Particles, 566
- Parts of speech, 47
- Passive voice, 166, 429
- Pathology, 50

- Patronymics, 320
- Paulo-post future, 421
- Pause in the Senarius, 624
- Pentameter, 617
- Penthemimeral cæsura, 616
- Perfect, forms, 184
 - signification, 408
 - irregular usage, 272
- Periphrasis, 367
- Person-endings, 192 sqq.
- Pherecrateus, 618
- Pleonasm, 610
- Pluperfect, epic forms, 247
 - usage, 420
- Plural instead of singular, 367
- Positive in prosody, 22
- Possessive with article, 352
 - with gen. of pers. pron., 372
- Predicates, three classes, 360, 397
 - primary: nouns, 397
 - participles, 402
 - other verbals, *ib.*
 - tenses of the finite verb, 404
 - primary considered with reference to secondary predicates: voices of the verb, 422
 - secondary: adverbs, 453
 - cases of nouns, 456
 - tertiary predicates, 528
 - dependent sentences, how related to, 565
- Prepositions, with genitive, 504
 - with dative, 508
 - with accusative, 509
 - with two cases, 510
 - with three cases, 515
 - in composition, 328
- Present, signif. and use of, 405
- Pronominal elements, 48, 311
- Pronouns, form and inflexion, 130 sqq.
 - personal, 130, 374
 - of self, 132, 375
 - possessive, 133
 - relative, 134, 361
 - distinctive, *ib.*
 - indicative, 135, 379
 - indef. and interr., 136, 380
 - relative indefinite, *ib.*
 - correlative, 137

- Pronouns, discrete and distributive, 138
 as subject, 373 sqq.
 Pronunciation of Reuchlin and Erasmus, 7
 Propositions, their three parts, 341
 Protasis and apodosis, 536
 Protatic sentences, 557
- Quantity of syllables, 22 sqq.
- Reduplication, 197
 in compound verbs, 198
 Attic, *ib.*
- Relative, 134, 361
 attraction of, 362 sqq.
- Rhythm, 612
- Roots of words, 46
- Sapphic verse, 629
 Saturnian verse, 622
 Schema Pindaricum, 399
 Senarius (Iambic), 623
 Singular for plural, 366
 Stops, 44
 Subject of proposition, 341, 366
 Subjunctive, 171, 179, 546
 hortative or deliberative, 548
 after *wpb* *de*, 583
 Superlative, formation of, 154 sqq.
 in *-iores*, 157
 anomalous, 159
 syntax of, 394
 Syllables, division of, 21
 Synaphæa, 619
 Syncope of nouns in *-ηρ*, 106
- Syniosis, 70
- Temporal sentences, 578 sqq.
- Tenses, division of the, 168
 signif., 404
 usage of, 405
 formation of, 181
- Thesis, 612
 Tmesis, 61
- Trimeter Acatalectic (Iambic), 624
- Tripudiatio, 621
- Trochaic verse, 621
- Unaccentuated words, 42
- Verbals, formation of, 190 sqq.
 syntax of, 402
- Verbs, kinds of, 167
 in *-μ*, 192
 barytone, 232
 contract, 253
 liquid, 181, 183
 in *-am*, *-em*, *-om*, *-um* wit
 vowel before *-om*, 182
 with trans. and intrans.
 422
- Verse, 612
- Vocative in third declension, 95
 accent of, 41
- Vowel of connexion, 177
- Vowels, pronunciation of, 12, 1;
 quantity of, 24 sqq.
 affections of, 64 sqq.
- Zeugma, 610

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